

ŚRĪMAD BHĀGAVATAM

A Symphony of Commentaries on the Tenth Canto



Volume Three
Chapters 12-14



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Śrīmad Bhāgavatam:
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Commentaries on the
Tenth Canto

Volume Three
Chapters 12-14

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Introduction

There is a famous maxim in Sanskrit culture: *vidyāvatām bhāgavate parikṣā*, “The learned are tested in *Bhāgavatam*.” For centuries, the colophons of manuscripts of *Bhāgavatam* have described this scripture as *Paramahansa-saṁhitā* (all-encompassing treatise for liberated souls). This scripture was meant to be the book that a *sādhū* should read after obtaining self-realization. Thus, a liberated soul trained in Advaita-vedānta, having skipped the *Pāñcarātrika-vidhī-mārga* (the path of the rules of deity worship), is instructed to give up meditation and to pursue the *Bhāgavata-mārga*, the way of *Śrīmad Bhāgavatam*:

yo vidyā-śruta-sampannaḥ ātmavān nānumānikah |
māyā-mātram idaṁ jñātvā jñānaṁ ca mayi sannyaset ||
tasmāj jñānena sahitaṁ jñātvā svātmānam uddhava |
jñāna-vijñāna-sampanno bhaja mām bhakti-bhāvataḥ ||

Śrī Kṛṣṇa said: “A person who has both the skills required for meditation and scriptural knowledge, has realized the soul and is not conceited should give up meditation and offer it to Me, knowing that the world is Māyā. My dear Uddhava, you know that your self is one with the Absolute. Now that you have knowledge and wisdom, serve Me in the mood of bhakti.” (11.19.1; 11.19.5)

Knowledge is seeing the oneness of the soul and the Soul, and wisdom is the realization of that in trance (*samādhi*).¹ Or knowledge means knowing that the soul is different from the body, and wisdom

1 *jñānaṁ caikātmya-darśanam (Bhāgavatam 11.19.27); jñānam ātma-viśayaṁ, vijñānaṁ nididhyāsana-jam (Śrīdhara Svāmī’s Subodhini 3.41).*

is the realization of it.²

Māyā is twofold: Mahā-māyā (material potency of illusion) and Yogamāyā (transcendental potency of illusion). A liberated soul had been taught Vivarta-vāda to facilitate the renunciation of the world, but after becoming liberated, that person must learn Pariṇāma-vāda to understand the glory of pure *bhakti*. This has been the tradition for thousands of years, but few have succeeded.

The fourteenth chapter of the tenth canto refers to these two doctrines of Vedānta philosophy and attempts to harmonize them, much like Mahā-māyā and Yogamāyā are the two aspects of Māyā. In this chapter, Jīva Gosvāmī's overhaul of the philosophy of Sanātana Gosvāmī, who follows Śrīdhara Svāmī's explanations of the surface meaning of a verse, is striking. The aforesaid harmonization, which constitutes the unified theory of Vedānta, is expounded in the appendix of chapter fourteen.

Moreover, in his commentary on the last verse of chapter eleven, Jīva Gosvāmī mentions a list of ancient commentaries which met his approval. One of those is *Tattva-dīpikā*, written by Śrīnivāsa Sūri: He lived after Śrīdhara Svāmī and was a follower of Rāmānuja Ācārya. Śrīnivāsa Sūri's commentary on chapter fourteen was printed by Kṛṣṇa-Śaṅkara Śāstrī in his publication of *Śrīmad Bhāgavatam* and is translated here. The scans of Kṛṣṇa-Śaṅkara Śāstrī's edition of *Bhāgavatam* with all the commentaries on the tenth canto in Devanagari script can be downloaded from "archive.org".³

Gaurapada Dāsa, M.A.

Rishikesh, India

July 2017

2 *jñānam aupadeśikaṁ vijñānam aparokṣānubhavaḥ* (Subodhinī 6.8; *Sārārtha-varṣiṇī* 6.8); *svātmānam jīva-svarūpaṁ jñānam, vijñānam ca brahma* (Krama-sandarbhā 11.19.5); *jñānasya śāstrīyasya dehādī-viviktātma-
viṣayakasya, vijñānasya ca tādr̥g-ātmānubhavasya* (Gītā-bhūṣaṇa 3.41).

3 <https://archive.org/details/SrimadBhagavatamCanto10withMultipleSanskritCommentaries>

Chapter Twelve

The Luck of Being Kṛṣṇa's Companion; Kṛṣṇa kills Aghāsura; Parīkṣit Questions the Sequence of Events

10.12.1

śrī-śuka uvāca

*kvacid vanāśāya mano dadhad vrajāt
prātaḥ samutthāya vayasya-vatsa-pān |
prabodhayaṅ chṛṅga-raveṇa cāruṇā
vinirgato vatsa-puraḥsaro hariḥ ||
upajāti (12)*

śrī-śukaḥ uvāca—Śrī Śuka said; *kvacid*—once upon a time; *vana-āśāya*—to eat in the forest; *manaḥ dadhat*—made up [His] mind; *vrajāt*—from the cowherd village; *prātaḥ*—in the early morning; *samutthāya*—after getting up; *vayasya*—who are the companions (“of the same age”); *vatsa-pān*—the protector of calves; *prabodhayan*—while waking up; *śṛṅga-raveṇa*—with the sound of the horn; *cāruṇā*—which [sound] is beautiful; *vinirgataḥ*—departed; *vatsa-puraḥ-saraḥ*—whose calves were going in front; *hariḥ*—Hari.

śrī-śuka uvācaḥ—*kvacid* (divase) *hariḥ vanāśāya* (svasya) *manaḥ dadhad prātaḥ samutthāya cāruṇā śṛṅga-raveṇa vayasya-vatsa-pān prabodhayan vatsa-puraḥsaraḥ* (san) *vrajāt vinirgataḥ*.

Śrī Śuka said: One day Hari made up His mind to eat in the forest, and so He rose in the early morning, woke up His companions, the calf herders, with the beautiful sound of a horn and, keeping the calves in front of Him, departed from the cowherd village.

Śrīdhara Svāmī—

*vatsa-yūtha-gataṁ hatvā vatsa-dambhāsuraṁ hariḥ |
muni-yūtha-gataṁ cāhann agranyaṁ dambhināṁ bakam ||
dvādaśe tu mahā-sarpa-vapur-dharam aghāsuraṁ |
vatsa-pāla-gilaṁ kruddho gale 'hann iti varṇyate ||
mahā-baka-gala-kriḍā-kevalasya na kautukam |
itīvāghāsura-mukhe sa-sakhaḥ praviśad dhariḥ ||*

“After killing the demon who, under the guise of a calf, had gone in the group of calves, Hari also killed Baka, the foremost cheater. In the twelfth chapter, however, it is narrated that Aghāsura had assumed the body of a huge snake and had swallowed the calf herders: Hari, who as if did not have enough fun in Baka’s throat, got angry, entered Aghāsura’s mouth and killed him.”

10.12.1

“At some point in time (*kvacit* = *kadācit*), Hari made up His mind to take His first meal in the forest (*vanāśāya* = *vane eva prathamam bhojanaṁ kartum*).”

Sanātana Gosvāmī—

*tābhī rūpa-guṇa-kriḍā-nāmaḥ nitya-nūtanah |
āścaryaś ca sadāścaryād yaḥ prabhuḥ sa prasīdatu ||*

“May the Almighty, who is ever fresh with those names of pastimes and with those forms and qualities, and who is marvelous on account of constant marvels, be pleased.”

Now, while discussing *kaumāra-līlā* in a trio of chapters according to the sequence, of those at first Śuka talks about the killing of Aghāsura, in one chapter.

Moreover, some Tattvavādīs, who are Vaiṣṇavas and whose intellect is straightforward, thinking that only liberation is the topmost goal of life, and not tolerating this group of three chapters nor what includes Aghāsura’s liberation and sucking the cowherd ladies’ breasts, affirm this: “The explanatory texts of Pūtanā’s *sad-gati* are inconsistent, that is, the six verses starting from *pūtanā loka-bāla-ghnī* (10.6.35) and the verse that begins: *ya etat pūtanā-mokṣaṁ*,

“A person who devotionally listens to this wonderful narration of Pūtana’s liberation, which occurred in Kṛṣṇa’s babyhood, becomes fond of Govinda.” (10.6.44).”

That makes no sense because the texts are seen in many manuscripts; because they are highly respected by Śrīdhara Svāmipāda and by other greats, both ancient and contemporary, who belong to genuine *sampradāyas*; because in Vrindavan the places related to the following are well-known: the killing of Aghāsura, the picnic on grass, and Brahmā’s prayers; moreover that episode is already clear in *Padma Purāṇa* and so forth; it is not contradicted even by the *siddhānta* of the very best Vaiṣṇavas; and because liberation is unacceptable to those who are fixed in *bhakti*. That is very obvious everywhere in the text of *Śrī Bhāgavatam*.

Further, the cowherd ladies whose breasts were sucked are thought to be similar to Śrī Yaśodā, for the most part. The other ladies who are in fresh youth, however, who are dearest to Him, exist by the thousands, and that will be indicated ahead. Therefore there cannot be any contradiction. Specifically, in this group of three chapters, the uncommon greatness of *bhakti*, of devotees and of Śrī Bhagavān is everywhere, therefore the realization of those diverse aspects are effected only by the special favor of the Lord. That is certainly very confidential, hence even their affirmation is approached in this way. Enough of this elaboration.

10.12.1

Kvacit signifies “sometime in the autumn that arrived in the fifth year.” The sense is: *kasmimścid dine* (on a particular day). *Mano dadhat* (He made up His mind) means: *drḍheccchām kurvan* (He had a strong desire). In this way Śuka makes one aware that He, along with His companions, brought all the apparatus necessary for a complete enjoyment of the morning delicacies too. Kṛṣṇa brought the food from the house.

The word *manah* (mind) is used to make a distinction, as a manner of speaking, although in truth there is no difference between the Lord and His *antaḥkaraṇa*, which includes *manas*. The Lord has parts such as a beautiful mouth, has a divine body, and His form is condensed *sat-cid-ānanda*. This will be expounded upon later, in the right places.

Setting aside His night garments, washing His divine face and so on, putting on ornaments and clean clothes—the whole sequence—, and then getting out of His bedroom by Himself, He went outside and: *prabodhayan*, He woke up His companions: In this way Śuka makes one perceive a gradual departure with the friends who desired to go happily. For this reason, *vayasya* (companions) is an adjective of *vatsapa* (herders of calves).

Concerning *cāruṇā* (“with the beautiful” sound of the horn), it’s for the purpose of happily breaking the sleep of those who were asleep. Alternatively, it is said because it is forever *cāru* inasmuch as on a previous day the sound of the horn was understood as a signal that a forest meal has been planned. Or the beauty refers to the very nature of the sound, by its enchantment. *Vatsa-puraḥsaraḥ* means *vatsāḥ puraḥsarāḥ yasya saḥ*, “He whose calves are going in front.” He is called Hari on account of attracting (*ākaraṇam*) their hearts.

“He specifically, that is, solitarily, departed (*vinirgataḥ* = *viśeṣeṇa nirgataḥ*) (*viśeṣeṇa* = *ekākitayā*) from the cowherd village.” That is, He was not accompanied by Rāma for a change. The reason for that will become clear ahead.

Here, at first there is a wonder: Making up His mind to go have breakfast in the forest. Even more than that: Getting up by Himself, in very early childhood, without being urged by His mother and so on. In addition: Waking up the endless multitude of calf herders by Himself, with the beautiful sound of the horn to boot. On top of that, He departed without His elder brother. Over and above that, He went behind the calves. Thus, every word, every sentence, every verse, every section should be inferred to be more wonderful than the previous ones. And that can only be understood in the devotees’ hearts. It is not unraveled for fear of expanding too much.

Jiva Gosvāmī—

bhāti rūpa-guṇa-kṛidā-nāma-bhir nitya-nūtanah |
āścaryaś ca sadāścaryād yaḥ prabhuḥ sa prasīdatu ||

“May the Almighty, who is ever fresh and who is resplendent with names of pastimes and with forms and qualities, and who is marvelous on account of constant marvels, be pleased.”

While discussing in a trio of chapters, according to the sequence again, a pastime pertaining to *kaumāra*, of those at first Śuka talks about the killing of Aghāsura, in one chapter.

Someone does not acknowledge this trio of chapters, nor the set of six verses starting from: *pūtanā loka-bāla-ghnī* (10.6.35) nor the verse that begins: *ya etat pūtanā-mokṣam* (10.6.44).⁴ We do not see a valid reason for that, because the texts are obtained through the tradition in every region and because they are explained in commentaries, both ancient and contemporary, such as *Vāsanā-bhāṣya*, *Sambandhokti*, *Śuka-manoharā*, and *Paramahamṣa-priyā*. If the nonauthenticity is due to the authoritativeness of the nonacceptance by his very own *sampradāya*, why can the opposite conclusion not be accepted on the grounds of the authoritativeness of the acceptance by another *sampradāya*? Nor can it be said: “The usage there (in the *Bhāgavatam*) of names such as Aghabhit, which are like Murabhit and so on, is not seen,” because of this passage from the third canto:

*yan na vrajanty aghabhido racanānuvādāc
chṛṇvanti ye ’nya-viṣayāḥ kukathā mati-ghnīḥ |*

“Those who listen to topics other than a reiteration of the accomplishments of Aghabhit, the shatterer of sin, that is, the topics which are contemptible subject matters that destroy the intelligence, do not go to the transcendental realm.” (3.15.23)

It is not that the pastime is not mentioned in the reiteration of pastimes here and there because of the nonusage there of names such as Pāpabhit, because even that pastime is shown here and there by his Excellence Svāmipāda. Consequently, when it is said that this trio of chapters does not exist (i.e. that the *Bhāgavatam* consists of 332 chapters, not 335), in reference to his line: *dvātriṃśat tri-śataṁ ca yasya vilasac-chākhāḥ*, “The *Bhāgavatam*, whose three hundred and thirty-five chapters (lit. whose thirty-two, three, and three

4 Jīva Gosvāmī is referring to Madhvācārya. Vallabhācārya too rejects these three chapters, although he comments on them, and does not comment on those six verses (10.6.35-40), but he comments on verse 10.6.44.

hundreds) are the resplendent branches” (*Bhāvārtha-dīpikā* 1.1.1, *maṅgalācaraṇa* 7), this is not approved by him. Nor should that triad be removed, due to any other statement, because his commentary is accompanied with verses of the *Bhāgavatam* whose numbers are in every chapter. Therefore, *tri-śatam* is meant as a dual compound in the singular (*dvandvaikyam*): *dvātriṃśac ca trayaś ca śatāni ceti*, “thirty-two and three and [three] hundreds,” because the plurality of what is not settled amounts to being three, out of fear of unsteadiness, by the logic of *kapiñjala-ālabhana* (obtaining partridges). Otherwise *tri-śatam* would have been *tri-śatī* (three hundred).⁵

Nor should it be said “Those pastimes (with Pūtānā and Aghāsura) are not venerable,” since the liberation of the demons is not contradictory to *siddhānta*, because this was seen as regards all those who were killed by Śrī Kṛṣṇa, and also in statements such as:

āsurīm yonim āpannā mūdhā janmani janmani |
mām aprāpyaiva kaunteya tato yānti adhamām gatiṃ ||

“Son of Kunti, fools who obtain demoniac wombs birth after birth obtain a low destination only by not attaining Me.” (*Bhagavad-gītā* 16.20). For example, it is said:

5 There is a Vedic injunction that one should obtain birds called *kapiñjala* to sacrifice them: *vasante kapiñjalān ālabhet*, “In the spring, one should get *kapiñjalas*.” The number is not indicated in that injunction. In regard to such enunciations, the scholars of *Karma-mīmāṃsā* made the rule that the unspecified plural signifies the number three. Moreover, Jīva Gosvāmī indicates that for the others to validate their opinion that the *Bhāgavatam* consists of 332 chapters, *tri-śatam* should read *tri-śatī* (the group of three hundreds). Alternatively, *tri-śatam* would have to be considered as a *bahuvrīhi* of an implied *yat*. Furthermore, Jīva Gosvāmī’s explanation as a *dvandvaikyam* is based on this rule: *sarvo ’pi dvandvo vibhāṣayaika-vad bhavati*, “All *dvandva* compounds can optionally be singular” (*Kāśikā* 1.2.63) (HNV 976). Consequently, as a *samāhāra*, the compound is necessarily neuter. Yet the rule is not a universal rule. That is the reason it is not found in *Aṣṭādhyāyī*. Additionally, *tri-śatam* looks like *tri-bhuvanam*, so that the meaning might be “three hundred” (instead of three and [three] hundreds), but *tri-bhuvanam* is an exception to the rule of *dvigu* compounds (*pātrādy-antā na*, HNV 936; *Vārttika* 2.4.17), and so *tri-śatam* cannot mean *tri-śatī*.

ye ca pralamba-khara-dardura-keśy-ariṣṭa-
 mallebha-kāmsa-yavanāḥ kapi-pauṇḍrakādyāḥ |
 anye ca śālva-kuja-balvala-dantavakra-
 saptokṣa-śambara-vidūratha-rukmi-mukhyāḥ ||
 ye vā mṛdhe samiti-śālina ātta-cāpāḥ
 kāmboja-matsya-kuru-sṛñjaya-kaikayādyāḥ |
 yāsyanty adarśanam alaṁ bala-pārtha-bhīma-
 vyājāhvayena hariṇā nilayaṁ tadīyam ||

Brahmā said: “Pralamba, Dhenuka, Baka, Keśi, Ariṣṭa, Cānūra and other wrestlers, Kuvalayāpīḍa, Kāmsa, Kālayavana, as well as Dvidida and Pauṇḍraka, and others among whom the foremost are Śālva, Narakāśura, Balvala, Dantavakra, the seven bulls, Śambara, Vidūratha, and Rukmī, in addition to those who are experts in battle and by whom a bow was taken in war such as the kings of the Kambojas, Matsyas, Kurus, Sṛñjayas, and Kekayas respectively, will be killed by Hari, whose names Bala, Pārtha, and Bhīma are a deceit, and will attain either a mergence or His abode.” (2.7.34-35).⁶

Nor can it be said that those pastimes are improbable because they are not substantiated in another *Purāṇa*, since the *Brahmāṇḍa Purāṇa* and the *uttara-khaṇḍa* of *Padma Purāṇa* are clear. In Vrindavan, the locations of His various pastimes are well-known.

Nor is the demons’ obtaining liberation inconsistent due to a similarity with the devotees’ destination, because pure devotees do not accept liberation, given that the demons can obtain it. There are hundreds of statements in that regard, such as the one beginning: *nātyantikam vigaṇayanty api te prasādam*, “O Lord, the Rasikas do not reckon liberation as Your grace” (3.15.48).

6 Sanātana Gosvāmī and Jīva Gosvāmī comment on these two verses in the *Toṣaṇīs* 10.18.32. Further, Madhvācārya precedes Śrīdhara Svāmī. Madhvācārya does not deny that demons attain Vaikuṇṭha. The issue is whether he agrees that demons killed by Kṛṣṇa attain Vaikuṇṭha. Still, his unspoken, main objection to the three chapters in question is that Brahmā is described as being bewildered, in chapter fourteen, and this seems to be derogatory for the *sampradāya*. Yet the exact opposite could be said. Another reason is that, according to Viśvanātha Cakravartī (*Sārārtha-darśinī* 10.14.25), Brahmā’s speech is expressive of Vivarta-vāda (10.14.25).

Nor should Pūtanā's similarity to a mother be despised by those who know the glory of a mother, because, by obtaining that merely on account of the dress of a mother, in the light of the text: *sad-veśād iva pūtanāpi sa-kulā*, "You even made Pūtanā, along with her group, attain You as if because she wore the right dress" (10.14.35), what is suggested is an increase only of Yaśodā's glory.

In such instances, the fault is repudiated by the *siddhānta* that there were two souls. Here, however, according to the logic: *tat-saṁsargī ca pañcamah*, "Associating with one who commits one of the four deadly sins is a sinner as well,"⁷ the fault is just that. Therefore there is no contradiction whatsoever. On the contrary, only the topmost glory of the Lord, of the devotees, and of *bhakti* to Him will be accomplished here. Therefore the realization of that is effected only by the special favor of the Lord. That is certainly very confidential. Thus Śrīdhara Svāmī's wording of that sort is justified. Enough of a vast elaboration. Henceforth we shall explain the actual subject matter.

10.12.1

Mano dadhat (He made up His mind) means: *ḍṛḍheccchāṁ kurvan* (He had a strong desire). Because it is said *kvacid vanāśāya* (to eat in the forest), this was the first time Kṛṣṇa had this desire, in view of the previous text *sa-prātar-āśau* (They carried Their breakfast⁸). Thus, He had told His friends the day before that He wanted to carry the breakfast to the forest.

(Additions are underlined.) After getting up—by following the whole sequence: setting aside the night garments, washing His divine face and so on, putting on beautiful ornaments and clothes—and going outside: *prabodhayan*, He woke up His companions: In this way Śuka makes one perceive a gradual departure with the friends who desired to go happily. For this reason, *vayasya* (companions) is an adjective of *vatsapa* (herders of calves).

Concerning *cāruṇā* ("with the beautiful" sound of the horn)," the mention of the very nature of the sound is for the purpose of happily

7 *brahma-hā hema-hārī ca surā-po guru-talpagah | māgha-snāyī vipāpah syāt tat-saṁsargī ca pañcamah* || (*Padma Purāṇa* 6.126.28).

8 Jīva Gosvāmī takes this to mean *prātar-bhojana-kāriṇau santau* (They already had breakfast) (LVT 10.11.45).

breaking the sleep of those who were asleep. *Vatsa-puraḥsarah* means *vatsāḥ puraḥsarāḥ yasya saḥ*, “He whose calves are going in front.” He is called Hari on account of attracting (*ākaraṣaṇam*) their hearts.

(Additions in this paragraph are not underlined.) “He departed from the cowherd village in a special way (*vinirgataḥ* = *viśeṣeṇa nirgataḥ*).” That is, He was not accompanied by Rāma for a change. The main reason for that might be as follows: Although Rāma wanted to go, especially when he heard the sound of the horn, and although Kṛṣṇa had convinced him to go, his mother made him perform certain auspicious rituals at home on the advice of astrologers. The killing of Aghāsura, as well as other upcoming events, was incidental, since eating in the forest was clearly stated: *kvacid vanāśāya mano dadhat* (He made up His mind to eat). Thus, the effectuation of the upcoming pastimes, which happened because Rāma was not there and which were brought about by the *līlā-śakti*, was only a secondary reason.

Here, every word, every sentence, every verse, and every section should be inferred to be more wonderful than the previous ones. This can only be understood in the devotees’ hearts. It is not unraveled for fear of expanding too much.

Krama-sandarbha—Although this triad of chapters is not approved by someone, this is written because it is approved by many ancient writers of commentaries, such as *Vāsanā-bhāṣya*, and because it is renowned in manuscripts all over the land.

Viśvanātha Cakravartī—

dvādaśe sakhibhiḥ kelis tan-madhye ’ghasya varṇanam |
vaktre ’viśams te kṛṣṇo ’nupraviśyāhaṁ tam edhitaḥ ||

“In the twelfth chapter, there are games with the friends. In the middle of that, there is a narration related to Agha. They entered in his mouth. Kṛṣṇa went in afterward, enlarged Himself, and killed him.”

10.12.1

“One day (*kvacit* = *kvacid divase*), Hari made up His mind to

have breakfast in the forest (*vanāsāya* = *vane eva prātar-bhojanam kartum*).” Baladeva, however, was kept at home by his mother by force for the purpose of bathing and so on as a propitiatory measure to appease the effects of his birth constellation.

Baladeva Vidyābhūṣaṇa—

*dvādaśe śiṣubhiḥ kelir aghāsyē viśato ’nu tāt |
praviśyānandayat kṛṣṇo hatvāghaṁ tam amocayat ||*

“In the twelfth chapter, there are games with the little boys. Entering after them, who had gone in Agha’s mouth, Kṛṣṇa delighted them after killing Agha, to whom He gave liberation.”

10.12.1

Even after concluding *kaumāra-līlā* with the line beginning *evam* (10.11.59), Śuka, remembering that Parīkṣit longed to hear more of these pastimes, continues to speak on the topic for three more chapters.

Vijayadhvaṇya Tīrtha—(There is no commentary on chapters twelve to fourteen.)

Vira-Rāghava—That the three chapters starting from here are interpolated is disregarded by his Excellence Vyāsācārya. Even so, it is commented upon because they are commented upon by some.

10.12.1

Mano dadhat means: *manaḥ kurvan*, “making up His mind.”

Vallabhācārya—

*kathā-mātraṁ harer vācyaṁ sarvatretya atra kecana |
kathāṁ vaktuṁ bhāgavatīm kvacit siddhāṁ alaukikīm ||
yojayitvā tv ādhunikā adhyāya-tritayaṁ jaguḥ |
śabdārtha-saṅgatīnām hi spaṣṭā tatra viruddhatā |
loka-prasiddhes tac cāpi kathāñcid rūpyate sphuṭam ||*

“Some say “Hari-kathā should be spread everywhere,” hence some contemporaries have added these three chapters to speak about an

extraordinary Kṛṣṇa-related topic proven from some other source, although inserting them here occasions a contradiction. Nonetheless, because many people have heard about these deeds, they will be clearly described here somehow or other.”

At the end of the previous chapter, it was said: *kaumāraṁ jahatur vraje*, “In Vraja, both of Them relinquished the age of *kaumāra*” (10.11.59). The continuation is done with this: *tataś ca paugaṇḍa-vayaḥ-śritau vraje babhūvatus tau paśu-pāla-sammatau*, “Then, assuming the age of *paugaṇḍa* in Vraja, both of Them became approved as herders of cows” (10.15.1). These three chapters still relate to *kaumāra-līlā*, hence they contradict both verses. Still, the theft of calves, which is as if a deed of the Lord, is famously narrated in *Padma Purāṇa*, therefore, resorting to that topic and settling the killing of Aghāsura and Brahmā’s praise as first and last, a jovial pastime of the Lord is illustrated. May people remain jovial.

10.12.1

Vanāśāya mano dadhad signifies: *vane aśanam kartum mano bibhrat*, “having in mind to eat in the forest.”

Śukadeva Ācārya (*Siddhānta-pradīpa*)—In the twelfth chapter, he describes the excellent good fortune of the residents of Vraja and narrates the liberation of Aghāsura. The name Hari is used because He takes away His devotees’ afflictions.

10.12.2

tenaiva sākam ⁹ *prthukāḥ sahasraśaḥ*
snigdhāḥ suśig-vetra-viṣāṇa-veṇavaḥ |
svān svān sahasropari-saṅkhyayānvitān
vatsān puraskṛtya viniryayur mudā ||
(indra-vamśā)

tena eva sākam—only with Him (or with that same one); *prthukāḥ*—the boys; *sahasraśaḥ*—by the thousands; *snigdhāḥ*—affectionate; *su*—superb; *śik*—baskets of rope with handles, used to carry

9 *tenaiva sārddham* (Vallabhācārya’s edition).

containers of food; *vetra*—staffs; *viṣāṇa*—horns; *veṇavaḥ*—who had flutes; *svān svān*—their own respective; *sahasra-upari-saṅkhyayā*—with a number above one thousand; *anvitān*—which were endowed; *vatsān*—the calves; *paraḥ-kṛtya*—after placing in front; *viniryayuh*—they departed; *mudā*—with joy.

*(tadā) tena (kṛṣṇena) eva sākam prthukāḥ sahasraśaḥ snigdḥāḥ
suśig-vetra-viṣāṇa-veṇavaḥ sahasropari-saṅkhyayā anvitān svān
svān vatsān puraskṛtya mudā viniryayuh.*

The boys numbered by the thousands. They were affectionate, and had superb lunch bags of rope, as well as sticks, horns and flutes. Placing their thousands of calves in front, they joyfully departed with Him.

Śrīdhara Svāmī—The boys (*prthukāḥ* = *bālāḥ*) were accompanied by the sound of the horn. Or they were accompanied by Kṛṣṇa (*tenaiva sākam* = *śṛṅga-raveṇa saha, śrī-kṛṣṇena saha vā*). The boys were affectionate (*snigdḥāḥ* = *sneha-yuktāḥ*). Their lunch bags of rope (*śik* = *śikya*),¹⁰ their sticks and so on were lovely (*su* = *ramya*). The calves had a number exceeding one thousand (*sahasropari-saṅkhyayā anvitān* = *sahasrādhika-saṅkhyā-yuktān*).

Sanātana Gosvāmī—It is said *tenaiva sārddham* (the boys were with Him), because they went off with great velocity, because: *snigdḥāḥ* (they are affectionate). For this reason, the simultaneous departure of all of them is implied.

*ekaṁ daśa-śataṁ caiva sahasram ayutaṁ tathā |
lakṣaṇaṁ niyutaṁ caiva koṭiṁ arbudam eva ca ||*

“Eka (one), daśa (ten), śata (one hundred), sahasra (one thousand), ayuta (ten thousand), lakṣaṇa (one hundred thousand), niyuta (one

¹⁰ A *śikya* is a basket made of rope in which containers, clay pots, are transported with handles of rope. As such it is the prototype of the multiple *lotā*.

million), *koṭi* (ten million), and *arbuda* (one hundred million)."

From this statement, the numbers above one thousand are ten thousand and so on. Thus, the calves were ten thousand in number, or more (*sahasropari-saṅkhyayā* = *sahasrasya upari-saṅkhyā ayutādih tayā*). This means there was an infinite number of calves and boys. If this is the count of calves, which are to be protected by the boys in the forest in this way, what might be the number of the very young calves that did not go for grass and were enclosed in the cowherd settlement? And what might be the number of those which had let go of the udder and gone with the cows? And of the cows, both those that were their mothers and the other ones? And of those which were more than a calf? And of the bulls, all of which were constantly being increased by the influence of Śrī Gopāla-deva? The buffalos and others too might be counted by which means? Thus the animals are innumerable. In conformity with that, it's understood that the cowherd men and women are endless.

The word *mudā* (they departed "with joy") implies that the boys did not feel bad about getting up from bed. Or they were joyful because they were woken by Śrī Kṛṣṇa Himself. Or the reason is that the boys thought: "Today, we'll play with Him from the early morning." Thus they went out in a special way (*viniryayuh* = *viśeṣeṇa niryayuh*), an extraordinary way, as compared to other days. They departed either from their respective homes or from their respective cowherd settlements. That meaning of the word *vi* (in a special way) is already implied by the term *suśig-vetra-viśāṇa-veṇavaḥ* (they had superb lunch bags of rope, as well as sticks, horns and flutes).

Jīva Gosvāmī—(The commentary is the same. In addition:) It's understood that the cowherd men and women are endless. For example, in the *Āgama: rāsa-dhyānam pramadā-śata-koṭībhir ākulite*, "[on the Yamunā's shore,] which was crowded by hundreds of millions of sexy women" (*Nārada Pañcarātra* 3.12.5) (*Krama-dīpikā* 5.53) (*Prīti-sandarbhā* 285).

Viśvanātha Cakravartī—*Prthukāḥ* means *bālāḥ* (the boys). *Śig* means *śikyam*. The calves numbered by tens of thousands, if not more.

Baladeva Vidyābhūṣaṇa—*Śik* connotes: *bhojya-dhāraṇam śikyam* (a *śikya*, which holds food).

Vallabhācārya—*Śik* means: *śikyam odana-sahitam* (a *śikya* containing cooked food). The sticks were used to tend the calves. “The boys joyfully (*mudā*) went from their homes (*viniryayuh* = *grhebhyaḥ yayuh*).”

10.12.3

kṛṣṇa-vatsair asaṅkhyātair yūthī-kṛtya sva-vatsakān |
cārayanto 'rbha-lilābhir vijahrus tatra tatra ha ||

kṛṣṇa-vatsaiḥ—with Kṛṣṇa’s calves; *asaṅkhyātaiḥ*—uncounted; *yūthī-kṛtya*—after making into one group; *sva-vatsakān*—their own calves; *cārayantaḥ*—while grazing (or tending); *arbha-lilābhiḥ*—by means of pastimes [fit for] boys; *vijahruḥ*—they sported; *tatra tatra*—there and there; *ha*—(a word used to fill the meter).

(*sarve bālāḥ*) *sva-vatsakān kṛṣṇa-vatsaiḥ asaṅkhyātaiḥ (saha) yūthī-kṛtya cārayantaḥ arbha-lilābhiḥ tatra tatra (vane) vijahruḥ*.

The boys assembled their calves with Kṛṣṇa’s calves, which are innumerable. While grazing them they sported here and there by playing boyish games.

Sanātana Gosvāmī—The reading *sva-vatsakān* is clear. In the other reading, “They joined (*yūthī-kṛtya* = *saṅgamayya*) their respective calves (*svakān svakān* = *sva-sva-vatsān*) with the calves of Kṛṣṇa, the all-attractive Godhead (*kṛṣṇa-vatsaiḥ* = *kṛṣṇasya paramākarṣakasya bhagavataḥ vatsaiḥ saha*).” This was done solely in consideration of their respective calves’ happiness in the company of Kṛṣṇa’s calves. “They had fun by means of boyhood pastimes (*arbha-lilābhiḥ*)—in this way Śuka makes one perceive their expertise in *bālyā-lilā*—in various places (*tatra tatra* = *sthāne sthāne*).” *Ha* has the sense of *harṣa* (joy).

Jiva Gosvāmī—To begin with, Kṛṣṇa’s calves were innumerable.

That is, the number of His calves had the name “uncountable” (*asaṅkhyātaiḥ* = *asaṅkhyā-saṁjñā-saṅkhyaiḥ*). That name was explained by Kṣīrasvāmī:

*ekam daśa-śata-sahasrāṇy ayutam
prayutākhyā-lakṣam atha niyutam |
arbuda-koṭiḥ nyarbuda-padme
kharvaṁ nikharvaṁ iti daśabhiḥ ||
gaṇanān mahābja-śaṅkha-samudra-
madhyāntam atha para-parārdham |
sva-hatam parārdham amitam tat
sva-hatam bhūry ato 'saṅkhyam ||*

“Eka (one), daśa (ten), śata (one hundred), sahasra (one thousand), ayuta (ten thousand), lakṣa (one hundred thousand), known as prayuta, afterward niyuta (one million), koṭi (ten million), nyarbuda (one hundred million), padma (one billion), kharva (ten billion), nikharva (one hundred billion). After the calculation by tens in this way, there is mahābja (one trillion), śaṅkha (ten trillion), samudra (one hundred trillion), madhya (one quadrillion), anta (ten quadrillion), and parārdha (one hundred quadrillion), the last. That parārdha is not measured: it is multiplied by itself. “Multiplied by itself” is enormous, therefore it is uncountable.”

The derivation of *arbuda-koṭiḥ* is *arbuda-saṁjñā koṭiḥ* (ten million is called *arbuda*).¹¹ There are eighteen numbers, ending with *parārdha*, and are multiplied by ten. In addition, because of the singularity of the *dvandva* compound, it’s understood that *mahābja-śaṅkha-samudra-madhyāntam* consists of five numbers, beginning from *mahābja*. *Sva-hatam* means *svena guṇitam* (multiplied by itself).

11 This is not agreed upon by everyone. In some texts, *arbuda* is the number above *koṭi*. The verse quoted in the previous *Toṣaṇis* is an example. In his commentary on *Hari-nāmāmṛta-vyākaraṇa* (1010), Matsya Avatāra Dāsa gives this sequence of numbers: *eka, daśa, śata, sahasra, ayuta, lakṣa, niyuta, koṭi, arbuda, vṛnda, kharva, nikharva, śaṅkha, padma, sāgara, antya, madhya, parārdha*. The word *mahābja* is not seen in any dictionary. Moreover, the word *para* (last) too is considered a number, according to *Monier-Williams*.

Svakān svakān means *sva-sva-vatsān* (their own respective calves). The reading *sva-vatsakān* is clear. With *arbha-lilābhiḥ* (by means of boyhood pastimes), Śuka makes one perceive their expertise in *bālya-līlā*. *Ha* is used in the sense of *harṣa* (joy): “They sported (*vijahruḥ*) joyfully here and there in the land for grazing calves” (*tatra tatra* = *tatra tatra vatsa-pracāra-deśe*).

Viśvanātha Cakravartī—Kṛṣṇa had His own group of calves. Their number had the name “uncountable” (*asaṅkhyātaiḥ* = *asaṅkhyā-saṁjñā-saṅkhyaiḥ*). That is understood by looking at Kṣīrasvāmī’s explanation: *ekaṁ daśa-śata-sahasrāṇy ayutaṁ...* (see above).

It should not be said: “That many calves never appear in the region of Vṛndāvana, which measures sixteen *krośas*,” because in chapter fourteen, millions of universes, each of which measures 500 million *yojanas*, are going to be said to exist in one place of that region. Even though He and His abode are delimited that way, the body of the Lord is all-pervading by *acintya-śakti*. Therefore it is said in *Bhāgavatāmṛta*:

*evam*¹² *prabhoḥ priyānām ca dhāmnaś ca samayasya ca* |
avicintya-prabhāvatvād atra kiñcin na durghaṭam ||¹³

“Thus nothing is impossible here because the Lord, His dear ones, His abode, and Time have an inconceivable influence.” (*Laghu-bhāgavatāmṛta* 1.5.515)

Baladeva Vidyābhūṣaṇa—“After uniting, that is, assembling (*yūthi-kṛtya* = *ekī-kṛtya* = *melayitvā*), their respective calves with Kṛṣṇa’s calves,” which are a huge group. *Asaṅkhyātaiḥ* means *saṅkhyātaḥ nirgataḥ* (uncountable, literally “which have gone away from a count”).

Bhaktisiddhānta Sarasvatī—*Arbha-lilābhiḥ* signifies: *bālakocita-kṛīḍābhiḥ*, “by means of games suitable for little boys.”

¹² *ataḥ* (*Laghu-bhāgavatāmṛta*).

¹³ *atra kiñca na durghaṭam* (*Laghu-bhāgavatāmṛta*).

Vallabhācārya—Here Śuka says the boys joined their calves with Kṛṣṇa's. “While grazing the calves by means of boyish pastimes, they played (*vijahruḥ* = *kṛḍitavantah*) here and there.”

10.12.4

phala-pravāla-stavaka-sumanaḥ-piccha-dhātubhiḥ |
kāca-guñjā-maṇi-svarṇa-bhūṣitā apy abhūṣayan ||

phala—fruits; *pravāla*—new leaves; *stavaka*—clusters of flowers; *sumanaḥ*—flowers; *piccha*—peacock tail feathers; *dhātubhiḥ*—with earthen minerals; *kāca*—quartz (or crystal, glass); *guñjā*—*guñjā* berries; *maṇi*—gems; *svarṇa*—gold; *bhūṣitāḥ api*—although adorned; *abhūṣayan*—they decorated.

(*te bālāḥ pūrvam mātṛbhiḥ*) *kāca-guñjā-maṇi-svarṇa-bhūṣitāḥ api phala-pravāla-stavaka-sumanaḥ-piccha-dhātubhiḥ (ātmānam) abhūṣayan.*

Although they were adorned with quartz, *guñjā* berries, gems and gold, they adorned themselves with fruits, flowers, soft leaves, clusters of florets, peacock tail feathers, and earthen minerals.

Śrīdhara Svāmī—“Although they were adorned with quartz and so on by their mothers, previously, they adorned themselves with fruits and the rest.”

Viśvanātha Cakravartī—(Additions are underlined.) “Although they were adorned with quartz and so on by their mothers, previously, they adorned themselves with fruits and the rest.” Of those, quartz and *guñjā*, as well as gems and gold (*maṇi-svarṇa*), are ornaments because of the eagerness of both the boys and their mothers.

Sanātana Gosvāmī—In seven verses, Śuka only talks about many *arbha-līlās* (boyish games). *Stavaka* is in the plural and signifies *puṣpa-gucchāḥ* (clusters of flowers). *Sumanaḥ* denotes *kevala-puṣpāṇi* (single flowers). Although *guñjās* are from the woods, the mention in the enumeration of house ornaments such as quartz is

because the boys were adorned at home by their mothers, and also because they are durable and beautiful. Sometimes the reading is *muktā* (pearls) (instead of *guñjā*).

Jiva Gosvāmī—In seven verses, Śuka only talks about many *arbha-līlās* (boyish games). *Stavaka* is in the plural and signifies *puṣpa-gucchāḥ* (clusters of flowers).

Sumanasaḥ means *puṣpāni* (flowers). The quartzes (*kāca* = *kācāḥ*) effect a special joviality on account of being a form that cannot be distinguished from great jewels. Even the *guñjās*, on account of being they way they were, since they come from Vṛndāvana, were enthusiastically strung into necklaces and so on by the mothers, after being jovially brought by their boys. Sometimes the reading is *muktā* (pearls).

Vira-Rāghava—*Pravāla* means *pallava* (young shoot, new leaf).

10.12.5

muṣṇanto 'nyonya-śikyādīn jñātān ārāc ca cikṣipuḥ |
tatratyāś ca punar dūrād dhasantaś ca punar daduḥ ||

muṣṇantaḥ—stealing; *anyonya*—each other's; *śikyā-ādīn*—baskets of rope (used to carry the food) and so on; *jñātān*—that [looped rope] which was noticed [by the owner]; *ārāt*—far away; *ca*—(a word used to fill the meter); *cikṣipuḥ*—threw; *tatratyāḥ*—those who were situated there; *ca*—also [threw]; *punaḥ*—again; *dūrāt*—far away; *hasantaḥ*—while laughing; *ca*—and [etc.]; *punaḥ daduḥ*—they gave back.

(*te bālāḥ*) *anyonya-śikyādīn muṣṇantaḥ*, (*tataḥ svāmibhyaḥ tām eva*) *jñātān (sataḥ) ārāt cikṣipuḥ*. *tatratyāḥ (bālāḥ yeṣāṃ sannidhau śikyādayaḥ patitāḥ) punar (tat-śikyādīn tataḥ api) dūrād (cikṣipuḥ. tataḥ te) hasantaḥ ca (tsvāmibhyaḥ tām) punar daduḥ*.

They were stealing each other's provisions. When the owner understood where his stolen object was, the others threw it to a distant place. Those who were right there threw it still further away. Later, they gave it back while laughing.

Śrīdhara Svāmī—*Muṣṇantaḥ* means *corayantaḥ* (stealing).

Sanātana Gosvāmī—“The boys who were where the object had been thrown (*tatratyāḥ* = *yatra cikṣipuh tatra vartamānāḥ bālāḥ*) threw the staff, or whichever object, that was being perceived” (*jñātān* = *vetrādīn jñātān sataḥ*). The word *ādi* (etc.) refers to the things mentioned in verse 2.

Jīva Gosvāmī—The sense of *śikyādīn* is: *śikyāni ādīḥ yeṣāṁ yaṣṭy-ādīnām tān*, “They threw those things, such as the sticks, of which the first was the *śikyas* (lunch bags of rope).” But they didn’t throw the *śikyas*, because the food was carried in the *śikyas*, and so it doesn’t make sense to laugh if the food is spoiled. *Jñātān* has the sense of the present tense and stands for *jñātān sataḥ* (known). “They laughed” (*hasantaḥ*) also when some totally innocent boys cried.

Viśvanātha Cakravartī—“They stole (*muṣṇantaḥ* = *corayantaḥ*) the lunch bags and other things.” At first, the boys removed the containers of food from the lunch bags of some boy, put them at the base of a tree and hid them with branchlets and the like. The ants could not enter in the containers since the mouth was sealed. When the boy found the location, the other boys threw far away (*ārāt* = *dūre*) only those things that he had thus perceived (*jñātān* = *tān eva jñātān sataḥ*). When the boy went to that other place to retrieve the things, the boys situated there (*tatratyāḥ* = *tatratyāḥ bālāḥ*) threw them even further away (*ca punar dūrād* = *tato 'pi dūrāt cikṣipuh*). Not looking at those boys whose faces were crying and were not getting their respective objects owing to such a disarray, the same boys gave the things while laughing.

10.12.6

yadi dūraṁ gataḥ kṛṣṇo vana-śobheḥṣaṇāya tam |
aham pūrvam aham pūrvam iti saṁsprśya remire ||

yadi—if; *dūraṁ*—far; *gataḥ*—has gone; *kṛṣṇaḥ*—Kṛṣṇa; *vana-śobhā-īkṣaṇāya*—in order to see the splendor of the forest; *tam*—Him; *aham*—I; *pūrvam*—first; *aham*—I; *pūrvam*—first; *iti*—thus; *saṁsprśya*—after touching (or while touching); *remire*—they took pleasure.

yadi vana-śobheṣaṇāya kṛṣṇaḥ dūraṁ gataḥ (bhavati, tadā te bālāḥ) “ahaṁ taṁ pūrvaṁ (sprakṣyāmi, nahi) ahaṁ (taṁ) pūrvaṁ (sprakṣyāmi)” iti (vadantaḥ taṁ kṛṣṇam anudrutya taṁ) saṁsprśya remire.

If Kṛṣṇa went far away to see the splendor of the forest, the boys ran after Him, saying: “I will touch Him first,” “No, I will touch Him first.” They touched Him and had fun.

Śrīdhara Svāmī—The prose order is: *yadi dūraṁ gataḥ kṛṣṇo bhavati tarhi*, “If Kṛṣṇa has gone far, then...”

Sanātana Gosvāmī—In this verse he talks about their sole dedication to Śrī Bhagavān, even in the midst of these types of games of *bālyā*. Even Kṛṣṇa does not relinquish them and go away. “If at some point in time He has gone far...” For which purpose? *vana-śobheṣaṇāya*, “to see the splendor of the forest.” By this it is implied that Śrī Vṛndāvana is most enchanting.

“Properly touching Him, that is, touching Him by hugging Him and so on (*saṁsprśya* = *samyak sprṣtvā*) (*samyak* = *parirambhaṇādinā*), they had fun, meaning they did the game of touching (*remire* = *sparśana-rūpām kṛīḍām cakruḥ*).” Or, “even while doing that type of game, they had fun simply by touching Him (*saṁsprśya* = *saṁsprśya eva*).” In this way, the text should be explained by adding a word. This also applies to upcoming statements, and to any one for that matter. Alternatively, “They touched Him, and afterward (*saṁsprśya* = *saṁsprśya paścāt*) they played a game (*remire* = *kṛīḍām cakruḥ*).”

Jīva Gosvāmī—In this verse, which is part of one set of five stanzas, Śuka illustrates both a special affection and the quality of being solely dedicated to Him, even during such games of *bālyā*. Even Kṛṣṇa does not relinquish them and go away. “If at some point in time He has gone far with two or three friends.” For which purpose? *vana-śobheṣaṇāya*, “to see the splendor of the forest.” By this it is implied that Śrī Vṛndāvana is most enchanting. “By touching properly, by hugging and so on (*saṁsprśya* = *samyak sprṣtvā*)

(*samyak* = *parirambhaṇādinā*), they became happy (*remire* = *sukhaṁ prāpuh*).”

Viśvanātha Cakravartī—The syntactical connection is: *taṁ kṛṣṇaṁ saṁspr̥śya*, “after touching Kṛṣṇa.” They were quarreling: “I am the one who dashed off and touched Kṛṣṇa first, not you, not you.”

Bhaktisiddhānta Sarasvatī—“Only I am touching Him first,” “No, only I am touching Him first” (*aham pūrvam aham pūrvam* = *aham eva prathamam spr̥śāmi aham eva prathamam spr̥śāmi*). “Due to such a state of excitement (*iti* = *evam vyastatayā*) by touching Kṛṣṇa, the boys had pleasure (*remire* = *bālakāḥ ānandaṁ anubabhūvuh*).”

Vallabhācārya—*Aham pūrvam* (I am first) signifies: *aham pūrvam sprakṣyāmi*, “I will touch first.”

10.12.7

kecid veṇūn vādayanto dhmāntaḥ śṛṅgāṇi kecana |
kecid bhr̥ṅgaiḥ pragāyantaḥ kūjantaḥ kokilaiḥ pare ||

kecit—some [boys]; *veṇūn*—flutes; *vādayantaḥ*—playing; *dhmāntaḥ*—blowing; *śṛṅgāṇi*—the horns; *kecana*—some; *kecit*—some; *bhr̥ṅgaiḥ*—with bumblebees; *pragāyantaḥ*—while beginning to sing (or while eminently singing); *kūjantaḥ*—chirping; *kokilaiḥ*—with cuckoos; *pare*—others.

kecid (*bālāḥ*) *veṇūn vādayantaḥ* (*bhavanti*). *kecana śṛṅgāṇi dhmāntaḥ* (*remire*). *kecid bhr̥ṅgaiḥ* (*saha*) *pragāyantaḥ* (*remire*). *pare kokilaiḥ* (*saha*) *kūjantaḥ* (*remire*).

Some boys had fun while playing flutes, some while blowing horns, some while eminently humming with bumblebees, and others while chirping with cuckoos.

Śrīdhara Svāmī—They were playing (*dhmāntaḥ* = *vādayantaḥ*) the horns. *Bhr̥ṅgaiḥ* stands for *bhr̥ṅgaiḥ saha* (with the bumblebees).

Sanātana Gosvāmī—When did Kṛṣṇa go far away? In consideration of that, in four verses Śuka describes the separate games they did in groups. *Vādayantaḥ* stands for *vādayantaḥ bhavanti*, “They were playing flutes.” Similarly, to make a complete sentence, each clause is connected with *remire* (they had fun) in the previous verse.

Jiva Gosvāmī—When? In four verses Śuka speaks in consideration of that. *Veṇūn vādayantaḥ* (while playing the flutes) signifies: *veṇu-vādanasya madhye madhye*, “within each interval of playing the flute.” Sometimes the reading is *veṇum*, in the singular. Thus, they blew the horns, and so on, because they were deeply absorbed in thought of Him and because they immediately came alive by being in contact with Him again. Alternatively, the sense is: After touching Him, they did completely separate games with the highest pleasure and with the intent to make Him have pleasure. Śuka talks about those games with *kecid bhṛṅgaiḥ* etc. (some sang with bumblebees, etc.).

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—The absence of *dhama* in *dhmāntaḥ* is poetic license.¹⁴

10.12.8

vi-cchāyābhiḥ pradhāvanto gacchantāḥ sādhu haṁsakaiḥ |
bakair upaviśantaś ca nṛtyantaś ca kalāpibhiḥ ||

vi-cchāyābhiḥ—with shadows of birds; *pradhāvantaḥ*—while eminently running; *gacchantāḥ*—while moving; *sādhu*—well; *haṁsakaiḥ*—with little swans; *bakaiḥ*—with cranes; *upaviśantaḥ*—while sitting; *ca*—and (or a word used to fill the meter); *nṛtyantaḥ*—while dancing; *ca*—and; *kalāpibhiḥ*—with peacocks (“which have a peacock’s tail”).

(*kecid*) *vi-cchāyābhiḥ (saha) pradhāvantaḥ (remire. kecit) haṁsakaiḥ*

14 The form should be *dhamantaḥ* because the verbal root *dhmā* changes to *dhama* when a *śiva* suffix follows: *paḥ pibaḥ, ghro jighraḥ, dhmo dhamaḥ [...]* śive (HNV 419); *pā-ghrā-dhmā-sthā-mnā-dān-drśy-arti-sarti-śada-sadām piba-jighra-dhama-tiṣṭha-mana-yaccha-paśyarccha-dhau-śīya-sidāḥ* (*Aṣṭādhyāyī* 7.3.78).

(*saha*) *sādhū* *gacchantāḥ* (remire. *kecid*) *bakaiḥ* (*saha* *tadvat* *jala-tīre*) *upaviśantāḥ* *ca* (remire. *kecit*) *ca* *kalāpibhiḥ* (*saha*) *nṛtyantāḥ* (remire).

Some had fun while eminently running with shadows of birds, some while moving in a nice way with little swans, some while sitting with cranes, and some while dancing with peacocks.

Śrīdhara Svāmī—*Vi-cchāyābhiḥ* means *pakṣi-cchāyābhiḥ* (with the shadows of birds). *Kalāpibhiḥ* means *mayūraiḥ* (with peacocks).

Sanātana Gosvāmī—*Sādhū* (good, in a nice way) is an adverb linked to all the clauses in these five verses, hence an excellence in playing instruments, and so forth, is to be inferred in accordance with the suitability. Because of this, the term *sādhū* in reference to singing and so on signifies a superiority over the bees' humming and so forth. For this reason, sometimes there is also the word *pra*.¹⁵

Jīva Gosvāmī—The absence of the neuter gender of *chāyā* is due to the desire to express the singularity of the species (*jāti*) of birds.¹⁶ *Sādhū* (well) is an adverb linked everywhere, both before and after, in the sense of “In a way even superior to those various ones.”

Bhaktisiddhānta Sarasvatī—“Some were swiftly moving (*gacchantāḥ* = *drutaṁ calantāḥ*) with the moving shadows of birds that were soaring (*vi-cchāyābhiḥ* = *udḍīyamāna-pakṣiṇām calac-chāyābhiḥ saha*). Along with the swans (*haṁsakaiḥ* = *haṁsaiḥ saha*), some

15 The prefix *pra* (eminently) is seen in *pradhāvantaḥ*, in the current verse, and in *pragāyantaḥ*, in the previous verse.

16 When the word *chāyā* is meant to be used in the plural, it should be neuter, by the rule: *chāyā bāhulye*, “A *tatpuruṣa* compound ending with *chāyā* is neuter when the sense is a great abundance” (*Aṣṭādhyāyī* 2.4.22) (*chāyā chāyāvatām bāhulye*, HNV *Br̥hat* 1822). Gaṅgā Sahāya too comments that if *vi* (bird) is taken in the singular, then the form *chāyābhiḥ* is justified. But, in the light of one sun, one bird has only one shadow. The proper form is *vi-cchāyābhiḥ*, but that is confusing because *vicchāyā* can also mean “shadowless”. That would be the fault called *viruddha-mati-kṛt* (it causes a contradictory thought) (*Sāhitya-kaumudī* 7.21).

were moving (*gacchantah*) with curves that were fascinating moves (*sādhu* = *manorama-gamana-bhaṅgyā*). Some were sitting with cranes, that is, imitating them (*upaviśantah* = *tad-anukaraṇena tiṣṭhantah*).”

Vallabhācārya—“They were eminently running (*pradhāvantah* = *prakarṣeṇa dhāvantah jātāḥ*) with shadows of birds” that were repeatedly going overhead.

Gaṅgā Sahāya—“Some had fun (*remire*) while going (*gacchantah*) in a good way (*sādhu* = *sādhu yathā syāt tathā*) with little swans (*hamsakaiḥ* = *hrasva-kamsaiḥ saha*). They had fun while also sitting (*upaviśantah ca*) with cranes (*bakaiḥ* = *bakaiḥ saha*)” at the edge of a body of water, just like they sit.

10.12.9

vikarṣantah kīṣa-bālān ārohantaś ca tair drumān |
vikurvantaś ca taiḥ sākaṁ plavantaś ca palāśiṣu ||

vikarṣantah—pulling; *kīṣa-bālān*—young offsprings of monkeys; *ārohantah*—climbing; *ca*—and; *taiḥ*—with them; *drumān*—trees; *vikurvantah ca*—and while distorting [the face]; *taiḥ sākaṁ*—with them; *plavantah*—while leaping; *ca*—and; *palāśiṣu*—in trees (“which have foliage”).

(*kecit*) *kīṣa-bālān vikarṣantah* (*remire. kecit*) *taiḥ* (*kīṣa-bālaiḥ saha*) *drumān ārohantah vikurvantah ca* (*remire. kecit*) *ca taiḥ sākaṁ palāśiṣu plavantah ca* (*remire*).

Some boys had fun while pulling young monkeys, some while climbing trees and making facial contortions with them, and some while leaping in trees.

Śrīdhara Svāmī—“They were pulling (*vikarṣantah* = *ākarṣantah*) offsprings of monkeys (*kīṣa-bālān*).” The tails of the monkeys were clinging to branches of trees. “Some boys were climbing trees (*drumān ārohantah*) with them—while not letting go of the tail—

and were making distortions (*vikurvantaḥ* = *vikārān kurvantaḥ*) with them (*taiḥ sākam* = *taiḥ saha*)” such as knitting the brows and showing the teeth. “They were leaping in trees (*palāśiṣu* = *vṛkṣeṣu*),” meaning they were going upward from one branch to another.

Sanātana Gosvāmī—*Taiḥ* (with them) signifies *taiḥ kīśaiḥ* (with those offsprings). The rest was explained by Śrīdhara Svāmī. Or, they were pulling (*vikarṣantaḥ* = *ākarṣantaḥ*) the grown-up babies of monkeys (*kīśa-bālān* = *banara-śiśūn*) by grabbing the tails clinging to branches of trees.

Jīva Gosvāmī—(The commentary is the same as *Bṛhad-vaiṣṇava-toṣaṇī*.)

Viśvanātha Cakravartī—What were the offsprings (*bālān*) like? The tails of the monkeys were clinging to branches of trees. Some boys were climbing trees (*drumān ārohantaḥ*) with those tails, meaning they had to hold on to them (*taiḥ* = *taiḥ amucyamānaiḥ ca lāṅgūlaiḥ*), and were making facial distortions such as knitting the brows (*vikurvantaḥ* = *bhrū-vijṛmbhādi-mukha-vikārān kurvantaḥ*). They were leaping in trees with them in that way, that is, they were going from one branch to another.

Śrīnātha Cakravartī—“Attracting (*vikarṣantaḥ*) offsprings of monkeys (*kīśa-bālān*)—which were brought by their mothers after being placed on their bosom—they climbed (*ārohantaḥ* = *āruruhuḥ*) trees with those monkeys (*taiḥ* = *taiḥ kīśaiḥ saha*)” that were climbing trees after seeing the attraction.

Vallabhācārya—A *kīśa* is a monkey whose tail is long. Some boys were pulling the young monkeys (*kīśa-bālān*) in a special way (*vikarṣantaḥ* = *viśeṣeṇa karṣantaḥ*), that is, they were pulling their tails and holding on to those offsprings. Like monkeys do, some boys were leaping in trees and jumping on the ground.

Gaṅgā Sahāya—The [*ś*]/[*r*] suffix in *plavantaḥ* is poetic license (the verbal root *plu/ṇi* is *ātmanepadī*).

10.12.10

sākaṁ bhekair vilaṅghantaḥ saritaḥ srava-samplutāḥ |
vihasantaḥ praticchāyāḥ śapantaś ca pratisvanān ||

sākaṁ bhekaiḥ—with frogs; *vilaṅghantaḥ*—while jumping over; *saritaḥ*—the rivers (or of the river); *srava-samplutāḥ*—soaked because of a waterfall; *vihasantaḥ*—laughing (or mocking); *praticchāyāḥ*—reflections; *śapantaḥ*—scolding; *ca*—and; *pratisvanān*—echoes.

(*kecit*) *srava-samplutāḥ*. (*kecid*) *bhekaiḥ sākaṁ saritaḥ vilaṅghantaḥ* (*remire. kecit svasya*) *praticchāyāḥ vihasantaḥ* (*remire. kecit*) *ca pratisvanān śapantaḥ* (*remire*).

{*athavā: (kecid) bhekaiḥ sākaṁ saritaḥ vilaṅghantaḥ* (*remire. kecit saritaḥ*) *srava-samplutāḥ* (*santaḥ svasya*) *praticchāyāḥ vihasantaḥ* *pratisvanān śapantaḥ ca* (*remire*).}

Some were soaked by a waterfall, some were jumping with frogs over rivulets, some ridiculed their own reflections, and others reviled their echoes.

Alternatively: **Some were jumping over rivulets with frogs. Some, soaked by the riverflow, ridiculed their own reflections and reviled their echoes.**

Śrīdhara Svāmī—*Praticchāyāḥ* means *pratibimbāni* (reflections).

Sanātana Gosvāmī—“They were soaked by a waterfall coming out of mountains and the like (*srava-samplutāḥ* = *parvatādi-nirgata-nirjhareṇa pūritāḥ*),” It’s understood that those rivers were small. “They were deriding” (*vihasantaḥ* = *upahasantaḥ*) their reflections because of seeing extra length in them in the early morning. Or “they were laughing in a special way” (*vihasantaḥ* = *viśeṣeṇa hasantaḥ*) because the reflections had become diverse by raising the arms and other limbs. Alternatively, “they were imitating (*vihasantaḥ* = *viśeṣeṇa hasantaḥ* = *anukurvantaḥ*) the reflections,” which were diverse (*praticchāyāḥ* = *praticchāyāḥ vividhāḥ satīḥ*) in that way.

They were creating their own reflections, and so the term imitation is used figuratively.

Jīva Gosvāmī—“They were flooded by a waterfall from a hill (*srava-samplutāḥ* = *giry-ādi-nirjhareṇa pūrītāḥ*),” Thus it’s understood that those rivers were small. “They were deriding” (*vihasantaḥ* = *upahasantaḥ*) their reflections because of seeing a huge width and length of their limbs in the shadows of their bodies in the early morning. Or “they were laughing in a special way” (*vihasantaḥ* = *viśeṣeṇa hasantaḥ*) because the reflections had become diverse by raising the arms and other limbs. Alternatively, “they were imitating (*vihasantaḥ* = *viśeṣeṇa hasantaḥ* = *anukurvantaḥ*) their reflections (*praticchāyāḥ* = *pratibimbāni*)” by distorting the face and so on.

Krama-sandarbhā—*Srava* is in the plural and means *nirjharāḥ* (waterfalls).

Viśvanātha Cakravartī—“They were soaked with water flowing all around from the slopes of rivers and so on (*srava-samplutāḥ* = *sraveṇa samplutāḥ* = *nady-ādi-tatebhyaḥ parisruta-jalena pūrītāḥ*). They leaped over small flows of rivers (*saritaḥ* = *sarit-kṣudra-dhārāḥ*). They were mocking their own reflections (*praticchāyāḥ* = *sva-pratibimbān*)—by raising the arms and so on. They were cursing the echoes (*pratisvanān* = *pratidhvanīn*): “Hey hey, say who you are.” Hearing their own echoes, they would get angry: “Are you scoffing at me with ‘hey hey’?” “Yeah, and you’re going to die quickly right now.”” They were repeatedly reviling (*śapantaḥ* = *ākrośantaḥ*) in this way because of an unsettled state of mind.

10.12.11

*itthaṁ satām brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena |
māyāśrītānām nara-dārakeṇa
sākam¹⁷ vijahruḥ kṛta-puṇya-puñjāḥ ||
(indra-vajrā)*

17 *sārdham* (Jīva Gosvāmī’s reading).

ittham—in this manner; *satām*—of the transcendentalists; *brahma-sukha-anubhūtyā*—as realization, which is happiness and which is Brahman; *dāsyam*—servanthood; *gatānām*—to those who have attained; *para-daivatena*—as the topmost deity; *māyā-āśritānām*—to those who are sheltered by Māyā (or to those who serve Māyā); *nara-dārakeṇa*—as a little human boy; *sākam*—with [Him, who is appearing]; *vijahruḥ*—frolicked; *kṛta-punya-puñjāḥ*—they by whom a multitude of *punya* was done.

(*ete bālāḥ*) *kṛta-punya-puñjāḥ satām brahma-sukhānubhūtyā dāsyam gatānām para-daivatena māyāśritānām nara-dārakeṇa (pratīyamānena tena śrī-kṛṣṇena) sākam ittham vijahruḥ.*

These boys, who had earned heaps of merit, frolicked in this way with Him, who appears as the realization of the bliss of Brahman to the transcendentalists, as the topmost deity to those who attained servanthood to Him, and as a little human boy to those who are under the shelter of Māyā.

Śrīdhara Svāmī—Due to utter amazement, Śuka praises them in two verses. “They had fun with Him who is perceived by the learned (*satām = viduṣām*) as the realization which is the bliss which is Brahman (*brahma-sukhānubhūtyā = brahma ca tat sukham ca anubhūtiḥ ca tayā pratīyamānena*)—the sense is *sva-prakāṣa-parama-sukhena* (as the topmost bliss of self-manifestation)—, by the devotees (*dāsyam gatānām = bhaktānām*) as the master who gives Himself (*para-daivatena = ātma-pradena nāthena*), and by those who are only sheltered by Māyā (*māyāśritānām = māyāśritānām tu*) as a human child (*nara-dārakeṇa = nara-dārakatayā*).”

Those boys had earned heaps of merit (*kṛta-punya-puñjāḥ = kṛtānām puṇyānām puñjāḥ rāsayah yeṣām te*) (lit. whose multitudes of merit were done).

Those who know Brahman only realize Brahman. The devotees perform *bhajana* only with reverence. But these boys played with Him as a friend. How lucky they are!

Sanātana Gosvāmī—“They played with Him, who is appearing

to liberated souls, those who are existing as sheer existence (*satām = sattā-mātreṇa vartamānām muktānām*), as a direct, vivid manifestation (*anubhūtyā = sākṣāt parisphūrtiḥ tayā = tad-rūpeṇa*) by the effortless existence of the soul principle (*brahma-sukha = ātma-tattva-sukheṇa = ātma-tattvasya anāyāseṇa*)...” This means only that vivid manifestation is the topmost goal of life for liberated souls, insofar as they think of Him in this way in the *manana* stage.

“To the devotees, He appears as the one who is most worthy of being worshiped (*para-daivatena = parama-bhajanīyena*), as the very nature of bliss. And to ignorants (*māyāśritānām = ajñānām*) He appears as one who tears apart humanness, that is, as one who terminates soulhood and who bestows liberation (*nara-dārakena = naratva-vidārakena = jivatva-nāśakena mukti-pradānena*).”

Or, “they played with Him, who is appearing as a beautiful ordinary little boy (*nara-dārakena = laukika-sundara-kumārataiyā*) to the *gopīs* who are the Lord’s beloveds and who fully served Durgā too (*māyāśritānam = māyām api ā śritānām = durgām api samyak śritānām = durgām api samyak sevītavatinām śrī-gopīnām*).” The *gopīs* served Durgā with the topmost faith in order to attain Śrī Kṛṣṇa by *mantra*, *japa* and so on. This refers to the vow stated in the verses from: *kātyāyani mahāmāye*, “O Kātyāyanī, O Mahā-māyā” (10.22.4). Even though it relates to the future, the reference to that vow is not contradictory here because the vow occurred prior to the conversation between Śuka and Parīkṣit. Or *nara-dāra-kena* means: “as the form of joy (*kena = sukha-svarūpeṇa*) of the wives of men (*nara-dāra = narāṇām kalatrāṇām*).” At any rate, the sequence in the verse makes sense: There is a gradual increase in the sequence of the clauses given that there is a gradual increase between liberated souls, devotees and the *gopīs*.

Here *puṇya*, the merits, signifies the *sādhana*s (*puṇya = puṇyāni = sādhanāni*), such as *śravaṇa*. They are *sādhana*s in the sense that they bring about the accomplishment of the goal which is *bhakti* characterized by *prema*, due to the Lord’s statement: *dharmo mad-bhakti-kṛt proktaḥ*, “Dharma is defined as that which engenders devotional service to Me” (11.19.27). *Kṛta-puṇya-puñjāḥ* means: *kṛtāḥ puṇyānām puñjāḥ yaiḥ te*, “the boys, by whom heaps of *puṇya* were done.” Or the sense is: *kṛte satya-yuge yad ekaṁ bhagavad-dhyāna-lakṣaṇam puṇyam tasya puñjāḥ yeṣu tad-rūpāḥ vā*, “the

boys, in whom there are heaps of the sole *punya* for Kṛta-yuga, that is, the *punya* which is meditation on the Lord,” or “the boys themselves are heaps of accumulated *punya*.”

Jiva Gosvāmī—“They frolicked with Him.” The word *sat* denotes those who are existing, that is, the *jñānīs*, in the sense of either those in whom there is the manifestation of the highest *svarūpa* or, because the word *brahma* is near, those who are specific types of *sats* (transcendentalists). Thus, to the *jñānīs*, Kṛṣṇa comes across only as the form of the realization which is bliss. In this context, ‘realization’ means the self-manifest Entity which is the exact opposite of inertness, and is called *brahma* because it is the biggest. To those who have *dāsyā-bhakti*, He comes across as the topmost deity. And to those who have neither *jñāna* nor *bhakti* and who are governed by *Māyā*, He comes across as some human child.

Kṛṣṇa played with the boys because He was under the control of their love. Therefore, those boys had accumulated more *punya* than any of those did. The wording *kṛta-punya-puñjāḥ* is said for the people. The real meaning is: *kṛtānām caritānām*¹⁸ *bhagavataḥ parama-prasāda-hetutvena punyāḥ cāraṇaḥ puñjāḥ yeṣāṁ te*, “the boys had beautiful multitudes of deeds.” They were beautiful in terms of being the reasons for the Lord’s topmost grace. *Amara-koṣa* states: *punyaṁ tu cārṇv api*, “*Punya* also means beautiful” (3.3.159).

In that regard, the following is intended to be communicated by Śukadeva, the divine king of sages: Bhagavān, whose *svarūpa*, *aiśvarya* and *mādhurya* are extraordinary, is a special *tattva* (category of existence). The *svarūpa*, the nature, is the highest bliss. The *aiśvarya*, the Godhood, is the unexcelled, inherent quality of being the Almighty. The *mādhurya*, the sweetness, fascinates everyone due to being unsurpassed and is the excellence of His inherent forms, qualities, pastimes and so forth. The means of having those realizations are, sequentially, *jñāna* in the sense of *jñeya* (the means of knowing: trance), *gaurava-miśrā prīti* (love mixed with reverence), also known as *bhakti*, and pure *prīti*. In the

18 This gloss signifies that *kṛta* means *kṛti* (deed). In this interpretation, *kṛta* is made by applying the suffix *ta* in the passive impersonal voice instead of the passive voice.

first instance, for example, the goal (*sādhya*) is the realization of His *svarūpa*, and the means to achieve that goal (*sādhana*) is trance. Because of this threefoldness of *sādhya* and *sādhana*, those who are sheltered by *Māyā* only have the semblance of a *sphūrti* (flash of insight), because they do not touch the Entity by any of those three aspects, in accordance with the logical reasoning in: *nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ*, “I, covered by *Yogamāyā*, am not manifest to everyone” (*Bhagavad-gītā* 7.25). This is a similar text:

*taṁ brahma paramaṁ sāksād bhagavantam adhokṣajam |
manuṣya-dṛṣṭyā duṣprajñā martyātmāno na menire ||*

“By perceiving Him as a human, the Brāhmaṇas, who were stubborn and for whom the body is the self, did not understand that He is the supreme Brahman, God in person, Adhokṣaja.” (10.23.11)

In this citation, the terms *brahma* (Brahman), *bhagavantam* (Bhagavān) and *manuṣya-dṛṣṭyā* (by perceiving Him as a human) are expressive of the same three concepts in the verse under discussion. Of these, having the *sphūrti* of Him as the Lord of devotees is more complete than having the *sphūrti* of Him as Brahman because the former *sphūrti* is a function which includes all the aspects of the knowledge about the Lord. It is said: *yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ*, “The gods, along with all virtues, assemble in one who has exclusive *bhakti* to the Lord” (5.18.12), and: *bhaktyā mām abhijānāti*, “One knows Me by *bhakti*” (*Bhagavad-gītā* 18.55). Pure *prīti*, however, is praised even more, in texts such as: *aho bhāgyam aho bhāgyam* (10.14.32).

Further, the realization of His *svarūpa* takes place through the knowledge of *nirviśeṣa*. The realization of His *aśvarya* occurs by means of knowledge imbued with reverence. And the realization of His sweetness happens by means of knowledge filled with love. However, the *sphūrti* that is the pure, topmost sweetness certainly does not exist in the *nirviśeṣa-jñānīs*. Even among the *dāsa-bhaktas* it does not originate too much due to an inability to grasp it at will, on account of having a mind constricted by reverence.

The companions’ *prīti*, however, is not narrowed by reverence. Their hearts are filled with *līlā-mādhurī*. Thus, the companions have

an uncommon *sphūrti*. The fact that they have more *kṛta-puṇya-puñja* than all of those stated above astounds us. The rest was explained by Śrīdhara Svāmī.

Or, the verse should be interpreted as follows after explaining the first half as before: “They played with Svayaṁ Bhagavān, who was appearing as a sweet human form out of mercy even to materialistic people (*māyāśritānām = prāpañcikānām api*) during His descent at that time.” Or, “They played with Him, who is appearing as the topmost sweetness to those who take shelter of Māyā, that is, those who rely on her special mercy.”

Krama-sandarbha—This verse and the next are one set of two verses.

Viśvanātha Cakravartī—After depicting their games in this manner, in this verse Śuka extols the good fortune of all the residents of Vraja—in the light of the word *vrajaukasām* in the next verse—, beginning from the companions’, in terms of being greater than everyone else’s.

In the world, generally only three kinds of people are counted: the *jñānīs*, the devotees, and the *karmīs*. Those three categories are referred to here. “The companions played with Kṛṣṇa. To the *jñānīs*, He is perceived along with the realization which is the bliss which is Brahman (*brahma-sukhānubhūtyā = brahma ca tat sukham ca anubhūtiḥ ca tayā saha*) (*vijahruḥ = pratīyamānena kṛṣṇena ete vijahruḥ*). Kṛṣṇa’s body is the realization of the bliss of Brahman. Here the word *sat* is expressive of *jñānīs* who have *bhakti*. Therefore it’s understood that the others, the so-called *jñānīs*, who think that Kṛṣṇa’s body is material, are never denoted with the word *sat*.

To the transcendentalists who only practice *bhakti* and who have become servants of Godhead (*dāsyam gatānām = kevala-bhaktimatām satām*), Kṛṣṇa is perceived to be the choice deity (*para-daivatena = iṣṭa-daivatena*). For the most part, the *dāsa-bhaktas* pointed out here are different from the inhabitants of Vraja at that time.

To the *karmīs*, who take shelter of Māyā, that is, they seek material sense gratification, Kṛṣṇa is perceived as the son of an ordinary man (*nara-dārakena = prākṛta-manuṣya-bālatayā*).

The *jñānīs* only have realization of Him: They cannot play with Him. The devotees only worship Him with reverence, but they are not qualified to play with Him. Only the *karmīs* don't have realization of Him: Since there is no *prīti*, they don't even worship Him, so how could they possibly play with Him? Only these ones, the companions, played with Him. The overall meaning is: Although Kṛṣṇa, who is a special bliss consisting of *prema-vilāsa*, is saturated with His own bliss, His companions got together with Him and thereby became blissful, in a way unlike anything else, by means of various amusements.

Consequently, only these ones are *kṛta-puṇya*, more so than anyone else. Specifically, they are *kṛta-puṇya-pūñjāḥ*. This statement is only because of the belief of common people. It does not apply to them, who are *nitya-siddhas* and are more supereminent than all the *jñānīs* and all the devotees. It is not that they are *nitya-siddhas* because they accumulated *puṇya*. This should be understood. Alternatively, the performance of deeds pleasing to the Lord is indicated by the word *puṇya* (beautiful), for getting at the purpose which is the excellence of bringing Him under one's control.

Baladeva Vidyābhūṣaṇa—The syntactical connection is: *te bālā hariṇā sārdham ithaṁ vijahruḥ*, “Those boys frolicked with Hari in this way.” What is He like? He appears as Brahman, the form of the realization of bliss (*brahma-sukhānubhūtyā* = *sukhānubhūti-rūpeṇa brahmaṇā*), to the *jñānīs* in *samādhi* (trance); as Prabhu, who has full *aīśvarya* (godly might), to Viriñci, Śiva, Indra, and other gods who have *dāsyā-bhakti*; and as a *māyika* human child only to the *karmīs*, those who serve (*āśritānām* = *sevinām*) their pleasure of material sense gratification.

These boys, however, were His friends. What were they like? *kṛta-puṇya-puñjāḥ*, “they by whom multitudes of beautiful things, characterized by complying with Him, were accomplished” (= *kṛtāḥ sampāditāḥ puṇyānām tad-anuvṛtti-lakṣaṇānām cārūṇām arthānām puñjāḥ yaiḥ te*). *Amara-koṣa* states: *puṇyaṁ tu cārv api*.

Śrīnātha Cakravartī—The word *brahma-sukhānubhūtyā* signifies *brahma-sukhānubhūtyāḥ*. The genitive case has the sense of *anādara* (disregard). “They played with Him who, disregarding the realization

of the bliss of Brahman (*brahma-sukhānubhūtyāḥ* = *brahma-sukhānubhavasya sataḥ* = *brahma-sukhānubhūtim anādrīya*), comes across as the choice deity (*para-daivatena* = *abhīṣṭa-devena*) to those who are exclusively devotees (*dāsyam gatānām* = *ekānta-bhaktānām*). Of all the transcendentalists who are untouched by Māyā (*māyāśritānām* = *māyayā śritānām* = *māyayā asprṣṭānām madhye*), those boys had an adequate multitude of *punya*.¹⁹

“Kṛṣṇa comes across as the one because of whom the wives of men are happy (*nara-dārakena* = *nara-dārāḥ nara-striyaḥ tāsāṁ kaṁ sukhaṁ yasmāt tena*),” insofar as it is going to be said: *pratyākraśṭum nayanam abalā yatra lagnaṁ na śekuḥ*, “The women were unable to withdraw their eyes, which were fixed on Him” (11.30.3).

10.12.12

*yat-pāda-pāṁsur*²⁰ *bahu-janma-kṛcchrato*
dhṛtātmabhir yogibhir apy alabhyaḥ |
sa eva yad-dṛg-viśayaḥ svayaṁ sthitaḥ
*kiṁ varṇyate diṣṭam ato*²¹ *vrajaukasām* ||
upajāti (12)

yat-pāda-pāṁsuḥ—the dust connected with the feet of whom; *bahu-janma*—during many births; *kṛcchrataḥ*—difficultly; *dhṛtātmabhiḥ*—by whom the mind is held back; *yogibhiḥ api*—even by yogis, (in *samādhi*); *alabhyaḥ*—unattainable; *saḥ eva*—that same one (the Lord); *yat-dṛk-viśayaḥ*—who is the focus of the sight of whom (of the residents of Vraja); *svayaṁ*—voluntarily; *sthitaḥ*—stood (or remain); *kiṁ*—whether; *varṇyate*—is described; *diṣṭam*—the good fortune; *ataḥ*—[more] than this (or therefore); *vraja-okasām*—of they whose residence is Vraja.

yat-pāda-pāṁsuḥ bahu-janma-kṛcchrataḥ dhṛtātmabhiḥ yogibhiḥ api alabhyaḥ, saḥ eva (bhagavān śrī-kṛṣṇaḥ) yad-dṛg-viśayaḥ (saṁ) svayaṁ sthitaḥ, ataḥ (teṣāṁ) vrajaukasām diṣṭam kiṁ varṇyate?

19 The definition of *kṛta* is: *yuga-paryāptayoḥ kṛtam*, “*Kṛta* has the senses of *yuga* (Satya-yuga) and adequate.”

20 *pāṁsur* (Sanātana Gosvāmī’s, Jīva Gosvāmī’s and Viśvanātha Cakravartī’s reading).

21 *aho* (Vira-Rāghava, Sanātana Gosvāmī, et al.).

He the dust at whose feet is unattainable even by yogis who restrained their minds throughout many lifetimes would voluntarily remain in the visual range of the residents of Vraja. Therefore, is their good fortune really being described?

Śrīdhara Svāmī—*Bahu-janma-kṛcchrato dhṛtātmabhiḥ* signifies: *bahu-janmabhiḥ kṛcchreṇa dhṛtaḥ ātmā manaḥ yaiḥ taiḥ api*, “even by yogis, by whom the mind was held back with difficulty throughout many lifetimes.”

Sanātana Gosvāmī—Wow! Let’s not even think about the glory of these boys who are constantly playing with Him! Can the glory of only looking at Him time and time again be described at all? Or the sense of *aho* is: Fine, such is the glory of the good luck of those companions who were having fun with Him in various ways, but can the glory of all the Vrajavāsīs be described?

“Even one speck of the dust connected with the feet of whom that has fallen somewhere...” (*yat-pāda-pāṁśuḥ* = *yasya pāda-sambandhī kutrāpi patitaḥ pāṁśuḥ eko 'pi*). Alternatively, *yat-pāda-pāṁśuḥ* means: *yasya pādapaḥ śrī-vṛndāvana-kadambādi-vṛkṣaḥ tasya aṁśuḥ dūrataḥ kiraṇa-cchaṭā api*, “Even one ray of a tree of Vṛndāvana, such as a *kadamba*, of whom...” cannot be obtained by the yogis, by whom the mind was made firm (*dhṛtātmabhiḥ* = *dhṛtaḥ sthīri-kṛtaḥ ātmā manaḥ yaiḥ*) throughout many lifetimes (*bahu-janma* = *bahubhiḥ janmabhiḥ*) by means of hardships (*kṛcchrataḥ* = *kleśaiḥ*) in that regard too, beginning from *yama* (prohibitions), *niyama* (regulations), and *pratyāhāra* (restraining the senses), given that they are yogis, meaning they are trained to achieve trance; He, the Avatārī in person (*svayam* = *svayam avatārī*), Śrī Kṛṣṇa, who can directly be seen by the eyes of the Vrajavāsīs (*yad-dṛg-viṣayaḥ* = *yeṣāṁ dr̥śoḥ viṣayaḥ* = *yeṣāṁ cakṣurbhīyāṁ sāksād-dṛśyaḥ*) and who constantly existed in the same place (*sthitaḥ* = *sthiratayā nityaṁ babhūva*)...” Or the sense is: by nature, He is in their hearts, on account of their special *bhakti*. The sense is: Everywhere, Śyāmasundara, Śrī Vallavendra-nandana, is always seen by the Vrajavāsīs. Although such is the case, it’s understood that if they happen to see someone else or something else, that is just for the

sake of fun in order to enhance the pleasure of the Lord.

“Wow! (*aho* = *āścaryam*). Has the good luck (*diṣṭam* = *bhāgyam*) of the residents of Vraja been described? (*vrajaaukasām* = *teṣām vrajaaukasām*).” Alternatively, *diṣṭam aho* is separated as: *diṣṭa-maho*, “Has the might (*mahaḥ* = *prabhāvaḥ*) of the good fortune (*diṣṭa* = *diṣṭasya*) been described?” Or else *diṣṭa-mahaḥ* signifies *diṣṭena vicitrotsavaḥ*, “Has the festivity which is astonishing due to the good fortune been described?” That is, “Will it be described (*kiṁ varṇyate* = *kiṁ varṇayiṣyate*)?” Rather, it cannot be described.

Jīva Gosvāmī—Wow! The glory of these boys who are constantly playing with Him is simply out of reach! Even the good luck of any Vrajavāsī who sees Him cannot be obtained by others, even by the greatest of the greats.

(The rest of the commentary is exactly the same as the above. In addition:) Or, “even one ray of the special devotees who drink the feet of His, meaning they lovingly gaze at His feet” (*yat-pāda-pāṁśuḥ* = *yasya pādaḥ pibanti sa-prema nirikṣante iti bhakta-viśeṣāḥ teṣām aṁśuḥ dūrataḥ kiraṇa-cchaṭā api*).

The word *sthitaḥ* is expressive of the present tense: Kṛṣṇa constantly exists in the same way (*sthitaḥ* = *sthiratayā nityam asti*) by nature (*svayam* = *svabhāvataḥ svarūpataḥ vā*)...” It is like: *yac ca kiñcit jagat sarvaṁ prāpya nārāyaṇaḥ sthitaḥ*:

yac ca kiñcij jagat sarvaṁ dṛśyate śrūyate 'pi vā |
*antar bahiś ca tat sarvaṁ vyāpya nārāyaṇaḥ sthitaḥ ||*²²

“Nārāyaṇa abides, pervading all that is seen or heard and even the entire world, inside and outside.” (*Taittirīya Āraṇyaka*)²³

22 The verse is quoted in *Bhagavat-sandarbhā* 31.7, in *Durgama-saṅgamaṇi* 3.3.133, and in *Govinda-bhāṣya* 3.2.38. The point is to show that *sthitaḥ* is used in the present tense. For more information on that rule, consult the *vṛtti* on the *sūtra*: *kvaacid anyatrāpi* (*Hari-nāmāmṛta-vyākaraṇa* 768). Another example is the word *sthitam* in verse 10.12.19. The participle *sthita* is not specifically mentioned by Pāṇini in the context of that rule, but Jayāditya and other authorities give similar examples, such as *supta* (sleeping) and *śayita* (resting), and specify that the list is not exhaustive (*Kāśikā* 3.2.188; *Siddhānta-kaumudī* 3089).

23 The *Bhāgavatam* verse is cited in *Bhakti-rasāmṛta-sindhu*. In his

Viśvanātha Cakravartī—Let the talk of His companions’ games with Him remain far away. In this verse he says even a mere thing that has a connection with Him is very hard to obtain. *Pāṁśuḥ* (dust) signifies “even one particle of dust.” Or: *yat-pādapāṁśuḥ* means: *yasya pādapāṇām vihārāspada-vṛndāvanīya-vṛkṣāṇām aṁśuḥ ekaḥ kiraṇo ’pi*, “Even one ray (*aṁśuḥ* = *ekaḥ kiraṇo ’pi*) of the trees of whom that exist in Vṛndāvana and that are a place of amusements” do not deserve to be attained (*alabhyaḥ* = *labdhum anarhaḥ*) by the yogis by whom the mind was made one-pointed (*dhṛtātmabhiḥ* = *ekāgrī-kṛta-cittaiḥ*.)” This was stated previously with: *nāyaṁ sukhāpo bhagavān*, “The Lord is not easily attained” (10.9.21).

Regarding *svayaṁ sthitaḥ* (stood in person), the sense is they did not have to strive to see Him. *Diṣṭam* means *bhāgyam* (good fortune). Or *diṣṭam aho* stands for *diṣṭa-mahaḥ*, which denotes either *diṣṭasya tejaḥ* (the splendor of the good fortune) or *diṣṭasya utsavaḥ* (the festival of the good fortune).

Śrīnātha Cakravartī—“The dust at the feet of whom cannot be obtained even by *ātmārāmas*, by whom the mind was brought under control (*dhṛta* = *vaśī-kṛta*) because of difficult austerities (*kṛcchrataḥ* = *kṛcchrām tapaḥ tataḥ hetoḥ*) throughout many lifetimes, He, in His very own form in Vraja (*svayaṁ sthitaḥ* = *vraje sva-svarūpeṇa eva sthitaḥ*), not as an *aṁśa*, was in the scope of the Vrajavāsīs’ eyes.” The words *sa eva* (that same one) signifies that the form of Śrī Vraja-rāja-kīśora is beginningless.

Bṛhat-krama-sandarbhā—Here Śuka says even the good fortune of one resident of Vraja cannot be described. “That same one

commentary there, Jīva Gosvāmī adds: *sa eva śrī-kṛṣṇo, natu tad-aṁśaḥ, svayaṁ ātmanaiva hetunā, natu hetv-antareṇa, kintu svabhāvenaiva yeṣāṁ aho āścaryaṁ drg-viśaya-sthitas teṣāṁ vrajauko-mātrāṇām diṣṭam prāktanapunyaṁ kiṁ varṇyate. nahi nahi, kintu svābhāviki tādrśatayā mahatī sthitiḥ eva varṇanīyā ity arthaḥ. tad evaṁ saha-vihāra-kṛtāṁ pūrvokta-sakhināṁ kimuteṭi bhāvaḥ*, ““Wow! Kṛṣṇa remained the focus of the Vrajavāsīs’ eyes by Himself (*svayaṁ* = *ātmanā eva hetunā*), of His own accord, not because of another reason. Is the previous stock of merit (*diṣṭam* = *prāktanapunyaṁ*) of the residents of Vraja been described?” The sense is: Not at all. So what can possibly be said about the aforementioned companions who were playing with Him?” (*Durgama-saṅgamaṇi* 3.3.133).

(*sa eva*) abides—the suffix *[k]ta* in *sthitaḥ* has the meaning of the present tense—while being in the range of the eyes of whom (*yad-dṛg-viśayaḥ* = *yeṣāṁ dṛg-viśayaḥ san*).” It is the present tense that is going on eternally.²⁴ Because of this, the sense is He eternally resides in Vraja.

Bhaktisiddhānta Sarasvatī—“Is the good fortune of the residents of Vraja described (*kiṁ varṇyate* = *kiṁ kathyate*) more than this (*ataḥ* = *asmāt* = *asmāt adhikam*)?”

Vallabhācārya—Here he says: That the Lord stood in front of their eyes is their great good fortune. “The dust at the feet of whom (*yat-pādapāṁsuḥ*) is unattainable even by *yogīs*, whose senses are controlled due to austerities during many lifetimes, even though the *yogīs* are pure in body, senses, and mind, He, Kṛṣṇa, was present of His own accord (*svayaṁ sthitaḥ* = *svayaṁ eva sthitaḥ*).” It is not that they asked Him to keep standing so they could behold Him. “Therefore (*ataḥ*), is their good fortune, which is beyond words and mind, really being described? (*diṣṭaṁ kiṁ varṇyate*).”²⁵

Gaṅgā Sahāya—*Yat-pāda-pāṁsuḥ* involves a loose *śaṣṭhi*: *yasya bhagavataḥ pāda-sambandhi-rajah*, “the dust that has a connection with the feet of whom.”

10.12.13

*athāgha-nāmābhyapātan mahāsuras
teṣāṁ sukha-kṛīḍana-vikṣaṇākṣamaḥ |
nityaṁ yad-antar nija-jīvitēpsubhīḥ
pūtāmṛtair apy amaraiḥ pratikṣyate ||
upajāti (12)*

24 There are four kinds of present tense: 1) *pravṛttoparata* (that which was begun was stopped), 2) *vṛttāvirata* (that which was begun has not stopped), 3) *nitya-pravṛtti* (continuously going on), and 4) *sāmīpya* (closeness to the present time) (*Amṛtāsvādīnī* commentary on HNV 699).

25 In this verse, the sense of *kim* is not the usual usage as a question marker. Another definition of *kim* is: *āho utāho kimuta vikalpe kim kimūta ca*, “The words *āho*, *utāho*, *kimuta*, *kim*, *kimu*, and *uta*, are used in the sense of *vikalpa* (indecision, alternative)” (*Amara-koṣa* 3.4.5).

atha—afterward (or a word indicating a new commencement); *agha-nāmā*—he whose name is Agha (sin; evil); *abhyapatat*—suddenly arrived in front; *mahā-asuraḥ*—a big demon; *teṣām*—of theirs; *sukha-kṛīḍana-vikṣaṇa-akṣamaḥ*—unable to see the happy game; *nityam*—constantly; *yad-antah*—the inside of whom (or *yad*—which [pastimes of fun]; *antah*—in the heart); *nija-jīvita-īpsubhiḥ*—who desire their own lives; *pīta-amṛtaiḥ*—they by whom nectar was drunk; *api*—although; *amaraiḥ*—by gods; *pratīkṣyate*—is awaited.

atha agha-nāmā mahāsurah (teṣām) abhyapatat. (saḥ abhipatya) teṣām sukha-kṛīḍana-vikṣaṇākṣamaḥ (abhūt), yad (kṛīḍanam) nija-jīvitēpsubhiḥ pītāmṛtair apy amaraiḥ antar nityam pratīkṣyate.

{*kinvā*: *atha agha-nāmā mahāsurah (teṣām) abhyapatat. (saḥ abhipatya) teṣām sukha-kṛīḍana-vikṣaṇākṣamaḥ (babhūva), yad-antar nija-jīvitēpsubhiḥ pītāmṛtair amaraiḥ apy nityam pratīkṣyate.*}

Then a big demon named Agha suddenly arrived in front of them. He could not tolerate seeing their happy games. Although the gods drink nectar and although they want to stay alive, they always awaited a break in the middle of those games.

Alternatively: **One day a big demon named Agha suddenly arrived in front of them. Agha, a hole to the heart of whom was constantly awaited by the gods, who are anxious to keep their lives although they drink nectar, became intolerant of their fun.**

Śrīdhara Svāmī—“Aghāsura had no tolerance for seeing a happy game” (*sukha-kṛīḍana-vikṣaṇākṣamaḥ* = *sukha-kṛīḍana-vikṣaṇe na kṣamā yasya saḥ*). What was he like? *yad-antar*, which signifies “the hole of whom (*yad-antar* = *yad-antaram*²⁶ = *yasya chidram*) is awaited (*pratīkṣyate*) by the gods (*amaraiḥ*)—who were afraid of death because of him: “How will he die?” or “When will he die?”—

26 Although *antar* and *antaram* can mean ‘interior’, these two words are not synonymous in another way. Only *antaram* means *chidram* (hole) (*Amara-koṣa* 3.3.186). That distinction is confirmed in all the other dictionaries. The meaning figuratively applies to *antar* nonetheless.

even though they had drunk nectar (*pītāmṛtair api*).”

Or *yat* (which) modifies *sukha-kṛīḍanam*: “Agha could not tolerate the fun in those games, which are contemplated upon (*pratikṣyate* = *vicintyate*) by the gods in their hearts (*antar* = *hṛdaye*). The gods were desirous of preserving their lives (*nija-jīvitēpsubhiḥ* = *punar nija-jīvitēpsubhiḥ*) although they drink the nectar of immortality.” The idea is this: Life does not become a success merely by drinking nectar, but by continuously remembering the Lord’s pastimes, hence only that was constantly (*nityam*) reflected on (*pratikṣyate* = *cintyate*) within (*antar*).

Sanātana Gosvāmī—*Atha* has the sense of *bhinnopakrama* (the beginning of something different)—because here it disrupts the great relishment that is the subject of discussion. *Abhyapatat* signifies: *sahasā abhimukham ājagāma*, “Agha at once arrived in front.” The rest was explained by Śrīdhara Svāmī.

Or, *pītāmṛtair api* means: *pītam mukhena ātmasāt-kṛtam amṛtam mokṣaḥ yaiḥ api*, “the gods, by whom liberation (*amṛta* = *mokṣa*) was drunk, that is, was made completely their own with the mouth.” The sense is: *muktair api* (although the gods are liberated). What were they like? They desired their own lives, meaning they desired to live a long time (*nija-jīvitēpsubhiḥ* = *ciram jīviṣubhiḥ*) for the purpose of seeing the Lord’s pastimes. Therefore they are called *amaraiḥ* (by gods), which signifies either “devoid of the destruction of the pair of bodies, subtle and coarse,” or “void of death, in terms of having a body that is a form of *cit*.” *Pratikṣyate* means *apekṣyate* (is awaited). The rest is similar.

Jīva Gosvāmī—(Additions are underlined.) *Atha* has the sense of *bhinnopakrama* (the beginning of something different)—because here it disrupts the great relishment that is the subject of discussion. *Abhyapatat* signifies: *sahasā abhimukham ājagāma*, “Agha at once arrived in front.” In addition, “Agha was unable to tolerate their happy games.” The verb *abhūt* (was) needs to be added. The rest was explained by Śrīdhara Svāmī.

Or, *pītāmṛtair api* means: *pītam mukhena ātmasāt-kṛtam amṛtam mokṣaḥ yaiḥ api*, “the gods, by whom liberation (*amṛta* = *mokṣa*) was drunk, that is, was made completely their own.” The

sense is: *muktair api* (although the gods are liberated). What were they like? They desired their own lives, meaning they desired to live a long time (*nija-jīvitēpsubhiḥ* = *ciraṁ jījīviṣubhiḥ*) for the purpose of seeing the Lord's pastimes. Therefore they are called *amaraiḥ* (by gods), which signifies either "devoid of the destruction of the pair of bodies, subtle and coarse," or "void of death, because of being *līlā-vigrahas*." It is said: *muktā api līlayā vigrahaṁ kṛtvā bhajante*.²⁷ *Pratīkṣyate* means *apekṣyate* (is awaited). The rest is similar.

Viśvanātha Cakravartī—With *atha* and so on he says: Perceiving the impossibility of automatically bringing the fun to completion, inasmuch as those various amusements increase *paramānanda* at every moment in this way, and determining that breakfast could not take place unless the good fun be paused for a while, to remediate that, because the time for breakfast had passed and because killing scoundrels had to be carried out too, at that precise moment the *līlā-śakti*, under the influence of an impulse by the inner controller, brought someone named Aghāsura in front of them.

Agha could not even tolerate seeing a happy game (*sukha-kṛīḍana-vikṣaṇākṣamaḥ* = *sukha-kṛīḍanasya vikṣaṇam api na kṣamate*). The drift is: Although their fun gives happiness to all, it makes him unhappy.

"A hole, the means to accomplish death (*antar* = *antaram* = *maraṇa-sādhaka-cchidram*), of whom (*yad* = *yasya aghāsurasya*) is awaited by the gods—who were afraid of death because of him: "How will he die?"—even though they had drunk nectar."

Alternatively, "which happy games (*yad* = *yat sukha-kṛīḍanam*) are thought of at every moment (*pratīkṣyate* = *pratīkṣanam iṅkṣyate*) (*iṅkṣyate* = *cintyate*) by the gods in their hearts (*antar* = *hṛdaye*)."
The gist of *pitāmṛtair api* (they drink nectar) is: Life does not really become enlivened without drinking the nectar of Kṛṣṇa-līlā. Consequently: *nija-jīvitēpsubhiḥ* (they wanted to keep living).

Baladeva Vidyābhūṣaṇa—Agha suddenly arrived in front of them,

27 Kṛṣṇadāsa Kavirāja wrote: *muktā api līlayā vigrahaṁ kṛtvā bhagavantaṁ bhajante*, "Even liberated persons playfully install a *vigraha*, and worship the Lord" (*Caitanya-caritāmṛta*, Madhya 24.112). Allegedly, this is a quotation from Śaṅkarācārya.

then he became intolerant of their good fun.

Vallabhācārya—Aghāsura, whose name is in conformity with the meaning, came in the middle of a game. In twenty-one verses, there is talk of him, ending with his liberation.

10.12.14

*dr̥ṣṭvārbhakān kṛṣṇa-mukhān aghāsuraḥ
kaṁsānuśiṣṭaḥ sa bakī-bakānujaḥ |
ayaṁ tu me sodara-nāśa-kṛt tayor
dvayor mamainam²⁸ sa-balaṁ haniṣye ||
upajāti (12)*

dr̥ṣṭvā—after seeing; *arbhakān*—the boys; *kṛṣṇa-mukhān*—whose foremost is Kṛṣṇa; *aghāsuraḥ*—Aghāsura; *kaṁsa-anuśiṣṭaḥ*—urged by Kāṁsa; *saḥ*—he (Aghāsura) (or the well-known); *bakī-bakā-anujaḥ*—the younger brother of Pūtānā and Bakāsura; *ayaṁ*—He; *tu*—specifically (that very one); *me*—my; *sa-udara-nāśa-kṛt*—the killer of uterine persons; *tayoḥ dvayoḥ*—for those two; *mama*—my (who are related to me, i.e. who are dear to me); *enam*—Him; *sa-balaṁ*—along with the army; *haniṣye*—I will kill.

saḥ aghāsuraḥ kaṁsānuśiṣṭaḥ bakī-bakānujaḥ arbhakān kṛṣṇa-mukhān dr̥ṣṭvā (acintayat): “ayaṁ (kṛṣṇaḥ) tu me sodara-nāśa-kṛt (bhavati, ataḥ) mama tayoḥ dvayoḥ (sodarayoḥ sthāne) enam (kṛṣṇaṁ tasya) sa-balaṁ haniṣye.

The notorious Aghāsura had been instructed by Kāṁsa. Seeing the young boys, among whom Kṛṣṇa is foremost, Agha, the little brother of Bakī and Baka, contemplated as follows: “He is the one who brought about the death of my uterine kin, so I will kill Him along with His troop in retribution for those two, who are dear to me.

Śrīdhara Svāmī—“Upon seeing the boys, among whom Kṛṣṇa

28 *athainam* (Vallabhācārya et al.).

is foremost (*kṛṣṇa-mukhān* = *kṛṣṇa-pramukhān*), he...” came to a conclusion (*vyavasya* = *nīścīya*), assumed the body of a boa (*ājagaram vapur dhṛtvā*), and remained lying on the road (*pathi vyaśeta*) with the hope of swallowing them (*grasanāśayā* = *teṣāṁ grasanāśayā*). This is a syntactical connection with the third verse (10.12.16).

“He was taught, that is, urged, by Kāṁsa” (*kāṁsānuśiṣṭaḥ* = *kāṁsena anuśiṣṭaḥ*) (*anuśiṣṭaḥ* = *prahitaḥ*). Bakī is Pūtānā. How did he come to a conclusion? Śuka talks about that in one verse and a half, beginning from *ayam tu*. “In retribution for killing my two siblings (*mama taylor dvayoh* = *mama taylor dvayoh sthāne*)—who were born from the same womb—, I will kill (*haniṣye* = *haniṣyāmi*) him (*enam*), Kṛṣṇa, who is accompanied by an army: the calves and their keepers (*sa-balam* = *sa-sainyam* = *vatsa-tat-pāla-sahitam*).”

Viśvanātha Cakravartī—(The first paragraph is the same as the first one above.) “After seeing Kṛṣṇa and the others (*kṛṣṇa-mukhān* = *kṛṣṇādīn*), he, Aghāsura, ...” came to a conclusion (*vyavasya* = *nīścīya*) and remained lying on the road (*pathi vyaśeta*) with the hope of swallowing them. This is a syntactical connection with the third verse.

Bakī is Pūtānā. Throughout one verse and a half, beginning from *ayam tu*, he talks about the decision process: “He, Kṛṣṇa, is the terminator of my two uterine kin (*me sodara-nāśa-kṛt* = *mama sodarayoh nāśa-kṛt*), therefore (*atha* = *ata eva*),²⁹ for the sake of giving *piṇḍa* (balls of rice to deceased ancestors)—*piṇḍa-dānārtham* is added by looking at the meaning of the next verse—to those two (*taylor dvayoh*), I will kill (*haniṣye* = *haniṣyāmi*) Him who is accompanied by an army (*sa-balam* = *sa-sainyam*).”

Sanātana Gosvāmī—*Kṛṣṇa-mukhān* means *kṛṣṇa-pradhānān* (for whom Kṛṣṇa is most important). *Saḥ* (he) denotes either: *yah abhyapatat, saḥ*, “he, who suddenly arrived in front” or *prasiddhah*, “well-known as a big scoundrel.” *Atha* denotes: *asmāt sodara-*

29 Viśvanātha Cakravartī and other *ācāryas* have the reading *athainam* instead of *mamainam*. Although *atha* does not mean ‘therefore’, the *ācāryas* explain it that way.

nāśanād hetoḥ, “because of this, the killing of the uterine kin.” In this regard, the reading *mama* is agreed upon by everyone. Although *me* and *mama* mean the same thing (my), there is no useless repetition because of a difference in what is expressed. The rest was explained by Śrīdhara Svāmī. Alternatively the sense is: *tayoḥ dvayoḥ nimittayoḥ tad-vaira-graṇānāṁ*, “for the sake of taking up enmity to Him on their behalf.”

Jīva Gosvāmī—(Additions are underlined.) This verse and the next two are one syntactic unit. *Atha* denotes: *asmat-sodara-nāśād hetoḥ*, “because of the killing of our uterine kin.” In this regard, the reading *mama* is agreed upon by everyone and by Citsukha also. Although *me* and *mama* mean the same thing (my), there is no useless repetition because each belongs to its own clause. Alternatively the sense is: *tayoḥ dvayoḥ nimittayoḥ tad-vaira-graṇānāṁ*, “for the sake of taking up enmity to Him on their behalf.”

Baladeva Vidyābhūṣaṇa—“He, Kṛṣṇa, is the killer of Bakī and Baka (*me sodara-nāśa-kṛt = bakī-bakayoḥ nāśa-kṛt*), therefore (*atha = ataḥ*) I will kill (*haniṣye*) this weak one (*enam = enam abalam*), who is accompanied by an army (*sa-balam = sa-sainyam*), for the sake of *tilodakam* (“sesame and water” offered to deceased ancestors) to those two (*tayor dvayoḥ*).”

Vallabhācārya—*Kṛṣṇa-mukhān* denotes: *kṛṣṇaḥ eva pramukhaḥ yeṣāṁ*, “the boys, for whom only Kṛṣṇa is foremost.” *Saḥ* signifies *prasiddhaḥ* (the well-known one). “Therefore (*atha = ataḥ*) I will do violence (*haniṣye = upadravaṁ kariṣyāmi*) for the sake of those two (*tayor dvayoḥ = tayōḥ dvayoḥ arthe*).”

Gaṅgā Sahāya—The verb *acintayat* (he contemplated) needs to be added. The verb *haniṣye* is poetic license and stands for *haniṣyāmi*.

10.12.15

ete yadā mat-suhṛdos tilāpaḥ
kṛtās tadā naṣṭa-samā vrajaukasah |
prāṇe gate varṣmasu kā nu cintā
prajāsavah prāṇa-bhṛto hi ye te ||

upajāti (12)
(with irregularities)

ete—these ones; *yadā*—when; *mat-suhṛdoḥ*—for my two friends; *tila-āpaḥ kṛtāḥ*—are made as sesame and water; *tadā*—then; *naṣṭa-samāḥ*—as good as destroyed; *vraja-okasaḥ*—they whose abode is Vraja; *prāṇe gate*—when the life force is gone; *varṣmasu*—as regards bodies; *kā*—what; *nu*—possibly (or a word used to emphasize the question³⁰); *cintā*—worry; *prajā-asavaḥ*—for whom offsprings are life airs; *prāṇa-bhṛtaḥ*—those who sustain life airs; *hi*—because (or indeed); *ye te*—they who.

yadā ete (kṛṣṇādayaḥ) mat-suhṛdoḥ tilāpaḥ kṛtāḥ (bhaviṣyanti), tadā vrajaukaśaḥ naṣṭa-samāḥ (bhaviṣyanti). prāṇe gate (sati) varṣmasu kā nu cintā (bhavet)? ye prāṇa-bhṛtaḥ (bhavanti), te prajāśavaḥ (bhavanti)”(iti).

“When these ones are made into sesame and water for my two friends, the residents of Vraja will be as good as dead: When the life force is gone, is there any need to worry that bodies will stay alive? Indeed, for those who have life, the offsprings are the life force.”

Śrīdhara Svāmī—[Agha’s good conscience might whisper:] “Still, those who stay in the cowherd village might stay alive.” In this verse he says: No. “I will turn Kṛṣṇa and His friends into sesame and water (offered to deceased ancestors) (*tilāpaḥ kṛtāḥ* = *tilodakatayā kalpitāḥ*).” *Varṣmasu* means *deheṣu* (in regard to bodies). *Prajāśavaḥ* signifies: *prajāḥ eva asavaḥ yeṣāṃ te*, “they for whom the offsprings are life airs.”

Sanātana Gosvāmī—“Then the inhabitants of Vraja will be almost dead” (*naṣṭa-samāḥ* = *mṛta-prāyāḥ*).

30 *Viśva-kośa* defines *nu* as follows: *nu syāt praśne vikalpārthe* ‘py *atītānunayārthayoh*, “*Nu* is used in the senses of 1) asking a question, 2) a possibility, 3) excessive, and 4) courtesy.”

Jīva Gosvāmī—“Then the inhabitants of Vraja will be almost dead, because (*hi* = *yataḥ*)...”

Viśvanātha Cakravartī—“If (*yadā* = *yadi*) these ones (*ete*), Kṛṣṇa and the other boys, are made as forms of *tilodaka* (*tilāpaḥ kṛtāḥ* = *tilodaka-rūpāḥ kṛtāḥ*), which is for the purpose of a libation to deceased ancestors—that is, they are imagined to be *tilodaka*—, for my two friends, Bakī and Baka (*mat-suhṛdoḥ* = *bakī-bakayoḥ*), then the residents of Vraja, Nanda and the others, will be as good as dead. Although their bodies will not perish (*varṣmasu* = *deheṣu* = *deheṣu anaṣṭeṣu api*), why worry (*kā cintā*)?” The sense is they will die in time: “For those who have life force (*ye prāṇa-bhṛtaḥ* = *ye prāṇinah*), the offsprings are the life airs” (*prajāśavaḥ* = *prajāḥ apatyāny eva asavaḥ prāṇāḥ yeṣāṁ te*).

Vallabhācārya—The boys are going to be in danger. “When these ones are made almost like *tilodaka* for my brother and sister (*mat-suhṛdoḥ* = *mad-bhrātṛoḥ*), meaning the dead boys will bring about the satisfaction of the dead (*tilāpaḥ* = *tilodaka-prāyāḥ* = *mṛtānām tṛpti-hetavaḥ*), then those who inhabit Vraja, including the cows, will be virtually destroyed (*naṣṭa-samāḥ* = *naṣṭa-prāyāḥ*). When the life force is gone, what is the concern for bodies?

Gaṅgā Sahāya—“... the residents of Vraja will be as good as dead (*naṣṭa-samāḥ* = *mṛta-prāyāḥ eva*) because (*hi* = *yataḥ*), when the life force is gone, what is the concern for bodies, given that (*hi* is carried forward) for anyone who has life, an offspring is like the life force.

10.12.16

*iti vyavasyājagaram brhad vapuḥ
sa yojanāyāma-mahādri-pivaram |
dhṛtvādbhutaṁ vyātta-guhānananāṁ tadā
pathi vyaśeta grasanāśayā khalaḥ ||
upajāti (12)*

iti—in this way; *vyavasya*—after deciding; *ājagaram*—pertaining to a boar; *brhat*—big; *vapuḥ*—body; *saḥ*—he; *yojana-āyāma*—whose length is a *yojana* (eight miles) (or *sa-yojana-āyāma*—which is

endowed with the expanse of a *yojana*); *mahā-adri-pīvaram*—large [like] a big mountain; *dhṛtvā*—assuming; *adbhutam*—amazing; *vyātta*—wide-open; *guhā-ānanam*—in which the body was [like] a cave; *tadā*—at that time; *pathi*—on the path; *vyāśeta*—lied down; *grasana-āśayā*—with the hope of devouring; *khalah*—wicked.

iti vyavasya tadā saḥ khalah ājagaram bṛhad vapuḥ yojanāyāma-mahādri-pīvaram adbhutam vyātta-guhānanam dhṛtvā (teṣāṁ bālānām) grasanāśayā pathi vyāśeta.

Right after deciding in this way, that knave assumed an amazingly huge snake-like body as colossal as a big mountain. Agha’s body was several miles long, and his mouth was wide-open and was similar to a cave. He lied down on the path with the hope of devouring the boys.

Śrīdhara Svāmī—Agha’s body had a length whose measure is one *yojana* and was large like a big mountain (*sa-yojanāyāma-mahādri-pīvaram* = *saha-yojanāyāmaṁ yojana-pramāṇena dairghyeṇa yuktam ca tan mahādri-vat pīvaram ca*). The mouth in that body was wide-open and was similar to a cave (*vyātta-guhānanam* = *vyāttam prasāritam guhā-tulyam ānanam yasmin tat*).

Viśvanātha Cakravartī—The words *sa* and *yojanāyāma-mahādri-pīvaram* are separate. (The rest of the commentary is the same.)

Sanātana Gosvāmī—“Right after coming to that conclusion (*vyavasya* = *vyavasyāya*) (*tadā* = *tasmin eva kṣaṇe*), Agha lied down in a special way, by not quivering and so on (*vyāśeta* = *viśeṣeṇa aśeta*) (*viśeṣeṇa* = *aspandatvādinā*).” He became a large boa to swallow (*grasanāśayā* = *grasanārtham*) all of them simultaneously, because: *khalah*, which means *dhūrtah* (knave), by accomplishing the means to swallow everyone at once, effortlessly. Alternatively *khalah* means *adhamah* (base), or else *krūrah* (cruel), because of undertaking the act of swallowing such illustrious boys.

Jiva Gosvāmī—“After coming to a conclusion (*vyavasya* =

vyavasāya), he lied outstretched in a special way, by not quivering and the like (vyāśeta = viśeṣeṇa aspandatvādinā vyaśeta),” because: *khalah*, which means *vañcanā-pūrvaka-himsakah* (a hater by means of deception), by undertaking the act of swallowing such boys.

Vallabhācārya—“After making a resolve (vyavasya = vyavasāyam *kṛtvā*) and assuming a huge (*brhat* = *sthūlam*) body (*vapuḥ*) that resembled a boa (*ājagaram* = *ajagara-vat*), he lied down (vyāśeta = *śayanam kṛtavān*) on the path (*pathi*).” The body was huge like a big mountain (*mahādri-pīvaram* = *mahā-parvata-vat sthūlam*) and its extensiveness (*āyāma* = *vistāra*) was the measure of one *yojana* (*yojanāyāma* = *yojanāyāmam* = *yojana-mātram āyāmaḥ vistāraḥ yasya vapuṣaḥ*).

Gaṅgā Sahāya—Vyavasya is poetic license for vyavasāya.

10.12.17

*dharādharoṣṭho jaladottaroṣṭho
dary-ānanānto giri-śṛṅga-damṣṭraḥ |
dhvāntāntar-āsyō vitatādhva-jihvaḥ
paruṣānila-śvāsa-davekṣaṇoṣṇaḥ ||*

upajāti (11)

(the fourth line is irregular)

(*sah*) *dharādharoṣṭhaḥ jaladottaroṣṭhaḥ dary-ānanāntaḥ giri-śṛṅga-damṣṭraḥ dhvāntāntar-āsyāḥ vitatādhva-jihvaḥ paruṣānila-śvāsa-davekṣaṇoṣṇaḥ (abhūt)*.

His lower lip was on the Earth, his upper lip was in the clouds, the inside corners of his mouth looked like two caverns, his fangs resembled mountain peaks, the inside of his mouth was dark, his tongue was a broad path, his breathing was akin to a harsh wind, and the heat of his eyes was like fire.

Śrīdhara Svāmī—It was said: *adbhutam* (amazing). Now Śuka gives details to illustrate that.

☆ *dharādharoṣṭhaḥ* means: *dharāyām adharoṣṭhaḥ yasya saḥ*, “Agha’s lower lip is on the Earth.”

☆ *jaladottaroṣṭhaḥ* means: *jaladeṣu uttaroṣṭhaḥ yasya saḥ*, “his upper lip is in the clouds.”

☆ *dary-ānanāntaḥ* means: *daryau iva ānanasya antau sṛkkinī yasya saḥ*, “he the two corners of whose mouth are like two caves.”

☆ *giri-śṛṅga-damṣṭraḥ* means: *gireḥ śṛṅgāṇi iva damṣṭrāḥ yasya saḥ*, “his fangs are like peaks of mountains.”

☆ *dhvāntāntar-āsyah* signifies: *dhvānta-vad antar-āsyam yasya saḥ*, “he the inside of whose mouth is like darkness.”

☆ *vitatādhva-jihvaḥ* means: *vitatādhva-vaj-jihvā yasya saḥ*, “his tongue is like a broad path.”

☆ *paruṣāṇila-śvāsa-davekṣaṇoṣṇaḥ* is a *karma-dhāraya* compound: *paruṣāṇila-śvāsaś cāsau davekṣaṇoṣṇaś ca tathā*, “he is *paruṣāṇila-śvāsa* and he is *davekṣaṇoṣṇa*.” Thus, (1) his breathing is like a harsh wind (*paruṣāṇila-śvāsa* = *paruṣāṇila-vac-chvāso yasya saḥ*), and (2) he the warmth of whose eyes is like fire (*davekṣaṇoṣṇaḥ* = *dava-vad iṅṣaṇayoh uṣṇaḥ*): the sense is *dāva-vad dṛṣṭiḥ* (his eyes are like a conflagration).

Viśvanātha Cakravartī—(Differences are underlined.)

☆ *dharādharoṣṭhaḥ* means: *dharāyām adharoṣṭhaḥ yasya saḥ*, “his lower lip is on the Earth.”

☆ *jaladottaroṣṭhaḥ* means: *jalade uttaroṣṭhaḥ yasya saḥ*, “his upper lip is in a cloud.”

☆ *dary-ānanāntaḥ* means: *daryau kandarau iva ānanasya antau sṛkkaṇi yasya saḥ*, “he the two corners of whose mouth are like two caves.”

☆ *dhvāntāntar-āsyah* signifies: *dhvāntam antarāsyē mukha-madhye yasya saḥ*, “he in the inside of whose mouth there is darkness (*antarāsyē* = *mukha-madhye*).”³¹

31 Here Viśvanātha Cakravartī shows that in the compound *antar-āsyah*, the word *antar* is irregularly placed before *āsyā*. *Antar* is a *pūrva-nipāta*. For the details, see the rule: *rājādīnām dantādibhyaḥ* (HNV 990). Moreover, some of the compounds above can be interpreted as metaphors (*rūpaka*) instead of similes (*upamā*). In addition, due to a bunch of adjectives, this verse is an instance of the ornament of meaning called *parikara* (the assistants) (*Alaṅkāra-kaustubha* 8.227).

☆ *vitatādhva-jihvaḥ* means: *vistr̥taḥ panthāḥ iva jihvā yasya saḥ*, “his tongue is like a wide path.”

☆ *paruṣāṇila-śvāsa-davekṣaṇoṣṇaḥ* signifies: *paruṣāṇila-vat śvāsaḥ yasya saḥ dāvāgni-vad īkṣaṇayoḥ uṣṇaḥ yasya saḥ ca saḥ ca saḥ*, “his breathing is like a harsh wind and the heat of his eyes is like a conflagration.”

Jiva Gosvāmī—Regarding *paruṣa* (harsh), sometimes the reading is *parṣa* (harsh) [to conform to the meter]. *Paruṣāṇila-śvāsa-davekṣaṇoṣṇaḥ* means: *paruṣāṇila-vat śvāsābhyām dava-vad īkṣaṇābhyām ca teṣu vā uṣṇaḥ*, “he is hot because of inward and outward breaths, which are like a harsh wind, and because of two eyes that are like fire,” or “he is hot in his breath and in his eyes.”

Baladeva Vidyābhūṣaṇa—*Vitatādhva-jihvaḥ* means: *vitatādhva jihvā yasya*, “his tongue is a broad path.”

10.12.18

dr̥ṣṭvā taṁ tādṛśaṁ sarve matvā vṛndāvana-śriyaṁ |
vyāttājagara-tuṇḍena hy utprekṣante sma līlayā ||

dr̥ṣṭvā—after seeing; *taṁ*—him; *tādṛśaṁ*—who was like that; *sarve*—everyone; *matvā*—after thinking; *vṛndāvana-śriyaṁ*—as the splendor of Vṛndāvana; *vyātta*—expanded; *ājagara*—pertaining to a boa; *tuṇḍena*—as a beak; *hi*—only (or decidedly); *utprekṣante sma*—they fancifully imagined; *līlayā*—playfully.

sarve (bālakāḥ) taṁ tādṛśaṁ dr̥ṣṭvā (taṁ) vṛndāvana-śriyaṁ matvā (taṁ) vyāttājagara-tuṇḍena hi līlayā utprekṣante sma.

Baladeva Vidyābhūṣaṇa—

taṁ tādṛśaṁ (aghaṁ) sarve dr̥ṣṭvā (mahā-sarpa-dhiyā vidrutān kāmīscid āśvāsayantaḥ anye) vṛndāvana-śriyaṁ matvā (taṁ) vyāttājagara-tuṇḍena (saha) līlayā utprekṣante.

Observing him, who was like that, everyone thought he was part of the splendor of Vṛndāvana and playfully imagined him to be the open jaws of a boa.

Śrīdhara Svāmī—After seeing what was truly a boa whose bill was expanded and erroneously considering: “This is the splendor (*śrī* = *sampad*) of Vṛndāvana,” they fancifully imagined him (*utprekṣante sma* = *utprekṣitavantah*) in the opposite way: They thought he was similar to the expanded jaws of a boa (*vyāttājagara-tuṇḍena* = *vyāttājagara-tuṇḍa-sādrśyena*).

Sanātana Gosvāmī—*Hi* means *nīścitam* (decidedly). Concerning *līlayā* (playfully), the sense is even a fanciful imagination in that way was another one of their games.

Jīva Gosvāmī—(The commentary is the same.)

Viśvanātha Cakravartī—Upon seeing Aghāsura, some boys started running away due to thinking Agha was a massive serpent. The other ones (*sarve* = *anye*) made them breathe at ease: That is expressed with *matvā*: “Hey fools, a snake that big does not exist. What this is is some particular living entity that enhances the distinct splendor of Vṛndāvana and that was made by the Creator, yet it looks like the expanded jaws of a massive serpent.” Concluding in this way, they compared him to the widened jaws of a boa (*vyāttājagara-tuṇḍena* = *vyāttam prasṛtam yad ājagara-tuṇḍam tena saha*). In point of *līlayā* (playfully): fearlessness is implied.

10.12.19

aho mitrāṇi gadata sattva-kūṭam puraḥ-sthitam |
asmat-saṅgrasana-vyātta-vyāla-tuṇḍāyate na vā ||

aho—what a wonder; *mitrāṇi*—O friends; *gadata*—all of you should speak; *sattva-kūṭam*—a living entity (or thing) like a mountain peak; *puraḥ*—in front [of us]; *sthitam*—situated; *asmat-saṅgrasana*—to devour us; *vyātta*—expanded; *vyāla*—of a snake; *tuṇḍāyate*—is acting like the beak; *na vā*—or not.

Baladeva Vidyābhūṣaṇa—

aho mitrāṇi! (*yūyam gadata*): (*asmat*)-*puraḥ-sthitam sattva-kūṭam asmat-saṅgrasana-vyātta-vyāla-tuṇḍāyate na vā?*

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—
(*kecīt svotprekṣān sva-sakhīn prcchanti*)—*aho mitrāṇi! puraḥ sthitam*
(*idaṁ*) *sattva-kūṭam* (*iva asti na vā, tatrāpi*) *asmat-saṅgrasana-vyātta-*
vyāla-tuṇḍāyate na vā? (*tad*) *gadata.*”

“What a wonder, friends: This thing before us resembles a mountain peak and looks like the wide-open jaws of a snake which is as if trying to devour us, or not? Speak up.”

Śrīdhara Svāmī—They talk about the aforesaid *utprekṣā* (fanciful imagination) by means of questions and answers. “This looks like a living thing or not? (*sattva-kūṭam* = *sattvābhāsam idaṁ vā na vā*). It is acting like the expanded jaws of a snake in order to devour us, or not? (*asmat-saṅgrasana-vyātta-vyāla-tuṇḍāyate na vā* = *tatrāpi asmat-saṅgrasanaṁ vyāttaṁ yad vyāla-tuṇḍam tadvad ācarati vā na vā*)”

Sanātana Gosvāmī—The word *yad-agra-bhāge* (at the front part of which living thing) should be added at first, before *asmat* and so on.

Jīva Gosvāmī—(The commentary is the same.)

Viśvanātha Cakravartī—Addressing some friends who were first in rank, they ask to substantiate their own conclusion. *Sattva-kūṭam* means *nīscaleḥ prāṇi-viśeṣaḥ* (a specific, motionless living entity). *Medinī-kośa* states: *kūṭo 'strī nīscale rāsau*, “*Kūṭa* is not used in the feminine gender and means *nīscale* (motionless) and *rāśi* (multitude).” Not placing *kūṭa* first in the compound is poetic license. Alternatively, the compound is done with the word *kūṭa* expressive of “mountain peak,” by the rule: *upamitaṁ vyāghrādibhiḥ*.³²

32 In other words, *sattva-kūṭam* means *sattvaṁ kūṭam iva*, “The living entity (*sattva*) is like a mountain peak.” The rule allows the object of the comparison to be placed last in the compound: *upamitaṁ vyāghrādibhiḥ sāmānyāprayoge*, “That which is being compared (the subject of the comparison) is compounded with *vyāghra* (tiger) and other such standard of comparison when there is no usage of the common attribute [in the compound]” (*Aṣṭādhyāyī* 2.1.56) (*upameyaṁ vyāghrādibhir upamānaiḥ*,

“It is acting like the wide-open jaws of a snake as if to devour us, or not?” (*asmat-saṅgrasana-vyātta-vyāla-tuṇḍāyate na vā = asmākaṁ saṅgrasanārtham iva vyātta-sarpa-tuṇḍa-vad ācarāti na vā*).

Vallabhācārya—*Sattva-kūṭam* means *kaṭa-sattvam* (deceitful living thing).³³

Śukadeva Ācārya—*Aho* means *āścaryam* (what a wonder). Questions and answers occur in five verses.

10.12.20

satyam arka-karāraktam uttarā-hanu-vad ghanam |
adharā-hanu-vad rodhas tat-praticchāyayāruṇam ||

satyam—true (or yes); *arka-kara-āraktam*—reddened by sunrays; *uttarā-hanu-vat*—like a northern (an upper) cheek; *ghanam*—the cloud; *adharā-hanu-vat*—like a lower cheek; *rodhaḥ*—a slope; *tat-praticchāyayā*—due to the reflection of that [cloud]; *aruṇam*—reddish (deep saffron).

“*satyam, (yūyam) arka-karāraktam ghanam uttarā-hanu-vad (paśyata. yūyam) tat-praticchāyayā aruṇam rodhaḥ adharā-hanu-vad (paśyata).*”

“It’s true. Look at the cloud: Reddened by sunrays, it resembles an upper jaw. See the base of the slope: Reddish due to the reflection of that cloud, it has the appearance of a lower jaw.”

HNV 928).

33 This is an echo of Śrīdhara Svāmī’s gloss, but again Viśvanātha Cakravartī’s explanation that the two words in the compound were reversed stands. One definition of *kūṭa* is: *māyā-niścala-yantreṣu kaitavānṛta-rāśiṣu, ayoghane śaila-śṛṅge sirāṅge kūṭam astriyām*, “In the masculine and neuter genders, *kūṭa* means *māyā* (magic), *niścala* (motionless), *yantra* (device), *kaitava* (deceit), *anṛta* (falsehood), *rāśi* (multitude), *ayo-ghana* (iron hammer), *śaila-śṛṅga* (mountain peak), and *sirāṅga* (a part of the head, i.e. a horn)” (*Amara-koṣa* 3.3.36).

Śrīdhara Svāmī—With *satyam* they say: “It is positively exactly like that.” “See the cloud: reddened by sunrays (*arka-karāraktam* = *arka-karaiḥ āraktam*), it resembles an upper lip (*uttarā-hanu-vat* = *uttaroṣṭha-vat*). See the ground (*rodhaḥ* = *sthalam*), reddish due to the reflection of that cloud (*tat-praticchāyayā* = *tasya ghanasya praticchāyayā*): it resembles a lower lip (*adharā-hanu-vat* = *adharoṣṭha-vat*).” The verb *paśyata* (see) from the next verse applies to each clause.

Viśvanātha Cakravartī—(Additions are underlined.) With *satyam*, they respond: “It is exactly the way all of you think it is.” “See the cloud, reddened by sunrays: it resembles its upper lip (*uttarā-hanu-vat* = *etasya uttaroṣṭha-vat*). See the ground (*rodhaḥ* = *sthalam*), reddish due to the reflection of that cloud (*tat-praticchāyayā* = *tasya ghanasya praticchāyayā*): it resembles a lower lip (*adharā-hanu-vat* = *adharoṣṭha-vat*).” Since two cheeks cannot be higher and lower, here a pair of lips is indicated by the word *hanu* (cheek).³⁴

Sanātana Gosvāmī—Some, approving the question of some others beginning from *gadata*’ (speak up), respond: *satyam*, “True,” and so on. The sense is: *yathārthaṁ vadatha*, “All of you speak according to the facts.” That is just what they say with *arka* and so forth, up to *gandha-vat* (10.12.23).

Jiva Gosvāmī—(Additions are underlined.) Some, approving the question of some others beginning from *gadata*’ (speak up), respond: *satyam*, “True,” and so on. This verse and the next form one syntactic unit. The sense is: *yathārthaṁ vadatha*, “All of you speak according to the facts.” That is just what they say with *arka* and so forth, up to *gandha-vat* (10.12.23).

Regarding *arka-karāraktam* (reddened by sunrays), it’s understood that they were facing the west and Agha was facing the east, because this happened in the morning. The fact that *uttarā* is not in the masculine gender is poetic license.³⁵

34 The word *hanu* means jaw, by the definition: *hanur...kapolāvayave*, “*Hanu* refers to a part of the cheek” (*Medinī-kośa*). Hanumān is so called because he has eminent jaws.

35 Ashutosh Sharma Bishvas comments: “There is irregular lengthening

Vira-Rāghava—*Rodhaḥ* means *kūlam* (slope, shore, bank).

Śukadeva Ācārya—*Rodhaḥ* signifies *bhū-samlagnam giri-sthalam*, “the place of the mountain in contact with the ground.”

Gaṅgā Sahāya—The absence of the masculine gender in *uttarā* is poetic license. *Rodhaḥ* means *nadī-kūlam* (riverbank).³⁶

10.12.21

pratispardhete sṛkkibhyām ³⁷ *savyāsavye nagodare* |
tuṅga-śṛṅgālayo 'py *etās tad-damṣṭrābhiś ca paśyata* ||

pratispardhete—compete; *sṛkkabhyām*—with the two corners of a mouth; *savya-asavye*—left and right; *naga*—of a mountain; *udare*—two interiors (two caves); *tuṅga-śṛṅga*—of high peaks; *ālayaḥ*—the multitudes; *api*—also; *etāḥ*—these; *tad-damṣṭrābhiḥ*—with the fangs of it (of a mouth); *ca*—and; *paśyata*—all of you see.

“*nagodare savyāsavye (vartamāne) sṛkkabhyām pratispardhete (iti), etāḥ tuṅga-śṛṅgālayaḥ api tad-damṣṭrābhiḥ (pratispardhante iti) ca (yūyam) paśyata.*”

“Look: The two mountains caves, to the left and to the right, rival

in *uttara* and *adhara* on the analogy of the Vedas. Cf. *anyeṣām api dṛśyate* (*Aṣṭādhyāyī* 6.3.137). Or *hanu* being fem., it is a violation of Pā. VI.3.42, *puṁ-vat karmadhāraya-jātiya-deśiyeṣu (anūno na te niṣedhāḥ śyāmarāme, jātiya-deśiyoś ca, HNV 1008)*” (*Bhāgavata Purāṇa, a linguistic study*, Assam, 1968, p. 223). Regarding the first explanation, Vāmana and Jayāditya specify: *sa śiṣṭa-prayogād anugantavyaḥ*, “A long vowel is to be understood from the usage of learned persons” (*Kāśikā* 6.3.137). Thus words such as *ghanāghanatvam* (*Śrī Gurv-aṣṭakam* 1) are possibly explained by this rule. Regarding the second explanation, in a *karma-dhāraya* compound the adjective of a feminine word becomes masculine.

36 The definition of *rodhas* is: *kūlam rodhaś ca tīraṁ ca pratīraṁ ca taṭaṁ trīṣu*, “*Taṭa*, in all three genders, and *kūlam*, *rodhas*, *tīraṁ*, and *pratīraṁ* are synonymous” (*Amara-koṣa* 1.10.7).

37 *sṛkkabhyām* (BBT reading). Only the word *sṛkkaṇi* is listed in the classical dictionaries (*Amara-koṣa* 2.6.91), but the nominal base *sṛkki* is listed in *Śabda-kalpa-druma* and by Bhānujī Dikṣita in his commentary on *Amara-koṣa* 2.6.91.

the inside corners of a mouth. Even these high peaks compete with the fangs of a mouth.”

Śrīdhara Svāmī—“The two mountain caves (*nagodare* = *giri-daryau*) rival with, or seems to be equal to (*pratispardhete* = *tulyatayā vartete*), two corners of the lips (*srkkibhyām* = *oṣṭha-prāntābhyām*). See these high peaks (*etāḥ tuṅga-śṛṅgālayaḥ*) competing with its fangs (*tat-damṣṭrābhiḥ* = *tasya damṣṭrābhiḥ spardhamānāḥ*).”

Viśvanātha Cakravartī—(The commentary is the same. In addition:) They point with the index finger: “These high peaks compete (*spardhante* is added) with the fangs of the snake’s jaws.”

Sanātana Gosvāmī—*Etāḥ* signifies *etāḥ sākṣād vartamānāḥ* (these ones that are directly visible). The same applies ahead. “They compete (*spardhante* is added) with the fangs of the snake’s jaws.” Given that it should be written *spardhante*, ‘*spardhamānāḥ*’ in the commentary is because of a mistake of the writer.³⁸

Jīva Gosvāmī—(The commentary is the same.)

Baladeva Vidyābhūṣaṇa—“See the high mountain peaks (*tuṅga-śṛṅgālayaḥ* = *tuṅgāḥ naga-sikharāṇi*) competing with the fangs of that boa (*tad-damṣṭrābhiḥ* = *tasya aṣṭagarasya damṣṭrābhiḥ spardhamānāḥ*).”

10.12.22

āstrtāyāma-mārgo 'yaṁ rasanām pratigarjati |
eṣām antar-gataṁ dhvāntam etad apy antar-ānanam ||

āstrta-āyāma—which has a wide extent; *mārgaḥ*—path; *ayam*—this; *rasanām*—a tongue; *pratigarjati*—rivals; *eṣām*—of these [peaks]; *antaḥ-gataṁ*—which reaches the inside; *dhvāntam*—darkness; *etat*—this; *api*—even; *antaḥ-ānanam*—the inside of a mouth.

³⁸ A verb should be added to the clause. The word *tuṅga-śṛṅgālayaḥ* is in the nominative. *Spardhante* is a verb whereas *spardhamānāḥ* is a participle.

“ayam āstr̥tāyāma-mārgaḥ (tasya) rasanām pratigarjati (iti), eṣām (śṛṅgāṇām) antar-gatam etad dhvāntam api (etasya) antar-ānanam (pratigarjati iti ca yūyam paśyata).”

“Look: This long and wide path rivals a tongue. Even the darkness between these peaks rivals the inside of a mouth.”

Śrīdhara Svāmī—“This broad path that has length (*āstr̥tāyāma-mārgaḥ* = *viṣṭṛtaḥ dairghyavān mārgaḥ*) rivals (*pratigarjati* = *pratispardhate*) a tongue. This darkness in the middle (*antar-gatam* = *madhya-gatam*) of these peaks (*eṣām* = *eṣām śṛṅgāṇām*) rivals the middle of a mouth (*antar-ānanam* = *ānanasya madhyam*).” (The verb *pratigarjati* is carried forward.)

Viśvanātha Cakravartī—(Additions are underlined.) “This long and wide path (*āstr̥tāyāma-mārgaḥ* = *viṣṭṛta-dairghyaḥ panthāḥ*) competes (*garjati* = *spardhate*) with a tongue (*rasanām prati* = *rasanayā saha*). Even this (*etad api*) darkness (*dhvāntam* = *andhakāram*) in the middle (*antar-gatam* = *madhya-gatam*) of these peaks (*eṣām* = *eṣām śṛṅgāṇām*) rivals (*garjati* is carried forward) (*garjati* = *spardhate*) the middle of its mouth (*antar-ānanam* = *etasya ānana-madhyam prati*).”

Sanātana Gosvāmī—“*Āstr̥tāyāma-mārgaḥ*” is because of the automatic occurrence of large paths everywhere due to grazing groups of animals within Śrī Vṛndāvana.

Jīva Gosvāmī—*Āstr̥tāyāma-mārgaḥ* is construed as: *āyāma-yuktaḥ mārgaḥ āyāma-mārgaḥ, saḥ ca āstr̥taḥ*, “A path that has an extent is an *āyāma-mārga*. It is also expanded.” The darkness (*dhvāntam*) consists of shade. The similarity between darkness and the interior of a mouth is due to being a dark color.

Baladeva Vidyābhūṣaṇa—(The commentary is a paraphrase of *Bhāvārtha-dīpikā*.)

Vallabhācārya—“The path rivals a tongue (*rasanām prati garjati*).”

meaning it appears like a tongue. The *garjanam* (rumbling) and so on is for the sake of similarity.

ANNOTATION

Here, Vallabhācārya shows that *prati garjati* consists of two words. This is reiterated by Viśvanātha Cakravartī. However, the verbal root *garj* means “to rumble, thunder,” and so *pratigarjati* should not be separated. In *Prayuktākhyāta-mañjarī*, Rūpa Gosvāmī states that *pratigarjati* has the sense of *spardhā* (rivalry) (1.3.7) and *garjati* has the sense of the sound of a cloud (1.5.2). Moreover, in Sanskrit a verb that has the sense of *spardhā* (rivalry) is sometimes used as a comparison, as is the case in the above verses.

10.12.23

dāvoṣṇa-khara-vāto 'yam śvāsa-vad bhāti paśyata |
tad-dagdha-sattva-durgandho 'py antar-āmiṣa-gandha-vat ||

dāva—because of a conflagration; *uṣṇa*—hot; *khara*—harsh; *vātaḥ*—wind; *ayam*—this; *śvāsa-vat*—like breathing; *bhāti*—seems; *paśyata*—all of you should see; *tat*—by that [conflagration] (or in that); *dagdha*—burnt; *sattva*—of living entities; *durgandhaḥ*—the foul smell; *api*—also; *antaḥ*—within; *āmiṣa*—of meat; *gandha-vat*—[seems] like the odor.

ayam dāvoṣṇa-khara-vātaḥ (asya) śvāsa-vad bhāti (iti yūyam) paśyata. tad-dagdha-sattva-durgandhaḥ antar-āmiṣa-gandha-vad (asti).

“Look: The wind, harsh and scorching like a conflagration, seems like its breathing. The foul smell of living beings burnt by a conflagration seems like the odor of meat inside.”

Śrīdhara Svāmī—“This wind, which is harsh and hot because of a conflagration (*dāvoṣṇa-khara-vāto 'yam* = *dāvena uṣṇaḥ kharaḥ vātaḥ ayam*)...”

“The foul smell of living beings burnt by a conflagration (*tad-dagdha-sattva-durgandhaḥ* = *tena dāvāgninā dagdhānām sattvānām*

yaḥ durgandhaḥ saḥ eva) seems like the smell of meat included in the serpent (*antar-āmiṣa-gandha-vat* = *sarpāntar-gatāmiṣa-gandha-vat*).”³⁹

Sanātana Gosvāmī, Jīva Gosvāmī—*Bhāti paśyata* signifies *bhāti iti paśyata*.

Vallabhācārya—“Consider (*paśyata* = *vicārayata*) this: The wind, hot like a conflagration (*dāva* = *dāva-vad* = *dāvānala-vad*) and harsh—or the wind is hot and harsh because of a conflagration—, looks like the breathing of the snake.”

10.12.24

*asmān kim atra grasitā niviṣṭān
ayam tathā ced baka-vad vinaṅkṣyati |
kṣaṇād aneneti bakāry-uśan-mukhaṁ
vikṣyoddhasantaḥ kara-tāḍanair yayuh ||*

upajāti (12)

(the first line is irregular)

asmān—us; *kim*—whether; *atra*—in it; *grasitā*—will devour; *niviṣṭān*—who have entered; *ayam*—it; *tathā cet*—if so; *baka-vat*—like Baka; *vinaṅkṣyati*—will perish; *kṣaṇāt*—after an instant; *anena*—because of Him; *iti*—thus; *baka-ari*—of Kṛṣṇa (“Baka’s foe”); *uśat-mukhaṁ*—the lovely face; *vikṣya*—seeing; *uddhasantaḥ*—while laughing; *kara-tāḍanaiḥ*—by clapping the hands; *yayuh*—went.

“(saḥ sattvaḥ) atra (sattve) niviṣṭān asmān kim grasitā? tathā cet, (tarhi) ayam (sattvaḥ) baka-vad anena (kṛṣṇena) kṣaṇād (eva) vinaṅkṣyati” iti (parasparam uktvā bālakāḥ) bakāry-uśan-mukhaṁ vikṣya uddhasantaḥ kara-tāḍanaiḥ yayuh.

39 Śrīdhara Svāmī, Viśvanātha Cakravartī and Baladeva Vidyābhūṣaṇa think that the verb *paśyata* (see) only belongs to previous clauses, not to this verse. Moreover, all these comparisons are in fact the reverse of what is expected: The standard of comparison is in truth the subject of the comparison.

“Will it devour us if we enter it? If so, like Baka it will perish in a moment because of Him.” Saying this, they looked at Bakāri’s lovely face, laughed, and went by clapping the hands.

Śrīdhara Svāmī—In truth Agha was a boa in a certain way, but the boys imagined a boa in another way and fearlessly went toward him. “Will it devour us (*kiṁ grasitā = kiṁ grasiṣyati*)? It will perish because of Śrī Kṛṣṇa, the killer (*anena = śrī-kṛṣṇena hantrā*).” They looked at the lovely (*uśat = kamanīya*)⁴⁰ mouth of Bakāri, Kṛṣṇa.

Sanātana Gosvāmī—“While speaking this (*iti = ity etad vadantaḥ*), they burst out in laughter...” by not examining the fact that he is a scoundrel. Or, they were laughing spontaneously (*uddhasantaḥ = svayaṁ hasantaḥ eva*) by fancifully imagining Agha to be that way although they knew. Specifically, the sense is they laughed at a high pitch (*uddhasantaḥ = uccair hasantaḥ*) by looking (*vikṣya = nirikṣya*) at the beautiful (*uśat = sundara*) face of Śrī Kṛṣṇa. Or they looked at Him to seek His approval. Or perhaps they looked at Him to catch His attention: “You’re a deep thinker. What’s your take on this?” Alternatively, looking at Him was just the natural thing to do because they like Him so much.

The sense of *kara-tāḍanaḥ* (by clapping the hands) is: *karatālīḥ kṛtvā*, “after taking hand cymbals.” And that was as if to make the snake go away, according to worldly ways. In truth, however, it was due to the manifestation of their bravery and ostentation, due to being fearless. Or it was only due to the nature of a boyish game. *Yayuh* (they went) means *agrataḥ adhāvan* (they ran ahead).

Jīva Gosvāmī—(Additions are underlined.) “While speaking this (*iti = ity etad gadantaḥ*), they burst out in laughter...” by not ascribing the quality of being a scoundrel to Him. Or, they were laughing spontaneously (*uddhasantaḥ = svayaṁ hasantaḥ eva*). Specifically, the sense is they laughed at a high pitch (*uddhasantaḥ*

40 *Uśat* is a present participle of the verbal root *vaś*, which has the sense of *kānti* (to desire). However, here the sense of *kānti* is taken in its other meaning of ‘splendor’.

= *uccair hasantaḥ*) by looking (*vikṣya* = *nirikṣya*) at Śrī Kṛṣṇa's face. Or perhaps they looked at Him to catch His attention: "You're a deep thinker. What's your take on this?"

The sense of *kara-tāḍanaiḥ* (by clapping the hands) is: *karatāliḥ kṛtvā*, "after taking hand cymbals." And that was as if to make the snake go away, according to worldly ways, and as if to manifest their bravery and ostentation, due to being fearless. Or it was only due to the nature of a boyish game. *Yayuh* (they went) means *agrataḥ adhāvan* (they ran ahead).

Viśvanātha Cakravartī—Everyone gathered and spoke with a bit of fear, "What if it is a real serpent?" Some among them spoke to make others breathe at ease. "“If so (*tathā cet*), in an instant (*kṣaṇāt* = *kṣaṇa-mātrād eva*) it will perish, like Baka did, by Kṛṣṇa, the killer.” After saying this (*iti* = *ity uktvā*) and seeing Kṛṣṇa's face, who was far away (*bakāry-uśan-mukham* = *bakāreḥ dūra-sthitasya kṛṣṇasya mukham*)—this boosted their self-confidence, "Kṛṣṇa is in the range of our sight. Why worry?"—, they laughed—it was due to an upsurge of joviality because of boyish restlessness: "Something is in this opening. Yo friends! We see it, for sure"—and went, meaning they ran (*yayuh* = *adhāvan*), by clapping the hands (*kara-tāḍanaiḥ*)—to intimate their fearlessness and bravery, or to make the snake go away." It's understood that the calves raised their tails and ran after them.

Baladeva Vidyābhūṣaṇa—*Uśat* means *manojña* (charming). They were laughing: "Why not see what's in there?"

10.12.25

ittham mitho 'tathyam ataj-jña-bhāṣitam
śrutvā vicintyety amṛṣā mṛṣāyate |
rakṣo vidadvākhila-bhūta-hṛt-sthitaḥ
svānām niroddhum bhagavān mano dadhe ||
(indra-varṁśā)

ittham—in this way (as aforementioned); *mithaḥ*—mutually; *atathyam*—not according to facts; *a-tat-jña*—by those who did

not know him (Aghāsura); *bhāṣitam*—what was said; *śrutvā*—after hearing; *vicintya iti*—contemplating thus; *amṛṣā*—the real; *mṛṣāyate*—imitates the unreal; *rakṣaḥ*—a Rākṣasa (an ogre); *viditvā*—knowing; *akhila-bhūta-hṛt-sthitaḥ*—who is situated in the hearts of all beings; *svānām*—among His own (or *svānām* = *svān*, His own); *niroddhum*—to hold back; *bhagavān*—the Lord; *manaḥ dadhe*—made up [His] mind.

Baladeva Vidyābhūṣaṇa—

mithaḥ itham ataj-jña-bhāṣitam atathyam śrutvā bhagavān amṛṣā (sarpa-vapuḥ eṣāṁ) mṛṣāyate iti vicintya (natu etāvad eva) rakṣaḥ (ayam iti) viditvā (yataḥ) akhila-bhūta-hṛt-sthitaḥ svānām niroddhum (yāvad) manaḥ dadhe (tāvat praviṣṭāḥ).

Hearing these reciprocal comments by those who did not know Agha, which were false, and contemplating “The serpent, though real, appears fictional to them,” the Lord, who is in the hearts of all, made up His mind to hold back His comrades. Kṛṣṇa knew Agha was an ogre.

Śrīdhara Svāmī—“What is truly a demon that has the body of a snake (*amṛṣā* = *vastutaḥ sarpa-vapuḥ asuraḥ eva*), appears to them (*svānām*) as something that looks like a snake (*mṛṣāyate* = *sarpa-sādrśya-gocaratvena pratīyate*).” “While Kṛṣṇa was making up His mind to restrain them (*niroddhum* = *tān vārayitum*), they entered (*tāvat praviṣṭāḥ*).” This is a syntactical connection with the next verse.

Jīva Gosvāmī—(Additions are underlined.) “Hearing what was said, as mentioned above (*itham* = *ukta-prākāram*), mutually (*mithaḥ*) among them even though they are His own (*svānām* = *svīyānām api*), by those who as if did not know him (*ataj-jña-bhāṣitam* = *ataj-jñānām iva bhāṣitam*)—and therefore—which was not according to fact (*atathyam* = *ayāthārtham*)...” because: “What is truly the expanded jaws of a boa (*amṛṣā* = *satyaṁ vyāttājagara-tuṇḍam api*) appears as the splendor of Vṛndāvana (*mṛṣāyate* = *vṛṇḍāvana-śrītvena bhāṣate*).” What a wonder! Kṛṣṇa contemplated in that way.

Moreover, He knew (*viditvā*): “This is not just a boa, but a Rākṣasa (*rakṣaḥ* = *rākṣasaḥ*) named Agha.” How did He know? *akhila-bhūta-hṛdi-sthitaḥ*, “He is in the hearts of all beings,” as Paramātmā. Although He controls everyone in this way, “the Lord had the desire (*mano dadhe* = *icchām akarot*) to hold them back,” even though He has all *aiśvarya*.

Sanātana Gosvāmī—Alternatively, regarding *yāvan mano dadhe tāvat* (while He was making up His mind, in the meantime...), the sense is they entered in Agha’s mouth just before He began to have that desire. Or the idea is: *rakṣa eva niroddhum saṁhartum*, “He made up His mind to restrain that Rākṣasa.” The syntactical connection of *svānām* is only done with the first half of the verse. In this way there can be some reconciliation here. In other places, however, it should be understood the way it is.⁴¹

Viśvanātha Cakravartī—“Hearing what was said among themselves (*mithaḥ* = *parasparam*) by those who did not know him (*ataj-jñā-bhāṣitam* = *ataj-jñānām bhāṣitam*), which was not according to fact (*atathyam* = *ayāthārtham*), and reflecting as follows (*iti vicinitya*): “The plain truth, that is, a snake’s jaws (*amṛṣā* = *satyam eva* = *sarpa-tuṇḍam*), seems to be unreal to them (*mṛṣāyate* = *eṣāṁ mṛṣāyate*): “This is not a snake’s jaws, it’s the splendor of Vṛndāvana,”” and in addition, knowing: “This isn’t just a snake, it’s a Rākṣasa named Agha...”” How did He know? *akhila-bhūta-hṛdi-sthitaḥ* (situated in the hearts of all beings)—on account of being omniscient, as Paramātmā. “He made up His mind to prevent (*niroddhum* = *vārayitum*) them, His own (*svānām* = *svān tām*).”

Baladeva Vidyābhūṣaṇa—The genitive case in *svānām* has the sense of the *karma* (the object of the action) and signifies *svān bālān*, “While (*yāvat* is added) He was making up His mind to stop (*niroddhum* = *nivārayitum*) His boys (*svān bālān*), in the meantime they entered (*tāvat praviṣṭāḥ*).” This is a syntactical connection with the next verse.

41 This paragraph is taken from the middle of Sanātana Gosvāmī’s commentary on the next verse. The translation is not reproduced there.

Gaṅgā Sahāya—The genitive case in *svānām* is a loose *ṣaṣṭhī* (*śeṣe ṣaṣṭhī*) and stands for *svīyān* (His own).

10.12.26

*tāvat praviṣṭāḥ tv asurodarāntaram
param na gīrṇāḥ śiśavaḥ sa-vatsāḥ |
pratīkṣamāṇena bakāri-veśanam
hata-svakānta-smaraṇena rakṣasā ||*

upajāti (12)

(the second line is irregular)

tāvat—meanwhile; *praviṣṭāḥ*—entered; *tu*—only; *asura-udara*—of the hollow of the demon; *antaram*—the interior; *param*—exclusively (or but); *na gīrṇāḥ*—were not swallowed; *śiśavaḥ*—the young boys; *sa-vatsāḥ*—who were accompanied by the calves; *pratīkṣamāṇena*—who was awaiting; *baka-ari*—of Kṛṣṇa (“Baka’s enemy”); *veśanam*—the entrance; *hata-svaka*—of the kin that were killed; *anta-smaraṇena*—who was remembering the end; *rakṣasā*—by the ogre.

(*yavad bhagavān svān nivārayituṃ svasya mano dadhe,*) *tāvat śiśavaḥ sa-vatsāḥ asurodarāntaram param praviṣṭāḥ tu, bakāri-veśanam pratīkṣamāṇena hata-svakānta-smaraṇena rakṣasā na (tu) gīrṇāḥ.*

Meanwhile, the boys, along with the calves, entered the lofty interior of the demon’s hollow, but they were not swallowed by the ogre, who kept remembering the end of his two kin that were killed. Agha was awaiting the entrance of Bakāri.

Śrīdhara Svāmī—“In the meantime (*tāvat*) they only entered (*param praviṣṭāḥ tu = praviṣṭāḥ eva kevalam*), but they were not swallowed (*gīrṇāḥ = gilitāḥ*) by Agha.” Even in the reading *jīrṇāḥ* (decayed, digested), the sense is the same. How was Agha? *hata-svakānta-smaraṇena*, which means: *hatayoh svakayoh antam smarati anudhyāyati iti tathā tena*, “by him who remembers, i.e. continuously contemplates on, the end of the two kin who were killed.” Therefore

he was “expecting the entrance (*veśanam* = *praveśam*) of Bakāri, Śrī Kṛṣṇa.”

Sanātana Gosvāmī—“While He was making up His mind (*yāvad mano dadhe*), in the meantime (*tāvat*) the children, as well as the calves, entered (*sa-vatsāḥ śiśavaḥ praviṣṭāḥ*).” What begins with this is an internal pastime that is like His external pastimes and whose purpose is the delight of the devotees who see what is in His mind. Otherwise this could not happen, because Kṛṣṇa’s desires are automatically fulfilled (*satya-saṅkalpa*) and because He is the embodiment of deep trance (*jñāna-ghana-mūrti*).

It should not be said: “His external attitude, whose purpose is to benefit the world, can somehow be understood.” Who is able to know the internal attitude of Him whose intentions are deep like millions of oceans? The reason is: Nothing is concealed from His dear folks. For example, there is a stanza by a most excellent Vaiṣṇava:

*ullaṅghita-trividha-sīma-samātiśāyi
sambhāvanam tava parivraḍhima svabhāvam |
māyā-balena bhavatāpi niguhyamānam
paśyanti kecid anīśam tvad-ananya-bhāvāḥ ||*

“Some persons whose modes of being are not distinct from You continuously see Your nature. It fully surpasses the threefold limit (time, space, and thought), is prevailing and is expanded. It is concealed by the power of Māyā and even by You.” (*Stotra-ratna* 13, by Yamunācārya)

Otherwise there is an inapplicability of Śrī Bādarāyaṇi’s statement beginning from *vicintya* (contemplating) (10.12.25 and 10.12.28).

Agha did not swallow them, meaning he did not close his mouth. The reason for that is *pratīkṣamāṇena* (awaiting).

Jīva Gosvāmī—“When He was making up His mind, the children, along with the calves, entered.” What begins with this is an intermediate pastime that is like His external pastimes. This pastime is filled with an engrossment in the *prema-rasa* of His dear ones.

Thus the course of the *siddhānta* is as before, otherwise this could not happen, because Kṛṣṇa's desires are automatically fulfilled (*satya-saṅkalpa*) and because He is the embodiment of deep trance (*jñāna-ghana-mūrti*).

The calves too entered in it because they were induced to follow them: The boys made the calves flee ahead by clapping their hands and by running behind them.

Therefore, in those circumstances, the boys went up to the middle of that hollow although they did not want to enter too far because of the conflagration within. Plus, the darkness made them afraid. However, it's understood that the penetration of those innumerable boys in there together occurred by the influence of the *līlā-śakti*.

Agha did not swallow them, meaning he did not close his mouth. In the reading *na jirṇāḥ* instead of *na gīrṇāḥ*, the sense is: *jārayitum na iṣṭāḥ*, "they were not intended to be digested." The purport is the same.

Viśvanātha Cakravartī—"The boys were not swallowed by Agha, who remembers, in his mind (*antar* = *antaḥkaraṇena*), his two kin that were killed, Bakī and Baka" (*hata-svakānta-smaraṇena* = *hatau svakau bakī-bakau antar antaḥkaraṇena smarati iti tathā tena*).⁴² Therefore he was "expecting (*pratīkṣamāṇena*) the entrance (*veśanam* = *praveśam*) of Bakāri, Śrī Kṛṣṇa."

Here it should not be suspected that the Lord's quality of being *satya-saṅkalpa* (one whose resolve comes true) deviated, since in this context there is also His devotees' resolve: *asmān kim atra grasiṭā*

42 The verse reads *hata-svakānta-smaraṇena*. The word *hata-svakāntaḥ-smaraṇena* is not mentioned as a variant reading anywhere. In addition, *anta* does not mean *antar*. The definition of *anta* is: *antaḥ prānte 'ntike nāṣe svarūpe 'tīmanohare*, "Anta means *prānta* (edge, end), *antikam* (near), *nāṣa* (destruction), *svarūpam* (nature), and *atīmanohara* (exceedingly charming)" (*Viśva-kośa*, *ta-dvikam* 31). Nonetheless, Baladeva Vidyābhūṣaṇa paraphrases: *hatau svakāv antaḥ smarati tena*. There is a rule by which the *visarga* can be deleted if certain phonemes follow, but the letters "*sm*" are not one of them: *sātvata-paratve lopyaś ca*, "The *visarga* can be deleted when the next phonemes are a *śauri* (*ś, s, s*) followed by a *sātvata* (*k, kh, c, ch, ṭ, ṭh, t, th, p, ph*)" (HNV *Bṛhat* 139) (*khar-pare śari vā lopo vaktavyaḥ*, *Vārttika* 8.3.36).

niviṣṭān ayaṁ tathā ced baka-vad vinaṅkṣyati, “Will it devour us after we enter it? If so, like Baka it will perish in a moment because of Him” (10.12.24), and since the *lilā-śakti*, which harmonizes everything because of the etiquette made previously by the Lord, who is under the control of devotees: “Between My resolve and the resolve of my devotee, My devotee’s resolve is more important,” is ever dutifully awake.

Baladeva Vidyābhūṣaṇa—Although the young boys are omniscient of account of being His *pārṣadas*, still, to accomplish the pastime, His *lilā-śakti* covered their omniscience. That is just what is said here.

Vallabhācārya—“They were not swallowed by the Rākṣasa, who had remembrance of the death (*anta* = *mṛtyu*) of Bakī and Baka, who were killed” (*hata-svakānta-smaraṇena* = *hatayoḥ bakī-bakayoḥ anta-smaraṇaṁ mṛtyu-smaraṇaṁ yasya tena rakṣasā*).

10.12.27

*tān vīkṣya kṛṣṇaḥ sakalābhaya-prado
hy ananya-nāthān sva-karād avacyutān |
dīnāṁś ca mṛtyor jaṭharāgni-ghāsān
ghṛṇārdito diṣṭa-kṛtena viśmitaḥ ||*

upajāti (12)

(the third line is irregular)

tān—them; *vīkṣya*—after seeing; *kṛṣṇaḥ*—Kṛṣṇa; *sakala-abhaya-pradaḥ*—who bestows fearlessness to all; *hi*—certainly (a word used to fill the meter); *ananya-nāthān*—who have no other master; *sva-karād avacyutān*—slipped from His hand (out of hand); *dīnān*—miserable; *ca*—and; *mṛtyoḥ*—of death; *jaṭhara-agni-ghāsān*—who were grass for the fire of the belly; *ghṛṇā-arditaḥ*—who was tormented with compassion; *diṣṭa-kṛtena*—by the work of fate; *viśmitaḥ*—astonished.

kṛṣṇaḥ sakalābhaya-pradaḥ tān ananya-nāthān sva-karād avacyutān dīnān mṛtyoḥ jaṭharāgni-ghāsān ca vīkṣya ghṛṇārditaḥ diṣṭa-kṛtena viśmitaḥ (abhūt).

Seeing the boys, who have no other master, who were out of reach, who were miserable, and who were straw for the gastric fire of death personified, Kṛṣṇa, who vouchsafes fearlessness to all, became both tormented by pity and astonished by the work of fate.

Śrīdhara Svāmī—They had slipped (*avacyutān* = *vinīhṣṛtān*) from His hand. The syntactical connection is linked to the next verse: *vismitaḥ san kṛtyaṁ kim atrety-ādi vicintya tatropāyaṁ jñātvā svayam apy aviśat*, “Being astonished, and then pondering “What should be done about this?”, He entered by figuring out a means to solve the issue.”

Sanātana Gosvāmī—He is naturally the bestower of fearlessness to the world (*sakalābhaya-pradaḥ* = *svataḥ eva viśvasya abhaya-pradātā*). And specifically: “Seeing them, who are solely devoted to Him (*ananya-nāthān* = *ekāntinaḥ*); who had gone far (*avacyutān* = *apacyutān* = *dūra-gatān*) from His hand, which bestows fearlessness; and therefore: *dīnān*, they were miserable, meaning they were pained due to suspecting a separation from Him because of death; and moreover the boys were on the verge of getting calcined—just like grass is calcined by an outdoor fire—by the fire in the belly of Aghāsura, who is similar to death; He became astonished by the result of *prārabdha* (*diṣṭa-kṛtena* = *diṣṭasya kṛtena* = *prārabdhasya phalena*): What a wonder! What a marvel! In front of Me, this is happening to My comrades.” This astonishment is in accordance with the mood of the Lord. Alternatively: Although His lotus face is always smiling, His smile vanished out of sadness and He looked down.

But isn’t it that only He is the giver of the result of deeds and that these boys are not under the control of karma? So why was He astonished because of it? Śuka responds to that with *ghṛṇārditaḥ* (tormented by compassion). The sense is: He stopped thinking due to being under the control of these boys who love Him more than their own life, because: *kṛṣṇaḥ*, which means *kṛpākṛṣṭa-svabhāvaḥ*, “His nature is attracted by mercy.”

There is another explanation. “Although He was pained by compassion for them because they were *ananya-nātha* (solely

devoted to Him), He became astonished upon seeing them: they had fallen far (*avacyutān = dūre nipatitān*) from His hand and were almost dead.”

Jīva Gosvāmī—(Additions are underlined.) He is naturally the bestower of fearlessness to the world (*sakalābhaya-pradaḥ = svataḥ eva viśvasya abhaya-pradātā*). And specifically: “Seeing them, who are solely devoted to Him (*ananya-nāthān = ekāntinaḥ*); who had gone far (*avacyutān = apacyutān = dūra-gatān*) from His hand, which bestows fearlessness; and therefore: *dinān*, they were miserable, meaning they were pained due to suspecting a separation from Him because of death; and moreover the boys were on the verge of getting calcined—just like grass is calcined by an outdoor fire—by the fire in the belly of Aghāsura, who is similar to death; He became astonished by the result of *prārabdha* (*diṣṭa-kṛtena = diṣṭasya kṛtena = prārabdhasya phalena*): What a wonder! What a marvel! In front of Me, this is happening to My comrades.” This astonishment is in accordance with the mood of the Lord. This is in accordance with the mood of the Lord, who is imbued with *līlā-rasa* that resembles worldly *rasa*.

(This paragraph is an addition.) In truth, however, *diṣṭa* (fate), a neuter word, signifies: *svāvatāre niyata-līlāvaraṇa-śakti*, “the potency that covers the predetermined pastimes during His descent.”⁴³ Or *diṣṭa* means *pramāṇānugā mati*, “an opinion that follows evidence,” because of the explanation in Pāṇini’s *sūtra*: *asti-nāsti-diṣṭam matih*, “[The suffix */thjak* is applied to denote one whose] opinion is either *asti*, *nāsti*, or *diṣṭam*” (*Aṣṭādhyāyī* 4.4.60).⁴⁴ And that evidence is

43 Purī Dāsa mentions that one out of six manuscripts has this variant reading: *līlā-rasa-śaktih. yadvā yad diṣṭam taiḥ. svayam uddiṣṭam asmān kim atra grasitety-ādi-lakṣaṇam, tad eva kṛtam jātam*, “*Diṣṭa* means the potency of *līlā-rasa*, hence *diṣṭa-kṛtena* means Kṛṣṇa was astonished by what was done by it. Or He was astonished by the fact that what the boys had pointed out (*diṣṭa = uddiṣṭa*), “Will it devour us after we enter it? If so, like Baka it will perish in a moment because of Him” (10.12.24) was about to take place (*kṛta = jāta*).”

44 Jīva Gosvāmī formulates that rule as follows: *asti-nāsti-diṣṭam matir asya* (HNV 1175). He adds: *astiti matir asya āstikaḥ. evam nāstikaḥ. diṣṭam pramāṇam daiṣṭikah*, “An *āstika* means: “his opinion is that there exists [another world; or that the world exists; or that the soul exists; or that God

characterized by: *asmān kim atra grasitā*, “Will it devour us after we enter it?” and so on (10.12.24): He was astonished by what was done by that *diṣṭa* (*diṣṭa-kṛtena* = *tena yat kṛtaṁ tena*).⁴⁵

(Additions are underlined.) Alternatively: Although His lotus face is always smiling, His smile vanished out of sadness and He looked down. There is another explanation. “Although He was pained by compassion for them because they were *ananya-nātha* (solely devoted to Him), He became astonished upon thinking about them (*vīkṣya* = *matvā*): they had fallen far from His hand and were almost dead.”

Krama-sandarbha—*Diṣṭa* (fate) is a statement that follows human pastimes.

Viśvanātha Cakravartī—“Seeing them, who had as if slipped from His hand (*sva-karāt* = *sva-karād iva*)—as if the boys were great jewels—and who were grass, that is, the boys were about to fall like grass in the fire of Aghasura’s (*mṛtyoḥ* = *aghāsurasya*) stomach (*jatharāgnau*), Kṛṣṇa was pained by compassion (*ghṛṇārditaḥ* = *ghṛṇayā arditah* = *kṛpayā pīditah*) and astonished by their action of entering, which was done by Time (*diṣṭa-kṛtena* = *kāla-kṛtena tat-praveśa-karmanā*).” *Amara-koṣa* states: *kālo diṣṭo ’py anehāpi*.⁴⁶ Time is favorable to the *līlā-śakti*.

Kṛṣṇa thought, “This is quite amazing! That these ones have

exists].” Similarly: *nāstika*. *Diṣṭam* means *pramāṇam* (proof); *daṣṭika* (one who believes in what is proven; a positivist)” (HNV 1175 *vṛtti*). Commenting on Pāṇini’s *sūtra*, Vāmana and Jayāditya write: *para-loko ’stīti yasya matiḥ sa āstikaḥ. tad-viparīto nāstikaḥ. pramāṇānupātini yasya matiḥ sa daṣṭikaḥ*, “An *āstika* is one whose opinion is: “There exists a next world.” A *nāstika* is the opposite of him. A *daṣṭika* is one whose opinion follows as a result of proof” (*Kāśikā* 4.4.60). Still, *Monier-Williams* says *daṣṭika* means ‘predestinarian’, ‘fatalist’. The concepts of *asti* and *nāsti* are also seen in *Bhāgavatam* 11.22.34. The ācāryas give various interpretations.

45 The sense would literally be “Kṛṣṇa was astonished by what was done by evidence,” but that meaning of *diṣṭa* only applies to the meaning of *daṣṭika*. Another explanation is: “He was astonished by the deed (*kṛta* = *kṛti*) which they set out to do.”

46 The full quotation is: *kālo diṣṭo ’py anehāpi samayo ’pi*, “*Kāla*, *diṣṭam*, *anehas*, and *samaya* are synonymous [and mean ‘time’]” (*Amara-koṣa* 1.4.1).

prārabdha-karma is indeed not possible. Moreover, the inner Soul would never incite the boys to do such a thing, even if they had karma, because the *antaryāmi* cannot possibly be antagonistic to Me since he is My *svarūpa*. Therefore this is only the work of My *līlā-śakti*: She is showing Me that My associates are in such a bad condition, is not bothered by seeming to be adverse to Me, and intends to make Me immersed in *karuṇa-rasa* (lamentation). I am Līlā Puruṣottama, a form consisting of Rasa, and am full of love, and only she has this much sway over Me.” The sense is: *vismayena īṣat-stimītaḥ abhūt*, “He became slightly transfixed out of amazement,” even though He was pained by sadness due to being separated from His friends.

Baladeva Vidyābhūṣaṇa—“He looked at those little boys (*tān = tān śiṣūn*).” *Diṣṭa* is Time that is in conformity with *līlā*. “Kṛṣṇa was astonished by the work of Time (*diṣṭa-kṛtena = kāla-racitenā*): “How amazing is the glory of My *līlā-śakti*, who is making Me, the embodiment of Rasa, experience *karuṇa-rasa*, who is leading even My *sakhās* in the snake’s hollow, and who is making My resolve take place in a different manner. She is stealing the show!””

ANNOTATION

The *Bhāgavatam*, which abounds in double meanings, likes to play mind games to confuse the philosophy. The previous instance was *kṛta-puṇya-puñjāḥ* (10.12.11). Thus, Viśvanātha Cakravartī says the *Bhāgavatam* is an incarnation of Mohinī-mūrti, in the sense that, for the bliss of devotees it gives meanings favorable to bhakti and for the bewilderment of asuras it gives meanings opposed to bhakti: *yan mohinītvam stumas tat... tatra tatraiva bhakty-anukūlenārthena sva-bhakta-vargānandanārthaṁ tat-pratikūlenārthenāsura-saṅgha-vyāmohanārthaṁ mohanītvam ca jñeyam* (*Sārārtha-darśinī* 1.1.1). For the details, consult Matsya Avatāra Dāsa’s translation of Viśvanātha Cakravartī’s commentary on the first verse of *Bhāgavatam*, in the second appendix in *Prayuktākhyāta-mañjari* (Vrindavan: Ras Bihari Lal and Sons, 2015, pp. 271 and 287).

10.12.28

*kṛtyaṁ kim atrāsyā khalasya jīvanam
na vā amiṣāṁ ca satāṁ vihirṁsanam |*

*dvayaṁ katham syād iti saṁvicintya
jñātvāviśat tuṇḍam aśeṣa-dr̥k ghariḥ ||*

upajāti (12)
(the third line is irregular)

kr̥tyam kim—what should be done; *atra*—about this; *asya khalasya jīvanam na*—this scoundrel [should] not have life; *vai*—assuredly; *amīṣām*—unto those ones; *ca*—and; *satām*—who are righteous; *vihimsanam*—harm (or death); *dvayaṁ*—both; *katham*—how; *syāt*—can be; *iti*—thus; *saṁvicintya*—after fully pondering; *jñātvā*—after knowing; *aviśat*—entered; *tuṇḍam*—the beak; *aśeṣa-dr̥k*—who sees everything (“without remainder”); *hariḥ*—Hari.

Viśvanātha Cakravartī / Baladeva Vidyābhūṣaṇa—

atra (saṅkate) kim kr̥tyam? asya khalasya jīvanam na (syāt,) amīṣām satām vihimśanam ca (na syāt iti) dvayaṁ katham syād iti saṁvicintya (tatra sahasā eva upāyam) jñātvā (tat-)tuṇḍam (svayam) aviśat, (yataḥ saḥ) aśeṣa-dr̥k hariḥ (ca asti).

Hari deeply pondered, “What should be done about this? This scoundrel should not live. And certainly those ones, the righteous, should not be harmed. How might both of these occur?” The Lord, who sees everything, understood, and entered the serpent’s mouth.

Śrīdhara Svāmī—What did He ponder? (*saṁvicintya* = *vicintya*): *asya jīvanam amīṣām ca vihimśanam iti dvayaṁ vai niścitam katham na syād iti*, “How might these two not occur for sure: his staying alive, and harm to those ones?”

Sanātana Gosvāmī—Kṛṣṇa pondered, by the logic mentioned before (“to delight the devotees,” *Toṣaṇī* 10.12.26), or because He was *ghṛṇārdita* (tormented by pity).

The compound *aśeṣa-dr̥k* is derived as: *aśeṣam paśyati iti tathā saḥ*, “He sees entirely,” in other words He sees the method of killing the scoundrel and of protecting the righteous, in addition to the method of Agha’s liberation and of His amusements and the

like. Alternatively, “while seeing the endless calves and little boys (*aśeṣa-dṛk* = *aśeṣān vatsa-bālakān paśyan san*), He entered Agha’s mouth” on account of being overwhelmed by affection, due to their pitiful state. Thus, He is Hari because He dispels problems (*duḥkha-haraṇa*) and because He steals hearts (*mano-haraṇa*).

In the reading is *aher aśeṣa-dṛg* instead of *aśeṣa-dṛg ghariḥ*, the substantive is *kṛṣṇaḥ*, which was mentioned previously.

Jiva Gosvāmī—(The commentary is the same as the second paragraph above.)

Viśvanātha Cakravartī—“After fully pondering as follows (*iti saṁvicintya*): “What should be done about this danger (*atra* = *atra saṅkate*)? How might these two occur: This scoundrel should not stay alive, and harm to those ones should not take place?”, He immediately understood a means in that regard (*jñātvā* = *tatra sahasā eva upāyaṁ jñātvā*) and entered the mouth of the snake,” because: *aśeṣa-dṛk* (He sees everything), meaning He sees everything that will happen: “Given that things took place in that way, things will occur in this way,” and because: *hariḥ*. He is so called because He takes away (*haraṇa*) His devotees’ adversity on the one hand and both the life and the *saṁsāra* of scoundrels on the other.

Baladeva Vidyābhūṣaṇa—Here the righteous are Kṛṣṇa’s friends (*satām* = *mat-sakhānām*).

Vallabhācārya—“What should be done about this? Something should be done in such a way that the life of this scoundrel shall not be (*asya khalasya jīvanam na* = *asya khalasya jīvanam yathā na syāt*), and in such a way that the termination (*vihimsanam* = *vināśanam*) of those ones, the righteous, shall not be.”

After fully reflecting on (*saṁvicintya* = *saṁcintya*) these two results and on one means of accomplishment (*dvayaṁ katham syāt* = *etad-phala-dvayaṁ ekam sādhanam ca*), and understanding a means of that sort (*jñātvā* = *tādṛśam upāyaṁ jñātvā*), He entered the mouth,” since He is *aśeṣa-dṛk* and Hari, the one dispels all sorrow (*sarva-duḥkha-hartā*).

10.12.29

*tadā ghana-cchadā devā bhayād dhā heti cukruśuḥ |
jahṛṣur ye ca kamsādyāḥ kauṇapās tv agha-bāndhavāḥ ||*

tadā—at that time; *ghana-cchadāḥ*—who were covered by clouds; *devāḥ*—the gods; *bhayāt*—out of fear; *hā hā*—alas, alas; *iti*—thus; *cukruśuḥ*—wailed (or shrieked); *jahṛṣuḥ*—rejoiced; *ye*—who; *ca*—and; *kamsā-ādyāḥ*—among whom the foremost is Kamsa; *kauṇapāḥ*—ogres (*kūṇa-pa* means “it imbibes insects”); *tu*—only; *agha-bāndhavāḥ*—Agha’s relatives (or friends).

tadā devāḥ bhayāt ghana-cchadāḥ hā hā iti cukruśuḥ. ye kamsādyāḥ (ye) ca agha-bāndhavāḥ kauṇapāḥ (santi, te) tu jahṛṣuḥ.

At that time the gods, screened by clouds, wailed “Alas, alas” out of fear. Only Agha’s relatives, who are ogres, as well as Kamsa and others rejoiced.

Śrīdhara Svāmī—The gods were screened by clouds (*ghana-cchadāḥ* = *meghāntarītāḥ*). *Kauṇapāḥ* signifies: *kūṇapāśīnaḥ rākṣasāḥ*, “ogres, who have the habit of eating corpses (*kūṇapa-āśīnaḥ*).” Or *koṇa-pa* means *nirṛti* (death, destruction, evil), and *kauṇapāḥ* denotes *tadīyāḥ* (those related to *koṇa-pa*).⁴⁷

Sanātana Gosvāmī—“They were covered by clouds (*ghana-cchadāḥ*) out of fear” of Kamsa and Agha. Although Kamsa is a demon, his being *kauṇapa* is mostly because of a nondifference between demons and Rākṣasas. Other villains are included by the word *ca* (and). Alternatively: *ye kamsādayo daityās te ca*, “Those who are demons, among whom Kamsa is first, they too rejoiced.” The joy of all of these is spontaneous due to the nature of hatred for the Lord, because of an upsurge of mental perversity at that time. Or it’s because of directly seeing the entrance of the Lord along with the arrival of all the friends of Agha right then and there. Moreover, it’s

47 The word *koṇa* (corner) signifies the intermediary directions. *Nirṛti* governs the southwestern direction.

understood that Kāṁsa heard about it immediately through spies.

Or *kāṁsādyāḥ* means: *kāṁsaḥ ādyaḥ śreṣṭhaḥ yeṣāṁ te*, “they among whom the foremost (*ādya* = *śreṣṭha*) is Kāṁsa.” This denotes *kāṁsānuvartinaḥ* (those who are obedient to Kāṁsa). This is the reason for the joy. The two words ahead (*kaṇṇapāḥ*, *agha-bāndhavāḥ*) are understood in that way.

Jīva Gosvāmī—(Additions are underlined.) “They were covered by clouds (*ghana-cchadāḥ*) out of fear” of Kāṁsa and Agha. Although Kāṁsa is a demon, his being *kaṇṇapa* is due to the desire to express a nondifference on account of being an extreme villain. Other villains are included by the word *ca* (and). Alternatively: *ye kāṁsādayo daityās te ca*, “Those who are demons, among whom Kāṁsa is first, they too rejoiced.” The joy of all of these is spontaneous due to the nature of hatred for the Lord, because of an upsurge of mental perversity only by the nature of the haters of the Lord. Or it’s because of directly seeing the entrance of the Lord along with the arrival of all the friends of Agha right then and there. Moreover, it’s understood that Kāṁsa heard about it immediately through spies.

Viśvanātha Cakravartī—The gods, who were screened by clouds out of fear of Kāṁsa and Agha, wailed “Alas, alas” due to suspecting that some evil might happen to the Lord, because the gods are devotees, although they have *aiśvarya-jñāna*, and because *bhakti* consists of *prīti*, and since *prīti* has the nature of taking away correct discernment. Concerning *kāṁsādyā jahṛṣuḥ* (Kāṁsa and others rejoiced), it’s because of knowing the news at once through spies. *Kaṇṇapāḥ* means *rākṣasāḥ*, that is, the sons of Agha’s brother, etc.

Baladeva Vidyābhūṣaṇa—The syntactical connection is: *ye kāṁsādyā ye cāgha-bāndhavāḥ kaṇṇapās te jahṛṣuḥ*, “Those among whom Kāṁsa is first, along with those who are Agha’s relatives, the ogres (*kaṇṇapāḥ* = *rākṣasāḥ*), rejoiced,” because they received the news by a spy.

10.12.30

tac chrutvā bhagavān kṛṣṇas tv avyayaḥ sārbbha-vatsakam |
cūrṇi-cikīrṣor ātmānaṁ tarasā vavṛdhe gale ||

tat—that; *śrutvā*—after hearing; *bhagavān*—the Lord; *kṛṣṇaḥ*—who is Kṛṣṇa; *tu*—indeed; *avyayaḥ*—who is imperishable; *sa-arbha-vatsakam*—who was with the boys and the calves; *cūrṇi-cikīṣoḥ*—[of the demon,] who wanted to make [Him] into powder; *ātmānam*—Himself; *tarasā*—quickly; *vavṛdhe*—enlarged (intransitive verb); *gale*—in the neck (or in the throat).

tat śrutvā bhagavān kṛṣṇaḥ tu avyayaḥ sārḥbha-vatsakam ātmānam cūrṇi-cikīṣoḥ (aghasya) gale tarasā vavṛdhe.

Hearing about this, Lord Kṛṣṇa, the Imperishable, quickly enlarged in the neck of the demon, who wanted to pulverize Him along with the boys and the calves.

Śrīdhara Svāmī—“He quickly (*tarasā*) increased (*vavṛdhe* = *avardhata*)—right at the beginning—in the throat of Agha, who wanted to crush Him (*cūrṇi-cikīṣoḥ* *gale* = *cūrṇi-kartum icchoḥ tasya gale*).”

Sanātana Gosvāmī—“After hearing this—the shout “Alas, alas”—, He enlarged” so that the mouth of the demon would not close and so that He would be able to kill. The sense is: “While stuffing the hollow of the neck, He became very colossal, as a spike.” That is because: *bhagavān*, Kṛṣṇa is filled with all *aiśvarya*. Therefore: *avyayaḥ*, “He does not change,” meaning He does not dwindle in any way (= *katham api na vyeti hiyate*). Thus any suspicion that evil might happen to Him is completely rejected.

Alternatively, for what purpose did He increase in bulk? The answer is: *avyayaḥ*, “He because of whom the devotees have no decline whatsoever” (= *na vyayaḥ ko’pi apacayaḥ bhaktānām yasmāt*). The sense is: To save the boys and the others.

Jīva Gosvāmī—(Additions are underlined.) “After hearing this—the shout “Alas, alas”—, He quickly enlarged in the neck of the demon, who desired to crush Him—by closing the mouth, contorting the body and so forth. This is to be added. He enlarged so that the mouth of the demon would not close and so that He would be

able to kill. The sense is: “While stuffing the hollow of the neck, He became very colossal, as a spike.” That is because: *bhagavān*, Kṛṣṇa is filled with all *aiśvarya*. Therefore: *avyayaḥ*, “He does not change,” meaning He does not dwindle in any way (= *katham api na vyeti hīyate*). Thus any suspicion that evil might happen to Him is completely rejected.

Alternatively, for what purpose did He increase in bulk? The answer is: *avyayaḥ*, “He because of whom the devotees have no decline whatsoever” (= *na vyayaḥ ko’pi apacayaḥ bhaktānāṁ yasmāt*). The sense is: To save the boys and the others. The reason for that is: *kṛṣṇaḥ*, the one whose heart is attracted to devotees (= *bhaktākṛṣṭa-cittaḥ*).

Viśvanātha Cakravartī—After hearing that, i.e. the chatter of lamentation of the *sādhus* and the chatter of joy of those who were not *sādhus*, He increased in the throat of Agha (*gale* = *asya gale*), who wanted to put Him, who was accompanied by calves and the little boys, in his belly so he could pulverize Him. The drift is: Kṛṣṇa enlarged to hear the lamentation and the joy of those respective ones in a reverse way. In contrast to His pastimes with Śakaṭāsura, Tṛṇāvarta, and so on, in this pastime Kṛṣṇa did not remain a little boy because there was nobody to relish His sweetness as such.

Vallabhācārya—“Hearing this,” the joy of these ones and the dependency of those ones.

10.12.31

*tato ’tikāyasya niruddha-mārgiṇo
hy udgīrṇa-dr̥ṣṭer bhramatas tv itas tataḥ |
pūrṇo ’ntar-aṅge pavano niruddho
mūrdhan vinirbhīdya vinirgato bahiḥ ||*

upajāti (12)

(the third line is irregular)

tataḥ—after that; *ati-kāyasya*—who has a huge body; *niruddha-mārgiṇaḥ*—who has a path that is blocked; *hi*—only (a word used to fill the meter); *udgīrṇa-dr̥ṣṭeḥ*—whose eyes popped; *bhramataḥ*—

which was moving erratically; *tu*—and (or a word used to fill the meter); *itaḥ tataḥ*—here and there; *pūrṇaḥ*—complete (*mukhya-prāṇa*); *antaḥ-aṅge*—within the body; *pavanaḥ*—the wind (the vital force); *niruddhaḥ*—blocked; *mūrdhan*—on the head; *vinirbhidyā*—pierced; *vinirgataḥ*—went out; *bahiḥ*—outside.

tataḥ hi niruddha-mārgiṇaḥ udgīrṇa-dr̥ṣṭeḥ itaḥ tataḥ bhramataḥ atikāyasya (aghāsurasya) antar-aṅge niruddhaḥ pūrṇaḥ pavanaḥ mūrdhan (sthitam brahma-randhram) vinirbhidyā bahiḥ vinirgataḥ.

Aghāsura had a path, his throat, that was blocked. His eyes popped and his huge body was in a convulsive state. His entire life force, which was blocked in his body, pierced the top of his head and went out.

Śrīdhara Svāmī—“The life air (*pavanaḥ* = *prāṇa-vāyuh*), which was sustained everywhere (*pūrṇaḥ* = *paribhṛtaḥ*) and was blocked in the body (*antar-aṅge* = *deha-madhye*), of Agha, whose eyes went outside (*udgīrṇa-dr̥ṣṭeḥ* = *bahir-nirgata-locanasya*) and who has a neck—which is a path for the face and so on—that is blocked (*niruddha-mārgiṇaḥ* = *niruddhaḥ mukhādīnām mārga-bhūtaḥ kaṇṭhaḥ*⁴⁸ *yasya asti tasya*), pierced the *brahma-randhra* (the Chakra at the top), which is on the head (*mūrdhan* = *mūrdhani brahma-randhram*), and went outside.”

Viśvanātha Cakravartī—(The commentary is the same.)

Sanātana Gosvāmī—“Right after that,” meaning right after the enlargement (*tataḥ hi* = *tasmād vardhanād eva*). *Tu* means *ca*,⁴⁹ i.e. *bhramataś ca*, “and Agha was moving erratically.” The reason the

48 The word *kaṇṭha* can mean either ‘neck’ or ‘throat’.

49 That definition is confirmed in *Medinī-kośa*, *tu pāda-pūraṇe bhede samuccaye* ‘*vadhāraṇe, pakṣāntare niyoge ca praśamsāyām vinigrahe*, “*Tu* is used in the senses of *pāda-pūraṇa* (filling a line of a verse), *bheda* (difference), *samuccaya* (conjunction), *avadhāraṇa* (restriction; ascertainment), *pakṣāntara* (another possibility), *niyoga* (injunction), *praśamsā* (praise), and *vinigraha* (disjunction).”

life force was full (*pūrṇaḥ*) is *niruddhaḥ* (it was blocked, confined within). The word *niruddha* was already stated in *niruddha-mārginaḥ*. The purpose of the repetition is to convey the sense of an excessive fullness. *Pavanaḥ* means *prāṇa-vāyuḥ* (life air). Agha had a huge body (*atikāyasya*), and so his life force was bigger than before. That leads to the notion of ‘head’, and that is why there is the usage of the pair of words *vi* (in *vinirbhīdya* and *vinirgataḥ*). (The life force pierced through in a special way and went out in a special way.)

Jīva Gosvāmī—(Additions are underlined.) “Right after that,” meaning right after the enlargement (*tataḥ hi = tasmād vardhanād eva*). *Tu* means *ca*, i.e. *bhramataś ca*, “and Agha was moving erratically.” Or the sense of *bhramataś ca* is: *vyagraṁ vicarayataś ca*, “In an alarmed state, Agha thought: “Where am I? Where will I go?”” The reason the life force was full (*pūrṇaḥ*) is *niruddhaḥ* (it was blocked, confined within). *Pavanaḥ* means *prāṇa-vāyuḥ* (life air). Agha had a huge body (*atikāyasya*), and so his life force was bigger than before. That leads to the notion of ‘head’, and that is why there is the usage of the two words *vi*. The sense is: “after piercing the *bhrama-randhra*, which is on the head (*mūrdhan = mūrdhani*).”

Baladeva Vidyābhūṣaṇa—The life force (*pavanaḥ = prāṇa-vāyuḥ*), which was full (*pūrṇaḥ*)—since there was no outlet—, rushed to the top of the head, split it (*mūrdhan vinirbhīdya = mūrdhānam vinīspātya nirbhīdya*) and went out (*bahir vinirgataḥ = bahir gataḥ*).

Vallabhācārya—“The life air, which was full in the middle of the body (*antar-aṅge = śarīra-madhye*) of the huge serpent (*atikāyasya = sthūlasya sarpasay*) that was flailing its body here and there (*bhramatas tv itas tataḥ = itaḥ tataḥ ca dehaṁ vikṣipataḥ*), and which was confined, split the top of head (*mūrdhan vinirbhīdya = mūrdhānam vinīspātya*) and went away outside (*bahir vinirgataḥ = bahir nirgataḥ*).” In other words, *mukhya-prāṇa* departed by the *brahma-randhra*.

Śukadeva Ācārya—Agha had a path, the neck, which is a path for the life airs, that was blocked.

Gaṅgā Sahāya—*Mūrdhan* is poetic license (instead of *mūrdhni* or *mūrdhani*), in consideration of the meter.

10.12.32

*tenaiva sarveṣu bahir gateṣu
prāṇeṣu vatsān suhṛdaḥ paretān |
dṛṣṭyā svayothāpya tad-anvitaḥ punar
vaktrān mukundo bhagavān viniryayau ||*

first half: *indra-vajrā*

second half: *indra-varṁśā*

tena eva—by that same [path] (or with *mukhya-prāṇa*) (or with the soul); *sarveṣu bahiḥ gateṣu prāṇeṣu*—when all the senses had gone outside; *vatsān*—the calves; *suhṛdaḥ*—the friends; *paretān*—who were dead; *dṛṣṭyā svayā*—by His own glance; *utthāpya*—after raising; *tad-anvitaḥ*—accompanied by them; *punaḥ*—again (or *punar* is connected with the verb and gives it the sense of ‘returning’); *vaktrāt*—from the mouth; *mukundaḥ*—Mukunda; *bhagavān*—the Lord; *viniryayau*—went out.

sarveṣu prāṇeṣu tena eva bahir gateṣu (satsu), mukundaḥ bhagavān vatsān suhṛdaḥ (ca) paretān svayā dṛṣṭyā utthāpya tad-anvitaḥ (san aghāsurasya) vaktrāt punar viniryayau.

Sanātana Gosvāmī / Jīva Gosvāmī—

sarveṣu prāṇeṣu tena eva (pavanena eva saha brahma-randhreṇa vā) bahir gateṣu, vatsān suhṛdaḥ (ca) paretān (iva) svayā dṛṣṭyā utthāpya mukundaḥ bhagavān tad anu itaḥ vaktrād viniryayau.

The calves and His friends were dead. When all the senses of Agha, in their subtle form of *prāṇa*, had gone out along with the life force, Lord Mukunda raised the calves and His friends by His glance and returned from Aghāsura’s mouth with them.

Śrīdhara Svāmī—*Prāṇeṣu* means *indriyeṣu* (when the senses). Mukunda revived them only by His glance, which rains nectar

(immortality) (*svayā dr̥ṣṭyā = svayā amṛta-varṣiṇyā dr̥ṣṭyā eva*).

Sanātana Gosvāmī—Agha’s senses went out of his body along with the life force (*tena = pavanena eva saha*). Or they went out by the hole at the top of the head (*tena = brahma-randhreṇa*). The calves and the boys were as if dead (*paretān = paretān iva*), due to penetrating within Agha’s hollow. Or the sense is they were as good as dead (*paretān = mṛta-tulyān*), either because they had not seen Him for a while or because they were stunned due to complete amazement. Mukunda roused them to action (*utthāpya = ceṣṭayitvā*) with His own sweet and affectionate glance.

Or, “After raising them, who had run away (*paretān = palāyitān*)—by abandoning Him, due to swiftly going ahead—by His charming glance, after that (*tad anu = tat-paścāt*), Mukunda—the one who had just given both liberation to Aghāsura and the highest bliss to His friends, because: *bhagavān*, i.e. Parameśvara, He who descended in person to benefit the world—nonchalantly departed (*viniryayau = vinodena niriyayau*) from Agha’s mouth.”

Jīva Gosvāmī—(Additions are underlined.) Agha’s senses went out of his body along with the life force (*tena = pavanena eva saha*). Or they went out by the hole at the top of the head (*tena = brahma-randhreṇa*). The calves and the boys seemed to be dead (*paretān = paretān iva = mṛta-tulyān iva*) because they had not seen Him for a while. Rousing them to action (*utthāpya = ceṣṭayitvā*) with His sweet and affectionate glance, Mukunda—who gives liberation from saṁsāra to Aghāsura and liberation from Agha to His friends, because: *bhagavān*, i.e. Parameśvara, He who descended in person to benefit the world—entertainingly departed (*viniryayau = vinodena niriyayau*) from the mouth after that (*tad anu = tat-paścāt*).”

Krama-sandarbhā—*Paretān* is due to a conformity with human pastimes. In truth, however, they had fainted—on account of being embraced by *cit-śakti*—only because of the grief of separation from Śrī Kṛṣṇa.

Viśvanātha Cakravartī—*Paretān* (deceased) means: *sva-virahataj-jāṭharāṇalayoḥ jvālayā mūrchatān*, “the calves and the boys had

fainted due to both the flame of Agha's gastric fire and the fire of separation from Him." Mukunda revived them by His glance, which rains nectar (immortality).

Baladeva Vidyābhūṣaṇa—"When his senses (*prāṇeṣu* = *tad-indriyeṣu*) had gone out (*bahit gateṣu* = *bahir gateṣu satsu*) with the life air (*tena eva* = *tena eva pavanena saha*), Mukunda raised the calves and the *sakhās*—who had gone in his hollow and who had almost fainted (*paretān* = *mūrcchita-prāyān*) because of both the flame of his gastric fire and the fire of separation from Him—to their own condition (*utthāpya* = *sva-sthān utthāpya*) by His glance that rains nectar (*svayā diṣṭyā* = *svayā pīyūṣa-varṣiṇyā diṣṭyā*)."

Bhaktisiddhānta Sarasvatī—"After bringing them, who were dead (*paretān* = *mṛtān*), back to life (*utthāpya* = *jīvayitvā*) by His glance, Lord Mukunda, who was again (*punar*) united with them (*tad-anvitaḥ* = *taiḥ yuktah*), departed from the demon's mouth."

Vallabhācārya—"When all the senses (*prāṇeṣu* = *indriyeṣu*)—and the soul—had departed by that same path (*tena eva* = *tena eva mārgena*), at that time Lord Mukunda made the calves and the friends, who were deceased, endowed with life (*utthāpya* = *sa-jīvān kṛtvā*) and departed with them from the mouth." After Agha's *prāṇa* left, Kṛṣṇa decreased His body size and did the above.

10.12.33

*pīnāhi-bhogotthitam adbhutam mahaj
jyotiḥ sva-dhāmnā jvalayad diśo daśa |
pratīkṣya khe 'vasthitam īśa-nirgamam
viveśa tasmin miśatām divaukasām ||
upajāti (12)*

pīna—gigantic; *ahi*—of the serpent; *bhoga*—from the body⁵⁰; *utthitam*—arisen; *adbhutam*—amazing; *mahat jyotiḥ*—great light;

50 This definition is confirmed in *Amara-koṣa* (3.3.23): *bhogaḥ sukhe stry-ādi-bhṛtāv aheś ca phaṇa-kāyayoh*, "Bhoga means *sukham* (happiness), *stry-ādi-bhṛti* (wages for women etc.), *aheḥ phaṇa* (hood of a snake), and *aheḥ kāya* (a snake's body)."

sva-dhāmnā—by its effulgence; *jvalayat*—while illuminating; *diśaḥ*—cardinal directions (including above and below); *daśa*—ten; *pratīkṣya*—awaiting; *khe*—in the sky; *avasthitam*—situated; *īśa-nirgamam*—God’s exit; *viveśa*—entered; *tasmin*—in Him; *miṣatām divaukasām*—while they whose residence is heaven were looking on.

jyotiḥ mahat pināhi-bhogothitam adbhutaṁ sva-dhāmnā daśa diśaḥ jvalayat īśa-nirgamam pratīkṣya khe avasthitam (sat) divaukasām miṣatām tasmin (nirgate īśe) viveśa.

An amazing, great light had arisen from the gigantic serpent’s body and was abiding in the sky, awaiting the Lord’s exit. Thus illuminating the ten directions by its effulgence, the light entered Him while the residents of heaven looked on.

Śrīdhara Svāmī—“An effulgence consisting of transcendence (*jyotiḥ* = *śuddha-sattva-mayaṁ jyotiḥ*) which was situated in the serpentine body (*ahi-bhogothitam* = *ahi-dehe sthitam*) and was abiding in the sky after going outside (*khe* ’*vasthitam* = *nirgatya khe* ’*vasthitam*), entered in Him, the Lord (*tasmin* = *īśe*).”

Sanātana Gosvāmī—*Adbhutam* (amazing) means *anirvacanīyam* (indescribable). It was huge (*mahat*) due to the profuseness of the illumination. The genitive case in *divaukasām miṣatām* has the sense of *anādara* (disregard: “disregarding the gods who were looking”). Or the genitive has the sense of the locative: *teṣu paśyatsu satsu*, “while the gods were looking,” out of complete amazement because of his liberation, though he was such a scoundrel, and because of the improbability of that method for it, which was beyond the senses and whose characteristic was a realization of *ātma-tattva* in that way. The liberation was in that manner to erase all doubts about it, and it was also to astonish Brahmā and others. The very showing of the entrance in Kṛṣṇa was merely according to popular belief. In reality, however, there was a mergence only in Brahman. Therefore, by considering the truth, this liberation, which culminates only in *abhāva* (nonexistence), does not enter in the status of being a

topmost goal of life. And specifically, it is simply worthy of rejection by the devotees on account of being contrary to *bhakti-rasa*. For this reason, it is just suitable for demons. This is the philosophical conclusion of the Vaiṣṇavas, which has already been elaborated upon in the *uttara-khaṇḍa* of *Śrī Bhāgavatāmṛta*.

Jīva Gosvāmī—(Additions are underlined.) *Adbhutam* means *anirvacanīyam* (indescribable). It was *mahat* due to the profuseness of the illumination. The genitive case in *divaukasān miṣatām* has the sense of *anādara* (disregard). Or the sense is: *teṣu paśyatsu satsu*, “while they were looking,” out of complete amazement because of his liberation, though he was such a scoundrel, and because of seeing the attainment, which was beyond the senses, of liberation. Moreover, the showing in that way was to erase all doubts Brahmā and others might have. In addition, Kṛṣṇa’s purpose is astonishment. Furthermore, it’s understood that the light only consisted of the Lord’s potency, which had reached that time, since a soul is formless.

Krama-sandarbhā—The form of light and the show were meant to evidence His glory.

Viśvanātha Cakravartī—Venerable Śrī Svāmī says: “An effulgence consisting of transcendence (*jyotiḥ* = *śuddha-sattva-mayam jyotiḥ*) that was situated in the serpentine body (*ahi-bhogothitam* = *ahidehe sthitam*)...” The following is in other commentaries such as *Śrī Vaiṣṇava-toṣaṇī*: “Although he was such a scoundrel, the *jīva*, formless in essence, was seen in that way—to convince the whole world of his liberation—because it was clasped by the potency of the Lord, which had reached that time.”

Some say the light, i.e. the *svarūpa*, of the *jīva* as well, although it, like the *svarūpa* of the great light of Para-Brahman, the pervader, cannot be seen by *māyika* eyes, was shown at that time only by the Lord’s desire, like His own *svarūpa* is so shown, to make His own quality characterized by being the bestower of liberation to a demon directly perceptible to the whole world.

As for *prāpātma-sāmyam*, “He attained sameness with the Soul” (10.12.38), Aghāsura got *sārūpya-mukti* (obtainment of a form similar to the Lord’s), because of a later statement: *bhāgavatīm*

gatim, “a destination pertaining to the Lord” (10.12.39), but not *sāyujya* (mergence in His body). For this reason, others say: “It was only the light of his transcendental body, which he got at that moment, but that body itself could not be seen due to being exceedingly effulgent. However, the entrance in the Lord should be understood to be like that of Śiśupāla and Dantavakra, who have the fame related to *sāyujya*.”

Miṣatām stands for the locative: *miṣatsu satsu api*, “even while the gods were looking on.” Or the genitive has the sense of *anādara* (disregard).

Baladeva Vidyābhūṣaṇa—Śuka talks about Agha’s liberation. “The great light (*mahaj jyotiḥ*), which had arisen from the body of the gigantic serpent (*pīnāhi-bhogotthitam = pīnād aheḥ bhogād utthitam*) (*bhogād = dehād*) and which was abiding in the sky (*khe ’vasthitam*) after awaiting the exit of the Lord (*īśa-nirgamam pratikṣya*), entered in the Lord, who had exited (*tasmin = nirgate īśe*),” in other words it remained close to Him after receiving *sārūpya*, because it is going to be said: *prāpātma-sāmyam*, “He attained sameness with the Soul” (10.12.38). The reason for his achievement of that is the fact that he was killed by Kṛṣṇa, after He entered his hollow. However, the showing of that light, a body of dense consciousness, occurred only by His desire, as in the case of His *śrī-vigraha*, to reveal to the world His transcendental quality characterized by being *hatāri-gati-dāyaka* (the bestower of a destination to enemies that He kills), otherwise even the sight of Him would not take place.

Vallabhācārya—He talks about Agha’s *sāyujya* in the Lord, who had gone out. “Being situated outside (*khe ’vasthitam = bahiḥ sthitam sat*) while illuminating (*jvalayat = ujjvalayat*) the ten directions by its effulgence (*sva-dhāmnā = sva-tejasā*), the light that was shining (*jyoyiḥ = jyotiḥ prakāśamānam*), that was the form of effulgence (*mahar = tejo-rūpam*),⁵¹ and that had arisen (*utthitam = udbhutam*) from the body (*bhoga = bhogāt = śarīrāt*) of the gigantic serpent, awaited the Lord’s exit and entered in Him, who had exited, while

51 Vallabhācārya’s reading of the verse is *mahar jyotiḥ* instead of *mahaj jyotiḥ*.

the gods were looking (*miṣatām divaukasām* = *paśyatām divaukasām satām*).” The Māyāvādīs say the subtle body, a form of effulgence, entered.

Śukadeva Ācārya—The gods are fully able to give the results of karma. The genitive case of *miṣatām divaukasām*, in the sense of *anādara* (disregard), signifies: *karma-phala-bhoga-sthānam tad-āśaktān ca anādṛtya*, “It entered, disregarding a place to experience the results of karma and those who are fully able to give that.”

10.12.34

*tato 'tīhrṣṭāḥ sva-kṛto 'kṛtārhaṇam
puspaiḥ sugā apsarasas ca nartanaiḥ |
gītaiḥ surā vādya-dharās ca⁵² vādyakaiḥ
stavaiś ca viprā jaya-niḥsvanair gaṇāḥ ||
upajāti (12)*

tataḥ—after that; *atīhrṣṭāḥ*—overjoyed; *sva-kṛtaḥ*—[of the Lord,] who is their Maker; *akṛta*—he did (they did); *arhaṇam*—the worship; *puspaiḥ*—with flowers; *sugāḥ*—those who sing well; *apsarasas ca*—and the celestial prostitutes; *nartanaiḥ*—with dances; *gītaiḥ*—with songs; *surāḥ*—the gods; *vādya-dharāḥ ca*—and those who have musical instruments; *vādyakaiḥ*—with musical instruments; *stavaiḥ*—with hymns; *ca*—and; *viprāḥ*—the Brāhmaṇas; *jaya-niḥsvanaiḥ*—with the sounds “jaya”; *gaṇāḥ*—the groups (or the multitudes).

tataḥ surāḥ atīhrṣṭāḥ (santaḥ) puspaiḥ sugāḥ (ca) gītaiḥ apsarasas ca nartanaiḥ vādya-dharāḥ ca vādyakaiḥ viprāḥ ca stavaiḥ gaṇāḥ (ca) jaya-niḥsvanaiḥ sva-kṛtaḥ (śrī-kṛṣṇasya) arhaṇam akṛta.

After that, the gods, being overjoyed, worshiped Him, their Maker, with flowers, and so did the celestial singers, with songs, the celestial courtesans, with dances, the celestial musicians, with musical instruments, the Brāhmaṇas, with hymns, and the multitudes, with sounds of “Victory!”

52 *vādya-ghanās ca* (Vallabhācārya’s edition).

Śrīdhara Svāmī—“Those who conduct their own business (*sva-kṛtaḥ* = *sva-kārya-kṛtaḥ*) did (*akṛta* = *akurvata* = *akurvan*) the worship (*arhaṇam* = *pūjām*) of Śrī Kṛṣṇa.” *Sugāḥ* denotes the Gandharvas and others, by the derivation: *suṣṭhu gāyanti iti sugāḥ*, “They sing well, hence they are *sugāḥ*.”

Sanātana Gosvāmī—*Tataḥ* (after that) means “after the killing of a big villain,” and moreover: “after the liberation of *apunar-āvṛtti* (no return).” Sometimes the reading is *vidyā-dharāḥ* instead of *vādyā-dharāḥ*. The Brāhmaṇas are Śrī Nārada and others. *Surāḥ* (gods) is construed as: *su śobhanam rānti dadati iti surāḥ*, “They give (*ra* = *rānti* = *dadati*) resplendence, thus they are *surāḥ*.” The resplendence of the flowers too comes to mind. In point of *sugāḥ* (good singers), the drift is the songs were resplendent. The hymns (*stava*) are automatically resplendent, otherwise there would be an imperfection of the praise. *Gaṇāḥ* denotes either the *pārśadas* of the Lord, or everyone, or the cowherd boys. Therefore the resplendence of the repeated sound *jaya* (victory) too is inferred.

Jīva Gosvāmī—*Tataḥ* means “after the exit of the Lord, who was accompanied by the *pārśadas*.” *Vādyā-dharāḥ* (celestial musicians) means *vidyā-dharādayaḥ* (the Vidyādhara and others). Sometimes the reading is *vāri-dharāḥ* (those who hold water). The Brāhmaṇas are Śrī Nārada and others. *Gaṇāḥ* denotes Garuḍa and others.

Viśvanātha Cakravartī—“They did (*akṛta* = *akurvata*) the worship (*arhaṇam* = *pūjām*) of Śrī Kṛṣṇa, who is their creator (*sva-kṛtaḥ* = *sva-sraṣṭuḥ*).” *Sugāḥ* is derived as: *suṣṭhu gāyanti iti sugāḥ gandharvādayaḥ*, “They sing well, thus they are *sugāḥ*.” This denotes the Gandharvas and others. *Vādyā-dharāḥ* (musicians) means *vidyā-dharādayaḥ* (the Vidyādhara and others). The Brāhmaṇas are Vasiṣṭha and others. *Gaṇāḥ* (groups, multitudes) denotes Garuḍa and others.

Baladeva Vidyābhūṣaṇa—The Brāhmaṇas are the seven Ṛṣis.

Vallabhācārya—“The gods worshiped (*arhaṇam* = *pūjām*) (*akṛta* = *kṛtavantaḥ*) the Lord, who did for the sake of His own, the gods

(*sva-kṛtaḥ* = *svārtham devārtham eva karoti iti sva-kṛt tasya*).”

Śukadeva Ācārya—The multitudes (*gaṇāḥ*) are all those mentioned and all those not mentioned.

10.12.35

*tad-adbhuta-stotra-suvādyā-gītikā-
jayādi-naikotsava-maṅgala-svanān |
śrutvā sva-dhāmno 'nty aja āgato 'cīrād
dṛṣṭvā mahīśasya jagāma vismayam ||
upajāti (12)*

tat—of theirs; *adbhuta*—amazing; *stotra*—hymns; *suvādyā*—splendid music; *gītikā*—songs; *jaya-ādi*—[sounds,] at whose beginning there is ‘*jaya*’; *na-eka*—many (“not one”); *utsava*—festivals; *maṅgala-svanān*—auspicious sounds; *śrutvā*—after hearing; *sva-dhāmnaḥ*—from his abode (or by his power [in trance]); *anti*—near; *ajāḥ*—Brahmā (“who was not born [by ordinary means]”); *āgataḥ*—arrived; *acīrāt*—quickly; *dṛṣṭvā*—after seeing (perceiving); *mahī*—the glory (or the greatness); *īśasya*—of God; *jagāma*—went (got); *vismayam*—astonishment.

Viśvanātha Cakravartī—

tad-adbhuta-stotra-suvādyā-gītikā-jayādi-naikotsava-maṅgala-svanān sva-dhāmnaḥ anti śrutvā ajaḥ acīrād (aghāsurasya jyotiḥ īśasya mahi dṛṣṭvā vṛndāvanam eva) āgataḥ (tatra ca) īśasya mahi dṛṣṭvā vismayam jagāma.

Jīva Gosvāmī—

tad-adbhuta-stotra-suvādyā-gītikā-jayādi-naikotsava-maṅgala-svanān śrutvā sva-dhāmnaḥ (śrī-kṛṣṇasya) anti acīrād āgataḥ ajaḥ īśasya mahi dṛṣṭvā vismayam jagāma.

Baladeva Vidyābhūṣaṇa—

tad-adbhuta-stotra-suvādyā-gītikā-jayādi-naikotsava-maṅgala-svanān sva-dhāmnaḥ anti śrutvā ajaḥ īśasya mahi dṛṣṭvā (vṛndātavīm) acīrād āgataḥ vismayam jagāma.

From his abode Brahmā heard their auspicious sounds, which were many festivals of amazing hymns, splendid music, songs, and exclamations of *jaya*, and so he at once arrived in the vicinity, perceived the glory of the Lord and became astonished.

Śrīdhara Svāmī—“After hearing, in the proximity (*anti* = *saṁīpe*) of his abode (*sva-dhāmaṇaḥ*), the great festivity, which was auspicious sounds, of the amazing hymns and so on of those ones (*tad-adbhuta-stotra-suvādyā-gītikā-jayādi-naikotsava-maṅgala-svanān* = *teṣāṁ yāni adbhuta-stotrādīni teṣāṁ naikotsavāḥ ye maṅgala-svanāḥ tān*), Brahmā (*ajāḥ* = *brahmā*) arrived before long (*acirāt āgataḥ*), beheld the glory of Śrī Kṛṣṇa’s greatness (*īśasya mahi* = *śrī-kṛṣṇasya mahimānam*) and got astonishment (*vismayaṁ jagāma* = *vismayaṁ prāpa*).”

Sanātana Gosvāmī—Because of the word *ādi*, there were sounds of the Apsarās’ ankle bells, the sounds of hand cymbals, etc., in addition to auspicious sounds, such as *namo namas te*.

Mahi means *mahimānam* (glory, greatness), that is, bestowing liberation to Agha, various amusements in Vṛndāvana, and the beauty of the apparel and so forth. The rest was explained by Śrīdhara Svāmī.

Alternatively: *tad-adbhuta-stotra-suvādyā-gītikā-jayādi-naikotsava-maṅgala-svanān* denotes: *te ca te adbhuta-stotrādi-rūpāś cādbhuta-stotrādīnā vā naikaḥ anekaḥ utsavaḥ yebhyaḥ tad-rūpāḥ vā maṅgala-svanāḥ tān*, “because of whom and because of which forms of amazing hymns and so on there is more than one (*naika* = *aneka*) festival—or there is more than one festival due to the amazing hymns and so on; or the hymns, etc., are the forms of a festival—, which is auspicious sounds.”

The genitive case in *mahīśasya* has the sense of the accusative and stands for *mahīśam* (the Lord of the Earth). This means, “upon seeing Him who has descended on Earth and is dedicated to protecting the Earth by expanding His own unlimited godhood.”

Jīva Gosvāmī—“Hearing the amazing hymns and so on, the unborn one quickly (*acirāt* = *śīghram*) came in proximity (*anti* = *saṁīpe*) to

Śrī Kṛṣṇa from his abode, heard God’s glory (*mahiśasya = īśasya mahi = īśasya mātmyam*)...” characterized by giving him a type of liberation which was unseen before as regards such a scoundrel, “... Brahmā became amazed.”

Viśvanātha Cakravartī—The compound *tad-adbhuta-stotra-suvādyā-gītikā-jayādi-naikotsava-maṅgala-svanān* signifies: *adbhuta-stotrāṇi ca suvādyāṇi ca gītikāḥ sukumārāḥ gītayaḥ ca jaya-śabdādayaḥ ca naikotsavāḥ anekotsavāḥ maṅgala-svanāḥ ca tān*, “Hearing the many festivals (*naikotsava = anekotsava*), which were auspicious sounds; and the amazing hymns; the manifold, splendid music; very delicate songs (*gītikāḥ = sukumārāḥ gītayaḥ*); and sounds of ‘jaya’ etc.; just near (*anti = nikaṭe eva*) Satyaloka—even those who were on Maharloka, on Janaloka, and on Tapoloka did songs and the like after hearing the news from one another—, Brahmā at once (*acirāt = sadyaḥ eva*) arrived—to Vṛndāvana, undetected by others, after seeing the light of Aghāsura, which was going toward Vaikuṇṭha and is a glory (*mahi = mahimānam*) of the Lord—, saw the glory of the Lord there too, and got astonishment (*vismayaṁ jagāma = vismayaṁ prāpa*).”

Baladeva Vidyābhūṣaṇa—It’s implied that the planets beginning from Maharloka were filled with the sounds of the hymns. For this reason, “understanding (*drṣṭvā = vijñāya*) the glory of the Lord—characterized by giving even Aghāsura His own *sārūpya*—, Viriñci quickly (*acirāt = śīghram*) arrived to Vṛndāvatī and became amazed.”

Śukadeva Ācārya—What is the use of saying much? Even Brahmā, hearing their hymns and so forth near his abode, quickly arrived, saw the glory of the Lord and got astonishment.

10.12.36

*rājann ājagaram carma śuṣkam vṛndāvane ’dbhutam |
vrajaukasām bahu-tithaṁ babhūvākrīḍa-gahvaram ||*

rājan—O king; *ājagaram*—pertaining to a boa; *carma*—the skin; *śuṣkam*—[once] dry; *vṛndāvane*—in Vṛndāvana; *adbhutam*—amazing; *vraja-okasām*—for they whose abode is Vraja; *bahu-*

titham—for a long time; *babhūva*—was; *ākriḍa*—a place for games; *gahvaram*—a cave (or a deep place).

rājan! (*tat*) *carma ājagaram śuṣkam (sat) vṛndāvane adbhutam vṛjaukasām ākriḍa-gahvaram bahu-titham babhūva.*

Once dry, the boa's skin, which was amazing in Vṛndāvana, became a deep area for the sports of the inhabitants of Vraja, and it remained so for a long time, O king.

Śrīdhara Svāmī—*Bahu-titham* means *bahu-kālam* (for a long time). *Ākriḍa-gahvaram* signifies: *kriḍārtham mahā-bīlam* (a big hole for the sake of games).

Sanātana Gosvāmī—Agha's soul achieved success by the power of the Lord's touch. What more need be said? In this verse Śuka says even a dead body pertaining to the material manifestation became completely successful. The vocative *rājan* is said because of either utter amazement or profuse joy.

“Being dry (*śuṣkam* = *śuṣkam sat*).” A suitability for fun with musical instruments, etc., is indicated in this way. A long continuance is also meant. *Ākriḍa-gahvaram* signifies: *ā samyak kriḍyate asmin ity ākriḍam ca tad gahvaram gupta-sthānam ca*, “It is a place for games (*ākriḍam*), by the derivation ‘fully (*ā* = *samyak*) playing takes place in it’, and it is a secret place (*gahvaram* = *gupta-sthānam*).”

Jīva Gosvāmī—He became successful by the power of the Lord's touch. What can be said? In this verse he says even his dead body, which pertains to the material manifestation, became enchanting to everyone by the obtainment of fragrance, as in the case of Pūtānā. The vocative *rājan* is said because of utter amazement.

Viśvanātha Cakravartī—“For a long time (*bahu-titham* = *bahu-kālam*), it became a cave whose purpose was a thorough fun (*ākriḍa-gahvaram* = *samyak-kriḍārthaka-gahvaram*).”

Vallabhācārya—In this verse he says: The body of a liberated soul

existed for the sake of the fun of the Lord’s devotees. It was devoid of odor (*śuṣkam* = *gandha-rahitam*). “For a long time it was a secret place for the sake of thorough fun (*ākriḍa-gahvaram* = *ākriḍārthaṁ gabhīraṁ gupta-sthānam*).”

Śukadeva Ācārya—*Ākriḍa-gahvaram* means: *kriḍārthaṁ gabhīraṁ sthānam* (a deep place for games).

ANNOTATION

Gahvaram is defined as: *deva-khāta-bile guhā gahvaram*, “*Guhā* and *gahvaram* mean a buried hole par excellence” (*Amara-koṣa* 2.3.6). Bhānujī Dikṣita comments: *deveti, akṛtrime parvatasya bile*, “in the sense of a nonartificial hole of a mountain” (*Rāmāśramī* 2.3.6). Or *gahvara* means *gahanam* (deep place; impenetrable place; hiding place); *gahvaram*, *guhā-gahana-dambheṣu nikuñje tu pumān ayam* (*Medinī-kośa*).

10.12.37

etat kaumāra-jaṁ karma hareḥ ātmāhi-mokṣaṇam |
mṛtyoḥ paugandake bālā dr̥ṣṭvocyur vismitā vraje ||

etat—this; *kaumāra-jaṁ*—which occurred in *kaumāra*; *karma*—action (deed); *hareḥ*—of Hari; *ātmāhi-mokṣaṇam*—their and the snake’s liberation; *mṛtyoḥ*—from death; *paugandake*—in the age of *pauganda*; *bālāḥ*—the boys; *dr̥ṣṭvā*—after seeing; *ūcuḥ*—spoke; *vismitāḥ*—amazed; *vraje*—in Vraja.

etat hareḥ karma (asya) kaumāra-jaṁ mṛtyoḥ ātmāhi-mokṣaṇam dr̥ṣṭvā vismitāḥ (santaḥ asya) paugandake (vayasi) bālāḥ vraje (tad) ūcuḥ.

The boys, astonished by seeing this deed of Hari—their deliverance from death and the serpent’s liberation—which occurred in His *kaumāra* age, told it in Vraja when He was in His *pauganda* age.

Śrīdhara Svāmī—In this verse Śuka says: “Yet another huge surprise took place.”

*kaumāraṁ pañcamābdāntaṁ paugaṇḍaṁ daśamāvadhi |
kaiśoraṁ ā pañcadaśād yauvanarṇ tu tataḥ param ||*

“*Kaumāra* ends in the fifth year. *Paugaṇḍa* ends at the tenth. *Kaiśora* lasts until the fifteenth. *Yauvana* is after that.”

“After seeing, right at that time, the work of Hari done in the fifth year (*kaumāra-jam* = *pañcamābda-kṛtam*), in the sixth year (*paugaṇḍake* = *ṣaṣṭhe abde*) they said: “This happened today.”” What is that work? *mṛtyoḥ ātmāhi-mokṣaṇam*, “their and the snake’s liberation from death” (= *mṛtyoḥ sakāśād ātmanām aheḥ ca mokṣaṇam*). For them, what death refers to is well-known, but for the snake it means *saṁsāra*. The sense is: They related what they saw at that time, including the entrance of the light of Aghāsura in Śrī Kṛṣṇa.

Sanātana Gosvāmī—*Kaumāra-jam* means: *kaumāre jāyate iti tathā tat*, “it occurred in early childhood.” *Paugaṇḍake* means: *asya hareḥ paugaṇḍe*, “in Hari’s (*asya* = *hareḥ*)⁵³ middle childhood.” The suffix *ka* is because of being little (*alpa*), on account of being at the beginning of it. The reading ‘*hareḥ*’ is said because He takes away death. Because of the word *ca* (and): “Being amazed (*vismitāḥ* = *vismitāḥ santaḥ*)... also by seeing the festival done by the gods and others.”

Jīva Gosvāmī—*Paugaṇḍake* means: *asya hareḥ paugaṇḍe*, “in Hari’s middle part of childhood.” The suffix *ka* is because of being little (*alpa*), on account of being at the beginning of it. Because of the word *ca*: “also by seeing the festival done by the gods and others.” The rest was explained by Śrīdhara Svāmī. There is another interpretation. Śuka as if speaks a riddle, for the sake of the seed of a question. Here Śuka says: *kaumāra-jam karma paugaṇḍake drṣtvā ūcuḥ*, “After seeing (perceiving) in *paugaṇḍa* the action that occurred in *kaumāra*, they talked.” What they did talk about? *mṛtyoḥ ātmāhi-mokṣaṇam*, which means: *aheḥ mṛtyoḥ hetoḥ ātmanām aheḥ sakāśān*

53 Sanātana Gosvāmī and Jīva Gosvāmī follow the rare reading *cāsyāher ātma-mokṣaṇam* instead of *harer ātmāhi-mokṣaṇam*.

mokṣaṇam, “their liberation from the snake because of the death of the snake.” This is going to be said in the following text:

*adyānena mahā-vyālo yaśodā-nanda-sūnūnā |
hato 'vitā vyaṁ cāsmād iti bālā vraje jaguḥ ||*

“The boys in Vraja sang: “Today a big serpent was killed by Him, the son of Yaśodā and Nanda, and we were saved from it”” (10.14.48), since there is no touch of *aiśvarya-jñāna*:

*sarve mitho darśayantaḥ sva-sva-bhojya-ruciṁ prthak |
hasanto hāsayantaś cābhyavajahruḥ saheśvarāḥ ||*

“While everyone was showing off to one another the taste of each of their food preparations, they laughed, made others laugh, and ate with the Lord.” (10.13.10)

Krama-sandarbha—... because this is going to be said in the text that begins from *adyānena* (10.14.48), therefore the reason is that it was covered by *Māyā* (*Yogamāyā*) for that length of time.

Viśvanātha Cakravartī—Here he says: “Listen to yet another wonder!” “After seeing this work of Hari, done in the fifth year (*kaumāra-jam* = *pañcamābda-kṛtam*), in Hari’s sixth year of age (*paugaṇḍake* = *asya hareḥ vayasī śaṣṭhe abde*) the children said: “It happened today.”” What happened? *ātmāhi-mokṣaṇam*, “their liberation from the snake” (= *ātmanām aheḥ sakāśān mokṣaṇam*). For what reason? *mṛtyoḥ*. The sense is: *ahi-maraṇād hetoḥ*, “because of the death of the snake.”

Baladeva Vidyābhūṣaṇa—(The commentary is the same as *Sārārtha-darśinī*. In addition:)

*kaumāraṁ pañcamābdāntarṁ paugaṇḍarṁ daśamāvadhi |
ā ṣoḍaśāc ca kaiśoram yauvanarṁ syāt tataḥ param ||*

“*Kaumāra* ends in the fifth year. *Paugaṇḍa* is one whose limit is the tenth. *Kaiśora* lasts until the **sixteenth**. *Yauvana* is after that.”

10.12.38

*naitad vicitraṁ manuḥjārbha-māyinaḥ
 parāvarāṇāṁ paramasya vedhasaḥ |
 agho 'pi yat sparśana-dhauta-pātakah
 prāpātma-sāmyaṁ tv asatāṁ sudurlabham ||
 upajāti (12)*

na—[is] not; *etat*—this (in the previous verse); *vicitraṁ*—wonderful; *manuja-arbha-māyinaḥ*—(see the explanations below); *para-avarāṇāṁ*—of the high and the low; *paramasya*—for the supreme; *vedhasaḥ*—who is the Maker; *aghaḥ*—Agha; *api*—even (or also); *yat-sparśana*—by the touch of whom; *dhauta-pātakah*—whose sins were cleansed; *prāpa*—gained; *ātma-sāmyam*—similarity to the Lord; *tu*—only; *asatām*—for the unrighteous; *sudurlabham*—very difficult to get.

etat manuḥjārbha-māyinaḥ parāvarāṇāṁ paramasya vedhasaḥ (bhagavataḥ) vicitraṁ na (bhavati). aghaḥ api yat-sparśana-dhauta-pātakah (san) ātma-sāmyam asatāṁ tu sudurlabham prāpa.

Gaṅgā Sahāya / Śukadeva Ācārya—

manuḥjārbha-māyinaḥ paramasya parāvarāṇāṁ vedhasaḥ (bhagavataḥ) sparśana-dhauta-pātakah (san) aghaḥ api asatāṁ tu sudurlabham (api) ātma-sāmyaṁ yat prāpa, (tad) etad vicitraṁ na (bhavati).

That is not surprising in the case of the Supreme Being, who owns Māyā, even as the child of a human, and creates all causes and effects. Even Agha, whose sins were dispelled by His touch, gained similarity to the Lord, which is very difficult for demons to achieve.

Alternatively: **That even Agha, whose sins were cleansed by contact with the Lord, gained similarity to Him, which is very difficult for demons to achieve, is not so wonderful by considering that He, the Maker, is the controller of both high beings and low beings and had compassion for the boys.**

Śrīdhara Svāmī—Regarding *naitad vicitram* (that is not surprising): What is being referred to? In consideration of that he says: *agho 'pi* and the rest. “Agha achieved being a form similar to His” (*ātma-sāmyam = sva-samāna-rūpatām*).⁵⁴

Sanātana Gosvāmī—Perceiving that some very intelligent sages in the assembly were astonished by his liberation of that sort although he was a big scoundrel, in two verses Śuka talks about the Lord’s might.

“In the case of Him who is the source (*paramasya*) of all causes and effects (*parāvarāṇām = kāraṇa-kāryāṇām sarveṣām*),” or of all the high ones and of all the low ones (*parāvarāṇām = uttamanīcāṇām sarveṣām*), or of all the previous ones and all the upcoming ones (*parāvarāṇām = parāparāṇām sarveṣām*)...”

“In the case of Him, who is the best Maker (*vedhasaḥ = śreṣṭha-vidhātuḥ*)...” due to being the progenitor even of Brahmā and because of being the cause of creation and so forth.

Alternatively, “In the case of Him who is the best (*paramasya = śreṣṭhasya*) of the high and the best of the low,” because: *vedhasaḥ*, that is: *teṣām vedhasaḥ*, “of Him who is their creator (*vedhasaḥ = sraṣṭuḥ*).” In this way, supreme independence, on account of being Parameśvara, is stated.

Moreover: *manujārbha-māyinaḥ*. The nominal base *manujārbha-māyin* means: *manujārbhaḥ śrī-nanda-kumāraḥ ca asau ataḥ eva māyī ca dayāvān*, “He is a human child, i.e. Śrī Nanda’s little boy, and therefore He is merciful (*māyī = dayāvān*).” Or: *mā lakṣmīḥ śobhā sampad vā, tām etuṁ prāptuṁ śīlam asya*, “His habit is to go to Lakṣmī, or to get either resplendence or opulence.”⁵⁵ The sense is He is dedicated to manifesting the excellence of His unlimited godhood in that way. Alternatively, *manujārbha-māyinaḥ* means: “In the case of Him who has compassion (*māyinaḥ = dayāvataḥ*) for the cowherd boys (*manujārbha = manujārbheṣu = gopa-bālakeṣu*),”

54 As a reflexive pronoun, *sva* should denote Agha, the subject of the verb, but here it denotes *yat*, which signifies the Lord. *Ātmā* can also be taken in the usual sense of Soul: Paramātmā, the Lord.

55 In this interpretation, *māyin* is understood as *mā-āyin*, where *āyin* is made by adding the suffix *[n]in[i]* in the sense of *śīlam* (habit, nature), after the verbal root *i[n] gatau* (to go, obtain).

hence only the manifestation of godhood as the form of Bāla-Gopāla is meant. Therefore: “It is not amazing” (*na vicitram = adbhutam na bhavati*).

In the reading *ātma-sātmyam* instead of *ātma-sāmyam*, the sense is: *ātmā vyāpakah brahma, tasya sātmyam svarūpatām nirvāṇam*, “Agha obtained *nirvāṇa* (bliss of Brahman), which is the natural state of the Soul, the all-pervasive Brahman.” In the reading *ātma-sāmyam*, because of the cessation of ignorance the sense is: *sva-svarūpeṇa avasthānam*, “a constant condition as his own essential nature.” For instance, the characteristic of liberation is mentioned in the second canto: *muktir hitvānyathā-rūpaṁ sva-rūpeṇa vyavasthitiḥ*, “Liberation is the constant condition as the *svarūpa* (or as one’s own form), after relinquishing another kind of form” (2.10.6). “Agha achieved that even though it is most difficult for scoundrels (*asatām = duṣṭānām*) to achieve (*sudurlabham = parama-durlabham api*).”

But how could that be possible in the case of a big offender of great souls, such as the boys of Śrī Gokula? In that regard, Śuka says *yat sparśana-dhūta-pātakah*.⁵⁶ The sense is: “The sin, though characterized by a big offense, was annulled (*dhūta = kṣīṇa*) by the might of a special touch of the Lord.”

Jīva Gosvāmī—(The first paragraph is the same:) Perceiving that some very intelligent sages in the assembly were astonished by his liberation of that sort although he was a big scoundrel, in two verses Śuka talks about the Lord’s might.

“In the case of Him who is the source (*paramasya*) of all *aṁśīs* and of all *aṁśas* (*parāvarāṇām = aṁśinām aṁśānām ca sarveṣām*)—in other words, He is the Lord in person (*paramasya = svayam-bhagavataḥ*)—, who effects the appearance of the *aṁśīs* and of the *aṁśas* (*vedhasaḥ = tat-tad-āvirbhāva-kartuḥ*), who is the boy of Nanda, a man who has human pastimes—meaning Kṛṣṇa has such pastimes too—, and who is most compassionate (*manujārbha-māyinaḥ = manujārbhasya manuṣya-līlasya śrī-nandasya arbhaḥ tal-līlaḥ ca saḥ māyī parama-dayāluḥ ca saḥ tasya*)...” In that way, having the topmost potency, being the cause of everything, having

56 Sanātana Gosvāmī and Jīva Gosvāmī have the reading *dhūta* instead of *dhautā*.

self-dependent pastimes, and being the uplifter of such fallen people are pointed out. Therefore: “This is not amazing.”

In both readings, *ātma-sātmyam* and *ātma-sāmyam*, the sense is: *samāna-svarūpatvam*, “Agha achieved a nature similar to that of the Lord,” because of the impossibility of an entrance in Him of a similar *svarūpa* which is not that form.

“Agha achieved that even though it is most difficult for scoundrels (*asatām* = *duṣṭānām*) to achieve (*sudurlabham* = *parama-durlabham api*).” But how could that be possible in the case of a big offender of great souls, such as the boys of Śrī Gokula? In that regard, Śuka says *yat-sparśana-dhūta-pātakah*. This means: Although Agha, as his name indicates, is full of sin, his sins were cleansed by the might of a special touch of whom (*yat* = *yasya*). Kṛṣṇa has characteristics that vary for everyone and descended out of mercy for miserable souls, even those as bad as him. His mercy is unconditional because it is not subject to considerations of good and bad and which produced merely by being fully attentive of all the misfortunes brought about by ignorance. The sense is: *khaṇḍitāgha-maya-bhāvaḥ*, “Agha’s mode of being, filled with sin, was shattered.”

Krama-sandarbhā—Regarding *ātma-sātmyam* and *ātma-sāmyam*: Because of this and because of the statement of the entrance, his *sāyujya* is indicated.

Viśvanātha Cakravartī—“This is not amazing (*etat vicitram na*) in the case of Him who does only what He wants, out of His own desire (*vedhasaḥ* = *svecchābhimatam eva kartuḥ*), who is the source of all *aṁśas* and even of all *aṁśīs* (*parāvarāṇām* = *sarveṣām aṁśānām aṁśinām api*), and who has a *svarūpa* that is a human child, (*manujārbha-māyinaḥ* = *manujārbhaḥ eva māyā tadvataḥ*) (*māyā* = *tadīya-svarūpam*)—because it is well-known in the Śruti, since the word *māyā* is expressive of *svarūpa* (nature, own identity).”⁵⁷

What does the word *etat* (this) refer to? *agho* 'pi and the rest. Regarding *dhūta-pātakah*, the term *pātaka* (sin) also includes the disappearance of even a bad bodily smell, and so on. What need be

57 For the details, consult *Laghu-bhāgavatāmṛta* 1.5.414, but there the sense is only: “Māyā, the eternal potency, is the *svarūpa* of the Lord.”

said? By looking at Pūtanā, it should be explained even as a nice bodily aroma, because of being made to be an abode for the games of Kṛṣṇa, who is accompanied by His *priya-sakhās*.

“Agha achieved being a form similar to His” (*ātma-sāmyam* = *sva-samāna-rūpatvam*). *Sāyujya* is difficult for the demons (*asatām* = *asurāṇām*) to get, but *sārūpya* is very difficult for them to get (*sudurlabham*) because it is to be bestowed to devotees.

Baladeva Vidyābhūṣaṇa—“This is not amazing for Kṛṣṇa, who is a little boy who has a human form and is merciful (*manujārbha-māyinaḥ* = *narākṛti-bālakaḥ ca asau kṛpāvān ca tasya*).” *Yat-sparśana-dhūta-pātakah* means: *yat-saṁsparśena dhūtaṁ pātakam liṅga-paryantaṁ yasya saḥ*, “Agha, whose sin, as well as the subtle body, was shaken off by the contact of whom.” *Ātma-sāmyam* means *ātma-samāna-rūpatām*, “being a form similar to the Soul.”

Vallabhācārya—With logical arguments throughout two verses he corroborates Aghāsura’s liberation. Kṛṣṇa has *māyā* (illusion), the fact of being a human child (*anujārbha-māyinaḥ* = *manuṣya-bālakaḥ saḥ eva māyā tadvataḥ*). The nominal base *parama* (the supreme) signifies that the Lord is the controller and the maker of Brahmā and others and of us and others (*parāvarāṇām* = *brahmādinām asmad-ādināṁ ca*). “This (*etad*), meaning either the deliverance of the boys or Aghāsura’s liberation, is not astonishing on the part of the Lord. That even Agha, the form of sin, obtained similarity to the Lord (*ātma-sāmyam* = *bhagavat-samatām*) is the reason for that (*prāpa yat* = *prāpa iti yat, tat tatra hetuḥ*).”

Vira-Rāghava—Here Śuka says: Yet another great wonder happened! “This by itself is not amazing (*naitad vicitram* = *etad eva na citram*). Rather: That even Aghāsura, whose sin was dispelled merely by the touch (*sparśana-dhūta-pātakah* = *sparśana-mātrena vidhūtaṁ pātakam yasya*) of Him who is deceitfully a human child as a pastime (*manujārbha* = *līlayā kapaṭa-manuja-bālakasya*)⁵⁸ and is the creator of all (*vedhasaḥ* = *sarva-sraṣṭuḥ*), attained similarity to

58 This is reminiscent of *kapaṭa-mānuṣaḥ*, “[Keśava,] who is deceitfully human” (*Bhāgavatam* 1.1.20).

the Lord (*ātma-sāmyam* = *bhagavat-sāmyam*), is extremely amazing (*prāpa* = *prāpa iti yat, tad eva aticitram*).”

10.12.39

*sakṛd yad-aṅga-pratimāntar-āhitā
manomayī bhāgavatīm dadau gatim |
sa eva nityātma-sukhānubhūty-abhi-
vyudasta-māyo 'ntar-gato hi kim punaḥ ||*

(*varṇśa-sṭha-vilam*)
(with one irregularity)

sakṛt—at once; *yad-aṅga-pratimā*—the image of a body of whom; *antaḥ-āhitā*—placed within [the consciousness]; *manaḥ-mayī*—mental (“made of mind”); *bhāgavatīm*—related to the Lord; *dadau*—gave (gives); *gatim*—a destination; *saḥ eva*—that same one (the Lord); *nitya*—constantly; *ātma*—of the soul (or *nityātma*—who has an eternal body); *sukha-anubhūti*—because of whom (or because of which) there is a realization of happiness; *abhivyudasta-māyaḥ*—by whom Māyā (or illusions) are cast off completely (“on all sides”); *antaḥ-gataḥ*—who had gone within; *hi*—indeed (or a word used to fill the meter); *kim punaḥ*—what more [to speak of].

Viśvanātha Cakravartī / Baladeva Vidyābhūṣaṇa—

yad-aṅga-pratimā manomayī sakṛd (eva) antar-āhitā (satī, khaṭvāṅgādibhyaḥ) bhāgavatīm gatim dadau, saḥ eva (sakṣād) nityātma-sukhānubhūty-abhivyudasta-māyaḥ (svayam eva) antar-gataḥ kim punaḥ (dadyād eva).

A mental image of His body, placed at once in the mind, gives liberation. Hence, what might He bestow in person? He is the one who dispels one’s illusions by facilitating a constant realization of the bliss of the soul and who went within Agha of His own accord.

Śrīdhara Svāmī—The image of His body (*yad-aṅga-pratimā* = *yasya mūrtiḥ tasya pratikṛtiḥ*), and in addition: a mental image (*manomayī* = *kevalam manomayī*): Just that, placed within by force

(*antar-āhitā* = *balād antar-āhitā satī*), gave a destination related to the Lord (*bhāgavatīm gatīm dadau*)—to Prahrāda and others—, hence what can be said about what He in person (*sa eva = saḥ sākṣāt*) might give? He is the one who had voluntarily gone within (*antar-gataḥ = svayam antar-gataḥ*). Kṛṣṇa is He by whom Māyā is entirely cast off by a constant experience of the happiness of the soul (*nityātma-sukhānubhūty-abhiviyudasta-māyaḥ = nityā ca asau ātma-sukhānubhūtiḥ ca tayā abhitaḥ vyudastā māyā yena saḥ*).

Sanātana Gosvāmī—Regarding *manomayī* (mental), the inferiority of a mental image compared to images made of stone, etc., is meant in view of the fact that there is not always a complete glimpse of all the beauty and so on, since the mind is naturally unsteady.

The compound *nityātma-sukhānubhūty-abhiviyudasta-māyaḥ* means: *nityam ātmanām sarva-jīvanām sukhānubhūtiḥ yasmāt, yataḥ abhitaḥ viśeṣeṇa udasta-māyaḥ saḥ ca asau saḥ ca*, “He is *nityātma-sukhānubhūti*, that is, “He because of whom all living entities constantly have the realization of bliss,” because He is *abhiviyudasta-māyaḥ*, “He by whom Māyā was thrown up in a special way all around—for example, Brahmā will say: *atraiva māyā-dhamanāvātāre*, “O blower of Māyā! Only in this descent,...” (10.14.16)—” because: *paramaḥ*, which means *sarvataḥ śreṣṭhaḥ* (the best of all) on account of revealing His unlimited godhood. *Aṅga* is a vocative of joy accompanied with propriety.⁵⁹

Jiva Gosvāmī—(Additions are underlined.) Regarding *manomayī* (mental), the inferiority of a mental image compared to images made of stone, etc., is meant in view of the fact that there is not always a complete glimpse of all the beauty and so on, since the mind is naturally unsteady. The rest was explained by Śrīdhara Svāmī. In his commentary, it should be understood as: *prahlādādibhyah iva*, “to those who are like Prahlāda,” because of a glimpse in them automatically, but not: *balāt* (by force).

The compound beginning *nitya* was explained by the venerable

59 The two Gosvāmīs and Viśvanātha Cakravartī follow Vallabhācārya’s reading: *vyudasta-māyaḥ paramo ’ṅga kiṁ punaḥ*, instead of *vyudasta-māyo ’ntar-gato hi kiṁ punaḥ*.

one. Alternatively, the compound *nityātma-sukhānubhūty-abhivyudasta-māyaḥ* means: *nityam ātmanām sarva-jīvānām sukhānubhūtiḥ yasmāt, yataḥ abhitaḥ viśeṣeṇa udasta-māyaḥ saḥ ca asau saḥ ca*, “He is *nityātma-sukhānubhūti*, that is, “He because of whom all living entities constantly have the realization of bliss,” because He is *abhivyudasta-māyaḥ*, “He by whom Māyā was thrown up in a special way all around—for example, Brahmā will say: *atraiva māyā-dhamanāvatare*, “O blower of Māyā! Only in this descent,...” (10.14.16)—”” because: *paramaḥ*, which means *sarvataḥ śreṣṭhaḥ* (the best of all) on account of revealing His unlimited godhood. *Aṅga* is a vocative of joy accompanied with propriety.

Viśvanātha Cakravartī—Śukadeva talks about the reason Agha achieved that. “The image of His body or of any other body of His, a form such as Jagannātha, Madana-gopāla, and Govinda—, that too, being contemplated upon only by the mind (*manomayī = manasā eva dhyātā satī*) and placed within (*antar-āhitā*) at once (*sakṛt = sakṛd eva*), gave a destination related to the Lord (*bhāgavatīm gatim dadau*)—to Khatvāṅga and others—, so what more might He give (*kiṁ punaḥ = kiṁ punar dadyād eva*) in person (*sa eva = saḥ sākṣāt*)? Kṛṣṇa has an eternal body, is the form of the realization of bliss, and by Him illusion is entirely given up (*nityātma-sukhānubhūty-abhivyudasta-māyaḥ = nitya-śarīraḥ ca asau sukhānubhūti-rūpaḥ ca abhivyudasta-māyaḥ ca iti saḥ*). He is the Supreme (*paramaḥ*), the Avatārī in person. In the other reading, He voluntarily went within (*antar-gataḥ = svayam eva antar-gataḥ*).

Someone might say: “Only *bhakti* was the reason for Khatvāṅga’s and others’ attainment of that.⁶⁰ However, due to Agha’s and others’ adverseness, the very nonexistence of *bhakti* obstructs the attainment of it, because of the rule made by the Lord: *bhaktyāham ekayā grāhyah*, “I am to be grasped by sole devotion” (11.14.21).” It’s true. But that rule was only applicable at other times. During the advent of Kṛṣṇāvatara, due to the excellence of the rise of the full *kṛpā-śakti* the attainment of that was only because of a mere connection with Him, since it is said:

60 Emperor Khatvāṅga fought the asuras on the gods’ behalf and won. Finding out afterward that he only had moments to live, he went home and fixed his mind on the Lord (*Bhāgavatam* 2.1.13; 9.9.42-49).

*kāmaṁ krodhaṁ bhayaṁ snehaṁ aikyaṁ sauhrdam eva vā |
 nityaṁ harau vidadhato yānti tan-mayatām hi te ||
 na caivaṁ vismayaḥ kāryo bhavatā bhagavaty aje |
 yogeśvareśvare kṛṣṇe yata etad vimucyate ||*

“Those who constantly direct at Hari either their lust, anger, fear, affection, mood of oneness, or friendship become one with Him in essence. Don’t be so amazed at Kṛṣṇa. He is God, the unborn, the master of the masters of mystic yoga. The universe is released from Him.” (10.29.15-16)

This is an uncommon characteristic, in the sense that Kṛṣṇa is complete, since He gives liberation to enemies too. Thus, He gave *sārūpya-mokṣa* to Agha—by considering his adverseness right at that time to be a form of *bhakti* consisting of favorableness inasmuch as his body turned out to be a place to have fun, in the light of the text: *vrajaukasām bahu-tithaṁ babhūvākrīḍa-gahvaram*, “It became a deep area for the sports of the inhabitants of Vraja, and it remained so for a long time” (10.12.36)—only in *Vaikuṇṭha*, but not in His own abode, *Vṛndāvana*, insofar as there is no specialty of that sort of liberation in relation to that *bhakti*.

Baladeva Vidyābhūṣaṇa—Khaṭvāṅga and others had not committed any offense. Moreover, Kṛṣṇa is the Almighty Himself (*paramaḥ = svayaṁ prabhuḥ*). Agha’s *sārūpya*, which took place merely because of the Lord’s entrance in his hollow, much like Pūtana’s position of a nurse occurred merely because of her wearing the dress of a nurse, should be perceived as a sign that He is the Almighty.

Śrīnātha Cakravartī—“An image of the Lord’s body, such as one made of stone, placed in the mind (*antar-āhitā = manasi arpitā satī*) even once (*sakṛt = eka-bāram api*), gives a destination related to the Lord, and so does a mental image of His body (*manomayī = manomayī vā yad-aṅga-pratimā*).” It is said:

*śailī dāru-mayī lauhī lepyā lekhyā ca saikatī |
 mano-mayī maṇi-mayī pratimāṣṭa-vidhā smṛtā ||*

“The images of the Lord are eightfold: stony, made of wood, metallic, earthen, painted, made of sand, mental, and composed of gems.” (11.27.12)

It should be: “the image of some particular limb.” The image of all the limbs is rare. Sometimes, some limb flashes in the mind, but a glimpse of all the limbs is only for those who are the recipients of the highest good fortune. The sequence of meditation was described with: *pādādi yāvad dhasitaṁ gadābhṛtaḥ*, “With one’s intelligence one should visualize the limbs of the wielder of the mace one by one, from the feet to the smiling face” (2.2.13). Alternatively, *aṅga* is a vocative.

Vira-Rāghava—*Bhāgavatīm gatim* means *muktim* (liberation).

Vallabhācārya—“A mental (*manomayī* = *mānasī*) form similar (*aṅga-pratimā* = *śarīra-samānā mūrtiḥ*) to the body of the Lord (*yat* = *yasya bhagavataḥ*) which is placed in the heart (*antar- āhitā* = *hrdaye sthāpitā apī*) bestows (*dadau* = *dadāti*) a destination related to the Lord. He is the one who is a transcendental body (*nityātma* = *sat-cid-ānanda-rūpaḥ ātmā*), and from whom Māyā has gone (*abhivyudasta-māyaḥ* = *gata-māyaḥ*)—on account of *pūrṇa-jñāna*—, not to mention that He gives liberation, so what more need be said (*kiṁ punaḥ* = *kiṁ punar vaktavyam*)?”

Śukadeva Ācārya—“O king (*aṅga* = *rājan*)! A mental image of whom, placed within, in the lotus of the heart, at once by meditation, gave liberation (*bhāgavatīm gatim* = *muktim*); He, by whom deceit is thrown out (*vyudasta-māyaḥ* = *nirasta-kapaṭaḥ*), who is the Supreme (*paramaḥ*) and who had gone within (*antar-gataḥ*), gave a similarity to Himself (*ātma-sāmyaṁ dadau* is added), so what more need be said (*kiṁ punaḥ* = *kiṁ punar vaktavyam*)?”

10.12.40

śrī-sūta uvāca

ithaṁ dvijā yādava-deva-dattaḥ

śrutvā sva-rātuś caritaṁ vicitraṁ |

papraccha bhūyo 'pi tad eva puṇyaṁ

vaiyāsakim yan-nigrhīta-cetāḥ ||
(*indra-vajrā*)

śrī-sūtaḥ uvāca—Śrī Sūta said; *ittham*—in this way; *dvijāḥ*—O Brāhmaṇas; *yādava-deva-dattaḥ*—given by the Lord of the Yādavas; *śrutvā*—after hearing; *sva-rātuḥ*—of his savior; *caritaṁ*—the deed (the deeds); *vicitraṁ*—wonderful; *papraccha*—inquired; *bhūyaḥ api*—yet again; *tat eva*—the same ones; *puṇyam*—virtuous; *vaiyāsakim*—to the son of Vyāsa; *yat-nigrhīta-cetāḥ*—whose mind was caught on which.

śrī-sūtaḥ uvāca—*dvijāḥ!* *yādava-deva-dattaḥ* (*parikṣit*) *sva-rātuḥ caritaṁ vicitraṁ ittham śrutvā yan-nigrhīta-cetāḥ* (*san*) *tad eva* (*caritaṁ*) *puṇyam viyāsakim* (*prati*) *bhūyaḥ api papraccha*.

Śrī Sūta said: O Twice-borns! After listening to the amazing deeds of his savior in this way, Parikṣit, who was bestowed by Yādava-deva and whose mind became hooked on those exploits, again asked the son of Vyāsa about them, for they are virtuous.

Śrīdhara Svāmī—Parikṣit’s mind was brought under control by hearing (*yan-nigrhīta-cetāḥ* = *yena śravaṇena nigrhītaṁ vaśī-kṛtaṁ cetāḥ yasya saḥ*).

Sanātana Gosvāmī—Here Sūta says the king had asked a question, out of utter enthusiasm, in the middle of the topic that had begun to be narrated by Śrī Bādarāyaṇi himself in this way (*ittham*).

Parikṣit was delivered (*dattaḥ* = *arpitaḥ*) to the Pāṇḍavas by Yādava-deva, the Lord, after being protected from the *brahmāstra*. With *yādava-deva*, he implies a relationship with the Pāṇḍavas too. This and the rest are the reasons for his asking again. “He asked the son of Vyāsa (*vaiyāsakim* = *śrī-vyāsa-nandanam*), who is completely amazing (*vicitraṁ* = *paramadbhutam*).” In this manner the quality of being fully cognizant of the truth of the meanings of all the Vedas is indicated.

The compound *yan-nigrhīta-cetāḥ* was explained by Śrīdhara Svāmī. Alternatively: *yena caritena nitarāṁ grhītaṁ prema-*

viśeṣāvirbhāvanena paramotkanṭhayā pīḍitaṁ cetāḥ yasya saḥ, “Parīkṣit, whose mind was constantly possessed (*nigrhītaṁ = nitarāṁ grhītaṁ*) by the deeds, meaning it was pained out of a great longing due to the emergence of a particular *prema*.” Nonetheless, the reason for asking is: *puṇyam*, which means *śubhāvaham*, “the deeds, which convey auspiciousness,” because of being his sole remedy for his pain.

Jīva Gosvāmī—Sūta unexpectedly speaks because of a special *paramānanda* on that occasion. The sense is even he praised both of them at that time. *Yan-nigrhīta-cetāḥ* signifies: *yena caritena nigrhītaṁ tad-viyoga-maya-premāvirbhāvanena pīḍitaṁ cetāḥ yasya saḥ*, “Parīkṣit, whose mind is caught by the deeds, meaning it is pained by the emergence of *prema* that consists of separation from Him.” Nonetheless, the reason for asking is: *puṇyam*, which means *śubhāvaham* (which bring auspiciousness), because of being his sole remedy for his pain.

Viśvanātha Cakravartī—*Dvijāḥ* is a vocative. *Yādava-deva-dattaḥ* denotes Parīkṣit and means: “he who was bestowed by Yādava-deva (*yādava-deva-dattaḥ = yādava-devena dattaḥ*),” either to Uttarā or to Yudhiṣṭhira.”

Baladeva Vidyābhūṣaṇa—“O Twice-borns, after listening to the amazing deed of his savior, Parīkṣit, who was bestowed by the Lord of the Yādavas, Kṛṣṇa, to Uttarā, inquired about it again.” *Yan-nigrhīta-cetāḥ* means: *yat-śravanena nigrhītaṁ vaśi-kṛtaṁ cetāḥ yasya saḥ*, “his mind was subjugated by hearing about that deed.”

Vallabhācārya—Having said this much, Śuka silently became completely accomplished. Then the king inquired (in the next verse). This is what Sūta refers to. *Dvijāḥ* denotes Śaunaka and the others. *Yādava-deva-dattaḥ* (he who was bestowed by Kṛṣṇa) is a roundabout way of denoting Parīkṣit, Viṣṇu-rāta. “After listening to the deeds of his savior (*sva-rātuḥ = sva-rakṣituḥ*), he inquired about them again (*bhūyo 'pi*) because they are amazing and virtuous.” Parīkṣit’s mind was caught by the deeds (*yat = yena caritena*).

10.12.41

rājovāca

*brahman kālāntara-kṛtaṁ tat-kālinam katham bhavet |
yat kaumāre hari-kṛtaṁ jaguḥ paugaṇḍake 'rbhakāḥ ||*

rājā uvāca—the king said; *brahman*—O Brāhmaṇa; *kāla-antara-kṛtaṁ*—done at another time; *tat-kālinam*—pertaining to the present time; *katham*—how; *bhavet*—can; *yat*—which [deed]; *kaumāre*—in the *kaumāra* age; *hari-kṛtaṁ*—done by Hari; *jaguḥ*—sang; *paugaṇḍake*—in the *paugaṇḍa* age; *arbhakāḥ*—the little boys.

Bhaktisiddhānta Sarasvatī—

śrī-rājā uvāca—*brahman!* *kālāntara-kṛtaṁ* (*karma*) *katham tat-kālinam bhavet?* *yat kaumāre hari-kṛtaṁ*, (*tad*) *arbhakāḥ paugaṇḍake jaguḥ*.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

rājā uvāca—*brahman!* *yat kaumāre hari-kṛtaṁ* (*karma*, *tad*) *arbhakāḥ paugaṇḍake jaguḥ* (*iti yad bhavatā uktam*, *tat*) *kālāntara-kṛtaṁ tat-kālinam katham bhavet?*

The king said: “O Brāhmaṇa, how can a deed done long ago be told in terms of being recent? The little boys sang in Hari’s *paugaṇḍa* the deed done by Him in *kaumāra*.

Śrīdhara Svāmī—“How could they speak, knowing that what was done at another time, in *kaumāra* (*kālāntara-kṛtaṁ* = *kaumāre kṛtaṁ*), pertains to *paugaṇḍa*?”

Sanātana Gosvāmī—“How is it possible (*katham bhavet* = *katham sambhavet*) that what pertains to a previous time (*kālāntara-kṛtaṁ* = *pūrva-kālinam*) is recent (*tat-kālinam* = *sadyastanam*)?” That is just what he says in the second half of the verse. Parīkṣit addreses Śuka with the vocative *brahman*, which means *sākṣād-veda-rūpa* (O you who are directly the form of the Vedas).

Jīva Gosvāmī—(Additions are underlined.) “How is it possible

(*katham bhavet = katham sambhavet*) that an act pertaining to a previous time (*kālāntara-kṛtam = pūrva-kālīnam karma*) is perceived at a recent time (*tat-kālīnam = sadyah-kāla-drṣṭam*)?” That is just what he says in the second half of the verse. The syntactical connection is: yat kaumārake hariṇā kṛtam, tat pauganḍa-kṛtam iti katham ūcuḥ, “How could they say (jaguḥ = ūcuḥ) that what was done by Hari (hari-kṛtam = hariṇā kṛtam) during kaumāra (kaumāre = kaumārake) was done in pauganḍa (pauganḍake = pauganḍa-kṛtam)?” (ref. verse 37).

Krama-sandarbhā—The connection is: *kālāntara-kṛtam pauganḍa-kāle katham syāt*, “How can that which was done in *kaumāra* (*kālāntara-kṛtam = kaumāra-kṛtam*) occur (*bhavet = syāt*) at the time of *pauganḍa* (*pauganḍake = pauganḍa-kāle*)?” The reason for that is: *yat karma kaumāre hariṇā kṛtam api pauganḍe kṛtam ity ūcuḥ*, “They said: “The act, though done in *kaumāra* by Hari, was done in *pauganḍa*.””

Viśvanātha Cakravartī—The sense is: *pauganḍake adya eva hari-kṛtam idaṁ karma iti katham ūcuḥ*, “How could they say: “This act done by Hari was done recently (*pauganḍake = adya eva*)?””

Bhaktisiddhānta Sarasvatī—*Kaumāre* means “in the fifth year,” and *pauganḍake* means “in the sixth year.”

10.12.42

tad brūhi me mahā-yogin param kautūhalaṁ guro |
nūnam etad dharer eva māyā bhavati nānyathā ||

tad brūhi—tell that; *me*—to me (or I [have]); *mahā-yogin*—O great yogi; *param*—high; *kautūhalaṁ*—curiosity; *guro*—O guru; *nūnam*—certainly; *etat*—this; *hareḥ*—of Hari; *eva*—specifically; *māyā*—the potency of illusion; *bhavati*—is; *na*—not; *anyathā*—otherwise.

mahā-yogin! (tvam) me tad brūhi. guro! nūnam etad param kautūhalaṁ hareḥ eva māyā bhavati. anyathā (teṣāṁ arbhakānām bhramaḥ) na (syāt).

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

mahā-yogin! guro! nūnam etad (vaiparītya-kathanasya kāraṇam) hareḥ māyā eva bhavati. anyathā na (ghaṭate. tathāpi viśeṣataḥ) tad (hetuṁ) brūhi. (tat śrotuṁ) me param kautūhalaṁ (vartate).

“O great yogi, O guru, tell me about it. This highly curious phenomenon is, of course, the work of Hari’s own Māyā. There is no other explanation.

Jīva Gosvāmī—(Additions are underlined.) *Mahā-yogin* means “O you who have the highest bhakti.” The idea is: “Nothing that happened to the Lord is unknown to you.” “But don’t you realize that this is confidential?” To counter that, Parīkṣit says: *guro* (O guru). The drift is: “A teacher has nothing to hide from the student.”

Māyā signifies the potency that effects what is difficult to accomplish. It is only Hari’s Māyā, and so the other Māyā is rejected. That is just what he strengthens with *nānyathā* (not otherwise). This means it could not have happened without His Māyā, since it is impossible that the cowherd boys be so confused.

Viśvanātha Cakravartī—Māyā is Yogamāyā, the potency that is very clever in effecting what is hard to accomplish. In point of *hareḥ* (of Hari), the other Māyā is rejected. Only Yogamāyā is able to bewilder the eternal followers of the Lord.

10.12.43

vayaṁ dhanyatamā loke guro ’pi kṣatra-bandhavaḥ |
vayaṁ pibāmo muhuḥ tvattaḥ puṇyaṁ kṛṣṇa-kathāmṛtam ||

vayaṁ—we; *dhanya-tamāḥ*—the most fortunate; *loke*—in the world; *guro*—O guru; *api*—although; *kṣatra-bandhavaḥ*—relatives of Kṣatriyas (Kṣatriyas in name only); *vayaṁ pibāmaḥ*—we drink; *muhuḥ*—repeatedly; *tvattaḥ*—from you; *puṇyam*—holy (or charming); *kṛṣṇa-kathā-amṛtam*—discussions about Kṛṣṇa, which are nectar.

guro! vayaṁ kṣatra-bandhavaḥ api loke dhanyatamāḥ (bhavāmaḥ,

yasmāt) vayan̄ kṛṣṇa-kathāmṛtaṁ puṇyam̄ tvattaḥ muhuḥ pibāmaḥ (iti).

“We are the most fortunate in the world, O guru, although we are relatives of Kṣatriyas. We repeatedly drink the holy nectar of *kṛṣṇa-kathā* from you.”

Sanātana Gosvāmī—He enthuses the guru out of extreme eagerness to hear. The plural in *vayam* is meant to include various relatives. Or it’s because the king thinks highly of himself due to being his disciple. The sense of *kṣatra-bandhavaḥ api* is: *kṣatriyādhamāḥ api*, “although we are lowly Kṣatriyas.” This is due to excessive modesty. The nectar of *kṛṣṇa-kathā* is lovely (*puṇyam̄ = manojñam̄*): he makes one perceive a special quality in that. Concerning *tvattaḥ* (from you), the gist is: “O guru, to begin with, we are lucky, meaning we are successful, only on account of being your disciple. By drinking the nectar of *kṛṣṇa-kathā* from you, we are very lucky, and by repeatedly drinking it we are the most fortunate (*dhanyatamāḥ*).”

Jīva Gosvāmī—(The commentary is the same.)

Viśvanātha Cakravartī—“O guru! since I am your disciple.” That it must necessarily be told is suggested in this way, according to the injunction: *brūyuh̄ snigdhasya śiṣyasya guravo guhyam̄ apy uta*, “Gurus even tell secrets to an affectionate disciple” (*Bhāgavatam* 1.1.8; 10.13.3). With *pibāmaḥ* (we drink), Parīkṣit’s own quality of being affectionate is also implied, by intimating his great interest in hearing.

Vallabhācārya—He praises himself for the sake of a narration. “Although we are lowly Kṣatriyas (*kṣatra-bandhavaḥ api = kṣatriyādhamāḥ api*), we are most fortunate because you are the guru; because there is the nectar of *kṛṣṇa-kathā* from you; and because we are repeatedly drinking it.”

10.12.44

śrī-sūta uvāca

*itthaṁ sma prṣṭaḥ sa tu bādarāyaṇiḥ
 tat-smāritānanta-hṛtākhilendriyaḥ |
 kṛcchrāt punar labdha-bahir-dṛśiḥ śanaiḥ
 pratyāha taṁ bhāgavatottamottama ||
 (indra-vaṁśā)*

śrī-sūtaḥ uvāca—Śrī Sūta said; *itthaṁ*—in this manner; *sma*—(a particle linked to verb and signifying the past); *prṣṭaḥ*—asked; *saḥ*—he; *tu*—only (or *saḥ tu*—that same one); *bādarāyaṇiḥ*—Śukadeva (“the son of Bādarāyaṇa”); *tat-smārita-ananta*—by Ananta, who was caused to be remembered by him; *hṛta-akhila-indriyaḥ*—all of whose senses were taken away; *kṛcchrāt*—with much difficulty; *punaḥ*—again; *labdha-bahiḥ-dṛśiḥ*—he whose external sight is obtained; *śanaiḥ*—gradually; *pratyāha*—replied; *taṁ*—to him; *bhāgavata-uttama-uttama*—O best among the topmost devotees of the Lord.

śrī-sūtaḥ uvāca—*bhāgavatottamottama (śaunaka)!* *saḥ tu bādarāyaṇiḥ itthaṁ prṣṭaḥ tat-smāritānanta-hṛtākhilendriyaḥ kṛcchrāt punaḥ śanaiḥ labdha-bahir-dṛśiḥ (saṁ) taṁ (rājānaṁ) pratyāha sma (iti).*

Śrī Sūta said: O very best devotee of the Lord, Bādarāyaṇi’s senses had been taken away by Kṛṣṇa, the infinite Being, but by inquiring from him, the king made Śuka remember Kṛṣṇa. With great difficulty, Śuka gradually regained external sight. Then he replied to Parikṣit.

Śrīdhara Svāmī—Sūta addresses Śaunaka: *bhāgavatottamottama* (O very best devotee of the Lord). “All of Śukadeva’s senses were taken away by Ananta, who was induced to be remembered by the king” (*tat-smāritānanta-hṛtākhilendriyaḥ* = *tena yaḥ smāritaḥ anantaḥ tena hṛtāni akhilendriyāṇi yasya saḥ*). Although Śuka was in such a condition, somehow his eyes opened.

Sanātana Gosvāmī—*Bādarāyaṇiḥ* signifies: “Śuka, who was born from Vyāsa by a great austerity in Badarikāśrama.” A particular glory

is implied this way. Therefore: *tat-smāritānanta-hṛtākḥilendriyaḥ*, “the functions of all his senses were dissolved—because of one full glimpse of Kṛṣṇa, due to an abundance of *prema*—by Kṛṣṇa, the infinite one, meaning Kṛṣṇa is the form of uninterrupted bliss. Kṛṣṇa was made to reach Śuka’s heart in a specific way (*smāritaḥ = viśeṣeṇa hṛdayam prāpitaḥ*) by Śrī Parīkṣit, who is a Rasika of *śrī-kṛṣṇa-kathā*—or by his specific question.

Alternatively, “the functions of all his senses were dissolved by Kṛṣṇa, who is unlimited because of assuming the forms of the calf herders and so on.” This is about to be said. Or, “... by Śrī Kṛṣṇa, whose glories are uninterrupted (*ananta = anantaḥ = aparicchinnamāhātmyaḥ*), who was made to be remembered, and who is that (*tat = saḥ*) ocean of indescribable *līlā-rasa* such as picnicking on grass.”

That the functions of all his senses were dissolved should be understood as a special transformation of *prema*—like *kampa* (trembling) and *pulaka* (horripilation)—known as *pralaya* (fainting; trance), the experience of *pramoda-moha* (stupefaction due to great delight).

“The external functions of Śuka’s senses returned (*labdha-bahir-dṛśiḥ = jātendriya-bahir-vṛttiḥ*) with difficulty (*kṛcchrāt*), that is, by multiple exertions, by the loud sounds of a *kīrtana* involving the playing of musical instruments such as *karatālas*, conch, *bherī* and *dundubhi* drums. Because of *punar* (again), it’s understood that such a condition happened before, time and time again.

The vocative *tāta* would be said here and there, time and time again; Wise persons say this. For that purpose, all the requisites for a *kīrtana* about Kṛṣṇa, such as those various musical instruments, had been kept from Janamejaya by Parīkṣit, who, being very zealous, placed them near him. This story is well-known.

Regarding *śanaiḥ* (gradually): This is said because Śuka was overcome by an abundance of *prema*. His immersion in *prema* took a while to fully dissipate. The gist of the vocative *bhāgavatottamottama* is: “You deserve to hear the highest secret.” Sometimes the reading ends in the accusative case, which is not approved of by Svāmī and is approved by Citsukha. In the latter reading, the word modifies Parīkṣit (“the very best devotee of the Lord”) and hence is to be understood as the reason for replying.

Jiva Gosvāmī—(Additions are underlined.) By mentioning the name of the father, in Bādarāyani (the son of Bādarāyana), a particular glory is implied in terms of being his son. Therefore: *tat-smāritānanta-hṛtākhilendriyaḥ*, “the functions of all his senses were dissolved—because of one full glimpse of Kṛṣṇa, due to an abundance of *prema*—by Kṛṣṇa, the infinite one, meaning the one who has infinite sweetness and *aiśvarya*, from doing a picnic on grass, etc., to being praised by Brahmā. Kṛṣṇa was made to reach Śuka’s heart in a specific way (*smāritaḥ* = *viśeṣeṇa hṛdayam prāpitaḥ*) by his specific question.” This should be understood as a special transformation of *prema*—like *kampa* (trembling) and *pulaka* (horripilation)—known as *pralaya* (fainting; trance), the experience of *pramoda-moha* (stupefaction due to great delight).

Sometimes the reading is *saṁsmāritaḥ*. Even so the meaning is similar. That reading is not approved by Svāmī, yet it meets Citsukha’s approval. (The rest of the commentary is the same.)

Viśvanātha Cakravartī—*Kṛcchrāt* (with difficulty) signifies: “by many intense efforts of the sages there, such as Nārada and Vyāsa, who loudly performed a *kīrtana* of the Lord’s names.” *Bhāgavatottamottama* is a vocative for Śaunaka.

Baladeva Vidyābhūṣaṇa—In point of *tat-smāritānanta-hṛtākhilendriyaḥ*: *Prema-moha* (stupor of love), a form of *jñāna* (trance), occurred.

Vallabhācārya—Here Sūta says: Śuka, who was asked in this way, although he was in *samādhi*, spoke again. All his senses had been taken away by that well-known Ananta, who was made to be fully remembered (*saṁsmāritaḥ* = *samyak smāritaḥ*). Śuka slowly (*śanaiḥ*) replied to Parīkṣit: the loud speech of one who has ceased *samādhi* is not plausible. *Bhāgavatottamottamam*, which means: *bhāgavatottamānāṁ madhye uttamam*, “Parīkṣit, the best of all the best devotees of the Lord,” is the reason for replying.

Appendix of Chapter Twelve

Bādarāyaṇi and Parīkṣit

Śukadeva is Bādarāyaṇi, “the son of Bādarāyaṇa.” Matsya Avatāra Dāsa explains the derivation of the name Bādarāyaṇa:

Similarly, we have *bādarāyaṇaḥ*, which is another name of Vyāsa. *Badara* is one of the *naḍādis*, and thus by this *sūtra* *bādarāyaṇaḥ* means “descendant of Badara.” But again this is a mere grammatical derivation, especially since Badara also is just the name of some unknown person. The standard meanings of *bādarāyaṇaḥ* are explained by Vaiṣṇīdhara in his commentary to *Bhāgavatam* 1.1.7 where he says: *badarīṇāṁ samūho bādaraṁ tad-upalakṣitam ayanam nivāsa-sthānam “tasmin sva āśrame badarī-khaṇḍa-maṇḍite” iti vakṣyamāṇatvāt. yad vā vādān anīśvara-vādādīn riṇāti hinastūti bāda-rāyaṇaḥ. rī gati-reṣaṇayoḥ reṣaṇam hiṁsā kārye yuṁ vṛddhy-āyau*. In other words, he explains that *bādarāyaṇaḥ* means “he whose place of residence (*ayana*) is characterized by clusters of jujube berries (*bādara*).” *Badarī* means “a jujube berry,” and a large amount of *badarīs* is called a *bādara*. The word *bādara* is made by applying *keśava* [ṇ]a after the word *badarī* in the sense of *tasya samūhaḥ* (HNV 1125). He also offers an alternate explanation that *bādarāyaṇaḥ* means “he who destroys (*rāyaṇa*) doctrines (*vāda*), i.e. he who destroys atheistic doctrines and other false doctrines.”⁶¹ This explanation is possible taking into consideration the

61 [This is in reference to Vyāsa’s *Vedānta-sūtra* (Gaurapada Dāsa).]

nondifference of *b* and *v* in Sanskrit. He says that the *dhātu* here is *rī gati-reṣaṇayoh* (9P) and that *reṣaṇa* here means *himsā* (“violence, killing”). He further specifies that *rāyaṇa* is made from *rī + yu[n]* in the sense of *kārya* (i.e. *bhāve prayoga*). *Yu* changes to *ana* (see *Aṣṭādhyāyī* 7.1.1), *vṛddhi* is done, and the change to *āy* is done e.g. *rī + yu[n] → rī + ana[n] → rai + ana → rāyana → rāyaṇa*. Once we have *bādarāyaṇaḥ*, which can be made in any of these three ways, we can then apply *nṛsimha i* and get *bādarāyaṇiḥ* (the son of Bādarāyaṇa, name of Śukadeva Gosvāmī).⁶²

Vaṁśidhara Paṇḍita is the author of *Bhāvārtha-dīpikā-prakāśa*. Furthermore, *Śabda-kalpa-druma* gives this information about the name Parīkṣit:

parīkṣit, puṁ, pari sarvato-bhāvena kṣiyate hanyate duritam yena. pari + kṣi vadhe + kvip. kali-śāsanād asya tathātvam. yadvā parīkṣiṇeṣu kuruṣu kṣiyati iṣṭe iti, kṣi[ś] aiśvare + kvip. “upasargasya dīrghatvam kṣipdhañādaḥ kṣattiśnavet” iti vākyāt upasargasya dīrghatvam. asya niruktir uktā mahābhārata, 1.95.48, “sa bhagavatā vāsudevenāsaṁjñāta-bala-vīrya-parākramo ’kāla-jāto ’strāgninā dugdhas tejasā svena saṁjīvitaḥ. saṁjīvyaitvā caiva sa uvāca. parīkṣiṇe kule jāto bhavaty ayaṁ parīkṣin-nāmeti.” abhimānyu-putraḥ. yudhiṣṭhirād anantaram kali-yugasyārambhe rāja-cakravartī āsit.

“Parīkṣit is a masculine word, “he by whom evil is killed in every way.” The suffix *[k/vi/p]* is added after the verbal root *kṣi vadhe* (to kill) prefixed by *pari*.⁶³ He is like that on account of punishing

62 Matsya Avatāra Dāsa, *Hari-nāmāmṛta-vyākaraṇam*, Vrindavan: Ras Bihari Lal and Sons, Volume Two, 2017, p. 627.

63 This verbal root is listed as *kṣi himsāyām* (to kill) in Pāṇini’s list. Jīva Gosvāmī does not mention it. Both *Br̥hat-dhātu-kusumākāra* and *Mādhaviyā dhātu-vṛtti* specify that it is a Vedic root. *Br̥hat-dhātu-kusumākāra* says it is transitive. When *[k/vi/p]* is added, the letter *t* is added by the rule: *vāmanāt tuk pr̥thau*, “The affix *t[uk]* is added after a short vowel when a *pr̥thu* suffix follows” (*Hari-nāmāmṛta-vyākaraṇa* 777 (*hrasvasya piti kṛti tuk*, *Aṣṭādhyāyī* 6.1.71). Afterward, *[k/vi/p]* is automatically deleted: *kevalasya pratyaya-ver haraḥ* (HNV 612 (*ver apr̥ktasya*, *Aṣṭādhyāyī* 6.1.67). Here *[k/vi/p]* is added in the active voice.

Kali. Alternatively, “Among the Kurus, who are decimated (*pari* = *parikṣiṇeṣu*), he is able.” The verbal root is *kṣi/ś/ aiśvarye* (to master, be able), and *[k/vi/p]* is added. The prefix becomes long from the statement: “When there is *kṣi* and [...], the prefix becomes long.”⁶⁴ The etymological derivation is mentioned in *Mahābhārata*: “He, whose birth was untimely, whose strength, prowess, and boldness were fully known by Lord Vāsudeva and who was scorched by the fire of the missile, was kept alive by His fiery energy. After enlivening him, He said, “He was born in a diminished clan. Let him have the name Parikṣit”” (1.95.48).⁶⁵ He is Abhimanyu’s son. At the beginning of Kali yuga, after Yudhiṣṭhira, he became the emperor of kings” (*Śabda-kalpa-druma*).

Parikṣit’s mother was Uttarā. His son was Janamejaya, to whom Vaiśampāyana spoke *Mahābhārata*. Additionally, the verb *parikṣ*, from the prefix *pari* and the root *ikṣ* (to see), means ‘to examine, to test’. This idea is often associated with Parikṣit. According to some, including Sanātana Gosvāmī (BVT 10.13.1), Parikṣit would test others. Still, the past passive participle *parikṣita* means ‘tested’. The word *uttara* means answer.



64 This could not be sourced, nor is the verbal root *kṣi/ś/ aiśvarye* listed anywhere. Perhaps *Śabda-kalpa-druma* is based on *Kātantra* grammar. By a similar derivation, however, from the verbal root *kṣi nivāsa-gatyoh* (to reside; to go), the name Parikṣit means “he dwells among the Kurus, who are decimated.” The gloss of *pari* as the word *parikṣiṇa* is taken from *Mahābhārata*, cited ahead. The change of *pari* to *pari* remains unexplained, hence as such the name Parikṣit is classed as a *prśodarādi* (a nonexhaustive list of words which are derived irregularly).

65 This verse could not be sourced anywhere in *Mahābhārata*.

Chapter Thirteen

**Kṛṣṇa Has a Picnic with His Friends;
Brahmā Abducts the Boys and the Calves;
Kṛṣṇa Appears as the Boys and the Calves;
Balarāma Understands;
and Brahmā Sees a Wonder**

10.13.1

śrī-śuka uvāca

*sādhu prṣtam mahā-bhāga tvayā bhāgavatottama |
yan nūtanayasiśasya śṛṇvann api kathām muhuḥ ||*

śrī-śukaḥ uvāca—Śrī Śuka said; *sādhu*—well; *prṣtam*—it was asked; *mahā-bhāga*—O you who have great good fortune; *tvayā*—by you; *bhāgavata-uttama*—O you who are the best among the Lord’s devotees; *yat*—because; *nūtanayasi*—you make new; *śasya*—about God; *śṛṇvan api*—although hearing; *kathām*—a talk (or a narration); *muhuḥ*—repeatedly.

śrī-śukaḥ uvāca—*mahā-bhāga!* *bhāgavatottama!* *tvayā sādhu prṣtam,* *yat (tvam) śasya kathām muhuḥ śṛṇvan api (tām) nūtanayasi.*

Śrī Śuka spoke: O very fortunate one, you, the best devotee of the Lord, inquired well, because although you repeatedly hear narrations about the Lord you make them fresh.

Śrīdhara Svāmī—

trayodaśe ’harad brahmā vatsān pālās ca māyayā |

tadā tat-sarva-rūpo 'bdaṁ kṛṣṇaḥ pūrva-vad ācarat ||

“In the thirteenth chapter, by magic Brahmā abducts the calves and the calf herders. Then, for one year Kṛṣṇa was all those forms and behaved as they did.”

10.13.1

Nūtanayasi means *navya-vat karoṣi*, “You make those narrations seem new.”

Sanātana Gosvāmī—The vocative *mahā-bhāga* (O you who have great good fortune) is used because Parīkṣit saw the Lord in the womb, and also after his birth, by testing that (*tat-parīkṣaṇa*) everywhere, and so forth. ‘*Bhagavatottama*’ (best devotee of the Lord) is said due to being the foremost Rasika of his narration. In truth, however, the two vocatives are said out of love, on account of being absorbed in Śrī Kṛṣṇa. *Yat* means *yasmāt* (because). *Īśasya* means *sva-prabhoh* (about his own master).

Jīva Gosvāmī—(Additions are underlined.) The vocative *mahā-bhāga* (O you who have great good fortune) is used because Parīkṣit saw the Lord in the womb. ‘*Bhagavatottama*’ is said due to being the foremost Rasika of his narration. In truth, however, the two vocatives are said out of love, on account of having a mind absorbed in Śrī Kṛṣṇa. *Yat* means *yasmāt* (because). *Īśasya* means *sva-prabhoh* (about his own master) (i.e. *nija-prabhoh*, Parīkṣit’s master).

Viśvanātha Cakravartī—

jemaṇaṁ vatsa-tatpāla-haraṇaṁ brahma-mohanam |
svabhūta-vatsa-viṣṇv-ādi-prādurbhāvas trayodaśe ||

“In the thirteenth chapter, there is a picnic; the abduction of calves and their herders; Brahmā’s bewilderment; and the manifestation of calves, Viṣṇus, and others: Kṛṣṇa was all of those.”

viśvasya sṛṣṭy-ādi-vimohanādy-ai-
śvaryaṁ yad-aṁśāṁśa-bhavaṁ sa kṛṣṇaḥ |

*viśvādi-sṛṣṭim baladeva-mohaṁ
svaiśvaryam atraikṣayatātma-yonim ||*

“The *aiśvarya* of bewildering and so on by creating the world and so on exists because of an *aṁśa* of an *aṁśa* of His. In this chapter He, Kṛṣṇa, made one perceive the creation of the world and so on, Baladeva’s stupefaction, His own *aiśvarya*, and His own interior.”

10.13.1

“O you who are the best among the Lord’s devotees (*bhagavatottama* = *bhāgavateṣu uttama*)!” “How is it that I am a *bhāgavatottama*?” To that he says *yad* and the rest. *Nūtanayasi* means *nūtanī-karoṣi* (you make new), that is to say: “Although it was repeatedly heard and relished, you make the narration as if they had not gone in the ears.” A fondness for the narration is implied thus.

Baladeva Vidyābhūṣaṇa—

*sa-jagdhir vatsa-tatpāla-hṛtir brahma-vimohanam |
sva-bhūtādbhuta-vatsādi-prākṛtyaṁ ca trayodaśe ||*

“In the thirteenth chapter, there is, along with a picnic, the abduction of calves and their herders, Brahmā’s bewilderment, and the amazing manifestation of calves and so on, which were Him.”

10.13.1

The second half of the verse explains the reason Parikṣit is *bhāgavatottama*. The sense is: *asakṛt śrutām api nūtanān* manyase, “Although it is often heard, you consider it fresh.”

Vallabhācārya—His intellect is fixed only in the Lord’s deeds, therefore he is *mahā-bhāga*. Regarding *bhāgavatottama*, he is naturally the highest (*uttama*).

Śukadeva Ācārya (*Siddhānta-pradīpa*)—He praises the king’s question in order to speak about the abduction of the boys and the calves, which is the reason the boys sang in Vraja during His age of *pauganḍa* what Hari did in His age of *kaumāra*.

10.13.2

*satām ayam sāra-bhṛtām nisargaḥ
 yad-artha-vāṇī-śruti-cetasām api |
 prati-kṣaṇam navya-vad acyutasya yat
 striyā viṭānām iva sādhu vārtā ||*

(upendra-vajrā)
 (with one irregularity)

satām—of the righteous; *ayam*—this; *sāra-bhṛtām*—who hold the essence; *nisargaḥ*—the nature⁶⁶; *yad-artha*—are they whose purpose is which [discussion about Acyuta]; *vāṇī-śruti-cetasām*—whose voice, ears, and minds; *api*—although; *prati-kṣaṇam*—at every moment; *navya-vat*—as if new; *acyutasya*—about Acyuta; *yat*—because; *striyāḥ*—about a woman; *viṭānām*—to sensualists; *iva*—like; *sādhu*—good; *vārtā*—talk.

ayam satām sāra-bhṛtām nisargaḥ (bhavati) yad (yad = yasmāt) viṭānām striyāḥ (vārtā prati-kṣaṇam navya-vad bhavati) iva (teṣāṁ) yad-artha-vāṇī-śruti-cetasām api acyutasya vārtā prati-kṣaṇam navya-vat sādhu (yathā syāt tathā) (bhavati).

Śrīdhara Svāmī—

ayam satām sāra-bhṛtām yad-artha-vāṇī-śruti-cetasām api nisargaḥ (bhavati). acyutasya vārtā prati-kṣaṇam sādhu navya-vad (bhavati iti) yat saḥ viṭānām striyāḥ (vārtā) iva (bhavati).

This is the nature of *sādhus*, who grasp the essence, because, like the gossip of sensualists about a sexy girl appears ever fresh to them, a talk about Acyuta is as if new, in a good way, at every moment to the *sādhus*, although the purpose of their voice, ears and minds has always been such a discourse.

Śrīdhara Svāmī—“For instance, this is the nature (*nisargaḥ* =

66 *Amara-koṣa* states: *svarūpaṁ ca svabhāvaś ca nisargaś ca*, “*Svarūpa*, *svabhāva*, and *nisarga* are synonymous” (1.7.38).

svabhāvaḥ) of those who grasp the essence (*sāra-bhṛtām* = *sāra-grāhiṇām*).” What is it? “A discussion about Acyuta is good at every moment and as if new,” like the talk about a lusty woman (*striyāḥ* = *kāminyāḥ*) among those who are devoted to women (*viṭānām* = *straiṇānām*).

The words *yad-artha-vāṇī-śruti-cetasām api* signify: *yā acyuta-vārtā eva arthaḥ yeṣāṃ tāni vāṇī-śruti-cetāṃsi yeṣāṃ tathā-bhūtānām api*, “although they have a voice, ears, and minds, which have a purpose: a discourse about Acyuta.”

Sanātana Gosvāmī—In this verse he says: “You also make fresh what has not been heard, so what more need be said, since you even make new what was repeatedly heard! Therefore this question is proper.”

He is Acyuta because He does not deviate (*na cyavate*) from *rasa* at any time in any way whatsoever, and so even a discussion about Him is intended to be described in terms of being that way. Consequently: “It is as if new (*navya-vat* = *navya-vad bhavati*) in such a way that it is good (*sādhū* = *sādhū yathā syāt tathā*).” Although it is already fresh, the suffix *vat[i]* (as if) is used in reference to topics previously heard. With *striyāḥ* and so on, there is an example of a man lost in lust for a woman.

Jīva Gosvāmī—(Additions are underlined.) In this verse he says: “You also make fresh what has not been heard, so what more need be said, since you even make new what was repeatedly heard! Therefore this question is proper.”

He is Acyuta because He does not deviate (*na cyavate*) from *rasa* at any time in any way whatsoever, and so even a discussion about Him is intended to be described in terms of being that way. Consequently: “It is as if new (*navya-vat* = *navya-vad bhavati*) at every moment in such a way that it is good (*sādhū* = *sādhū yathā syāt tathā*).” This means it is brought to the attention of all as if it were unprecedented on account of the specialty of being relishable.

With *striyāḥ* and so on, there is an example of a man lost in lust for a woman. Thereupon, if it is said that only *anurāga* for a glimpse of the ever fresh sweetness of the meaning of the word *strī*, although that meaning is the object of the utmost disgust, is the reason, the

gist is: What need be said about the sweetness of the Lord, who is the one essence (*eka-rasa*) of *paramānanda*, which is acting on the listeners' emotions as if it were ever new.

Krama-sandarbhā—Regarding *navya-vat*, only a similarity to *anurāga* is illustrated by the suffix. However, in the sense of the real *anurāga*, it means: *navyam eva bhāti*, “It just seems new.”

Viśvanātha Cakravartī—“This is the nature of those who grasp the essence (*sāra-bhṛtām* = *sāra-grāhiṇām*) because (*yat* = *yataḥ*) a discussion about Acyuta is as if new at every moment (*prati-kṣaṇam* = *kṣaṇe kṣaṇe*) in such a way that it is good (*sādhū* = *sādhū yathā syāt tathā*)—in other words it is produced as if it were unprecedented due to an increase of thirst—although they have a voice, ears, and minds, whose purpose is a discussion about Acyuta (*yad-artha-vāṇī-śruti-cetasām api* = *yad-arthāni acyuta-vārtā prayojanāni vāṇī-śruti-cetāṃsi yeṣām tathā bhūtānām api*).”

There is an example as regards the aspect of being solely dedicated: “It is like the talk about a passionate woman (*striyā iva* = *striyāḥ vārtā iva* = *kāminī-kathā iva*) among lusty men (*viṭānām* = *kāmukānām*).”

Śukadeva Ācārya—Here Śuka says: “The nature of persons of your kind is of this type.” “This specifically (*ayam* = *ayam eva*) is the nature (*nīsargaḥ* = *svabhāvaḥ*) of the transcendentalists, whose voice, ears and minds are focused on Acyuta (*yad-artha* = *yah acyutaḥ eva viṣayaḥ yeṣām*).”

10.13.3

śṛṇusvāvahito rājann api guhyam vadāmi te |
brūyuh snigdhasya śiṣyasya guravo guhyam apy uta ||

śṛṇusva—listen; *avahitaḥ*—[being] attentive; *rājan*—O king; *api*—even; *guhyam*—a secret; *vadāmi te*—I am telling you; *brūyuh*—they say; *snigdhasya*—who is affectionate; *śiṣyasya*—to a disciple; *guravaḥ*—gurus (teachers, spiritual masters); *guhyam api*—even a secret; *uta*—perhaps.

rājan! (*tvam*) *avahitaḥ* (*san*) *śṛṇuṣva*. (*aham*) *guhyam api te vadāmi*, (*yataḥ*) *guravaḥ guhyam apy uta snigdhasya śiṣyasya brūyuh*.

Listen attentively, my dear king. I am telling you a secret, for gurus even tell a secret to an affectionate disciple.

Sanātana Gosvāmī—“Listen while paying attention (*avahitaḥ* = *avahitaḥ san*),” because what is about to be said is utterly difficult to plunge in. The sense of the vocative *rājan* is: *buddhy-ādinā prakāśamāna*, “O you who are shining by the intellect, etc.” *Uta* is used either in the sense of *prasiddhi* (renown) or in the meaning of *hetu* (reason).

Jiva Gosvāmī—(Additions are underlined.) “Listen while paying attention (*avahitaḥ* = *avahitaḥ san*),” because what is about to be said is utterly difficult to plunge in. The sense of the vocative *rājan* is: *buddhy-ādinā prakāśamāna*, “O you who are shining by the intellect, etc.” *Uta* has the sense of *vitarka* (conjecture). The gist is: “We are pondering this.”⁶⁷

Here, in reference to the Lord and to Brahmā, the manifold and implausible wonderment that will be told is not easily understandable by everyone, therefore it is said: *guhyam* (mystery, secret).

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—The *ātmanepada* in *śṛṇuṣva* is poetic license.

10.13.4

tathāgha-vadanān mṛtyo rakṣitvā vatsa-pālakān |
sarīt-pulinam āñiya bhagavān idam abravīt ||

tathā—in that way; *agha-vadanāt*—which was Agha’s mouth;

67 *Amara-koṣa* defines *uta* as follows: *utāpy-artha-vikalpayoḥ*, “*Uta* is used in the meaning of *api* (also; even) and in the sense of *vikalpa* (alternative)” (*Amara-koṣa* 3.3.242). In addition: *uta praśne vitarke syāt*, “*Uta* is used in the senses of *praśna* (a question) and *vitarka* (conjecture)” *Viśva-koṣa* (2.17). The sense is, “Gurus even tell a secret to an affectionate disciple, maybe.”

mṛtyoḥ—from death; *rakṣitvā*—after protecting; *vatsa-pālakān*—the calves and the boys; *sarīt-pulinam*—to a riverbank; *āñīya*—after bringing; *bhagavān*—the Lord; *idam*—this; *abravīt*—said.

bhagavān agha-vadanāt mṛtyoḥ vatsa-pālakān tathā rakṣitvā (tān) sarīt-pulinam āñīya idam abravīt.

Agha was death incarnate. After saving the calves and the calf herders from Agha’s mouth in that way, the Lord brought them to a riverbank and said this.

Sanātana Gosvāmī—“After saving the calves and the herders (*vatsa-pālakān* = *vatsān pālakān ca*) from death (*mṛtyoḥ*), which was the form of Aghasura’s mouth (*agha-vadanān* = *aghāsura-vadana-rūpān*), in the way that was told (*tathā* = *tena ukta-prakāreṇa*), the Lord brought them to a riverbank...” for the sake of manifesting His special *aiśvarya*. That will become clear ahead.

Jīva Gosvāmī—(Additions are underlined.) “After saving the calves and the boys (*pālakān* = *bālān ca*) from death, which was the form of Aghasura’s mouth (*agha-vadanān* = *aghāsura-vadana-rūpān*), in the way that was told (*tathā* = *tena ukta-prakāreṇa*), Kṛṣṇa, although He is the Lord (*bhagavān* = *bhagavān api*)...”

10.13.5

aho ’tiramyaṁ pulinaṁ vayasyāḥ
sva-keli-saṁpan mṛdulāccha-vālukam | ⁶⁸
sphuṭat-saro-gandha-hṛtāli-patri-ka-
dhvani-pratidhvāna-lasad-drumākulam ||

(*varṇa-sṭha-vilam*)
 (the first line is irregular)

aho—what a wonder; *atiramyaṁ*—exceedingly charming; *pulinam*—sandbank; *vayasyāḥ*—O companions; *sva-keli-saṁpad*—which has an affluence for our games; *mṛdula*—is soft; *accha*—and clear (“not

68 *bālukam* (BBT reading)

dark”); *vālukam*—where the sand; *sphuṭat*—blooming; *saraḥ*—of the lake; *gandha*—by the scent; *hṛta*—attracted; *ali*—of bees; *patri*—and birds; *ka*—on water; *dhvani-pratidhvāna*—with echoes of sounds; *lasat*—glittering; *druma-ākulam*—pervaded by trees.

aho! vayasyāḥ! (idaṁ) pulinam atiramyam (asti, yataḥ idaṁ) sva-keli-sampad mṛdulāccha-vālukam sphuṭat-saro-gandha-hṛtāli-patri-ka-dhvani-pratidhvāna-lasad-drumākulam (asti).

“How wonderful, companions! The sandbank is very lovely. It abounds in the requisites for our games. The trees are splendid. Because of the water, there are echoes of sounds of birds and bees, which are attracted by the scent of the lily ponds in bloom. And the sand is soft and whitish.

Śrīdhara Svāmī—Kṛṣṇa praises the sandbank to create an atmosphere suitable for a picnic.

☆ *sva-keli-sampad* means: *svīyānām kelinām sampadaḥ vidyante yasmin tat*, “On the sandbank are various types of excellence for our games.”

☆ *mṛdulāccha-bālukam* signifies: *mṛdulā acchā vālukā yasmin tat*, “In it, the sand is soft and clean.”

The pond was in bloom (*sphuṭat-saraḥ* = *vikasat-saraḥ*): This is said by figurative usage (*upacāra*), due to multiple lilies and lotuses.⁶⁹ Thus, the compound means: *tasya gandhaḥ tena hṛtāḥ ākṛṣṭāḥ alayaḥ patriṇaḥ ca ye teṣāṁ ke udake dhvanayaḥ teṣāṁ pratidhvānāḥ taiḥ lasantaḥ drumāḥ taiḥ ākulaṁ vyāptam*, “The sandbank was pervaded (*ākulam* = *vyāptam*) by trees that were splendid with echoes of sounds on water (*ka* = *ke* = *udake*) of birds and bees that were attracted (*hṛta* = *ākṛṣṭa*) by the scent of the pond in bloom.”

69 Kavi Karnaṇpūra defines *upacāra* as follows: *prthaktvena vartamānayoṛ dvayor aikyāropa upacārah*, “*Upacāra* is the superimposition of oneness on two things that exist separately” (*Alaṅkāra-kaustubha* 2.25). Furthermore, usually *saras* means either lake or pond. In *Nighaṇṭu*, *saras* is a synonym of water (1.12). The word *pulinam*, in this verse, means sandbank, but the word *sarīt-pulinam* (riverbank) was used in the previous verse.

Sanātana Gosvāmī—“Hey companions!” In this way He evokes affection for the sake of quickly starting a picnic. Or the gist is: “This is a suitable place for you, My friends, to have a snack.” That is exactly what He demonstrates:

Sva-keli-sampan-mṛdulāccha-bālukam denotes: *sveṣām keleḥ paṅkti-bhojana-nṛtya-niyuddhādi-kṛiḍāyāḥ sampat sampattiḥ yābhyāḥ tathā-bhūtā mṛdulāccha-vālukā yasmin*, “On the sandbank, the sand is soft and clean. And because of the sandbank, our fun such as fighting, horsing around, and eating as a huge group can take place in an excellent manner.” In this way there is pleasure in sitting.

Sphuṭat-saro-gandha (the scent of the pond in bloom) refers to an incense-like fragrance expected while eating. The autumn season is partially indicated by this, and so are the play of the sounds of bumblebees, as if there was singing, and plates made with lotus leaves, used for a picnic. Moreover, there is the shade of dense trees for blocking the heat of the Indian autumn. Thus the whole set of requirements for the good fun of a feast among friends is illustrated.

Jiva Gosvāmī—(Additions are underlined.) “Hey companions!” The gist is: “This is a suitable place for you, My friends, to have a snack.” That is exactly what He demonstrates:

Sva-keli-sampan-mṛdulāccha-bālukam denotes: *sveṣām keleḥ paṅkti-bhojana-nṛtya-niyuddhādi-kṛiḍāyāḥ sampat sampattiḥ yābhyāḥ tathā-bhūtā mṛdulāccha-vālukā yasmin*, “On the sandbank, the sand is soft and clean. And because of the sandbank, our fun such as fighting, horsing around, and eating as a huge group can take place in an excellent manner.” In this way there is pleasure in sitting.

Sphuṭat-saro-gandha (the scent of the pond in bloom) refers to an incense-like fragrance expected while eating. The autumn season is partially indicated by this, and so are the play of the sounds of bumblebees, as if there was singing, and plates made with lotus leaves, used for a picnic. Moreover, there is aromatic, cool, and clear water; and the shade of dense trees for blocking the heat of the Indian autumn. Thus the whole set of requirements for the good fun of a feast among friends is illustrated.

In the second half of the verse, the compound up to *pratidhvāna*

is a *saptamī bahuvrihi* adjective of *vālukam*, and the rest, *lasad-drumākulam* is a *tatpurusa* compound. Both of them constitute a *karma-dhāraya*. (*Lasad-drumākulam* too is an adjective of *vālukam*.)

Viśvanātha Cakravartī—In order to eat, He praises the place suitable for that. (Additions to all of the above are underlined:)

☆ *sva-keli-sampad* means: *sva-kelinām bahu-panktimad-bhojana-kriḍānām sampadaḥ yatra tat*, “On the sandbank are various types of excellence for our games of eating, which have many rows.” Thus the place is expansive.

☆ *mṛdulāccha-bālukam* means: *mṛdulā acchā vālukā yatra tat*, “In it, the sand is soft and clean.” In this way there is pleasure in sitting.

☆ *sphuṭat-saro-gandha-hṛtāli-patri-ka-dhvani-pratidhvāna-lasad-drumākulam* means: *sphuṭataḥ sarasaḥ eva gandhena hṛtāḥ ākṛṣṭāḥ alayaḥ patrināḥ ca ye teṣām ke udake dhvanayaḥ teṣām pratidhvānāḥ taiḥ lasantaḥ drumāḥ taiḥ ākulaḥ vyāptam*, “It is filled with trees that were splendid due to echoes of sounds on water of birds and bees attracted by the scent only from the blooming water—on account of having a multitude of lotuses in bloom.” Thus the whole set of requirements is shown: a pleasant shade, aromatic and cool water, musical instruments such as a lute, a fragrance of incense expected while eating, and so forth.

Gaṅgā Sahāya—The phonetic combination in *aho ’tiramyaṁ* is poetic license.⁷⁰

10.13.6

atra bhoktavyam asmābhir divārūḍhaṁ kṣudhārditāḥ |
vatsāḥ samīpe ’paḥ pītṛvā carantu śanakais tṛṇam ||

atra—here; *bhoktavyam*—eating should be done; *asmābhiḥ*—by us; *divā*—day (an indeclinable word); *ārūḍham*—has arisen (or is advanced); *kṣudhā-arditāḥ*—tormented by hunger; *vatsāḥ*—the calves; *samīpe*—nearby; *apaḥ*—water; *pītṛvā*—after drinking; *carantu*—should graze; *śanakaiḥ*—slowly; *tṛṇam*—grass.

⁷⁰ Indeclinables that end in *o* do not undergo *sandhi* when a vowel follows: *o-rāmāntānām anantānām cāvyayānām sarveśvare* (HNV 59).

Bhaktisiddhānta Sarasvatī—

atra asmābhiḥ bhoktavyam, (yataḥ) divā āruḍham (vayam ca) kṣudhārditāḥ. vatsāḥ apaḥ pītvā samīpe śanakaiḥ tṛṇam carantu.

“We should eat here, since the day is flying by and we are tormented by hunger. Let the calves drink water and slowly graze grass nearby.”

Śrīdhara Svāmī—*Divārūḍham* means *velā atītā* (the time limit has gone by).

Sanātana Gosvāmī—*Kṣudhārditāḥ* is a vocative (O you who are tormented by hunger). Or, “Because (*yataḥ* is added) we are tormented by hunger.” The reason for that is *divārūḍham*. This was due to a delay by entering Agha’s mouth. Alternatively, *kṣudhārditāḥ* is an adjective of the calves.

Hence, “For the pleasure of our picnic, let us not confine the calves here. They need not be protected. Let them graze (*carantu*).” They will graze slowly (*śanakaiḥ*) inasmuch as they will be full by drinking water. Or: “Let them graze slowly nearby, so that we can have peace of mind while eating. Later we’ll let the calves loose so they can graze at will, therefore they should be confined right here, close-by.”

Jīva Gosvāmī—(The commentary is the same.)

Viśvanātha Cakravartī—*Divārūḍham* means: *divākaraḥ urdhvākāśam āruḍhaḥ*, “The sun has risen high in the sky.”

Baladeva Vidyābhūṣaṇa—*Divārūḍham* signifies: *madhyāhnam abhūt*, “It was midday.”

Vallabhācārya—The reason for the picnic is *divārūḍham*.

Vīra-Rāghava—“The day is going by” (*divā = dīnam*) (*āruḍham = pravṛddham*). The sense is: “The time for a meal has passed.” *Carantu* means *adantu* (let them eat).

Śukadeva Ācārya—The prose order is: *vatsā api kṣudhārditāḥ*, “The calves too are hungry.”

10.13.7

tatheti pāyayitvārbhā vatsān ārudhya śādvale |
muktvā śikyāni bubhujūḥ samam bhagavatā mudā ||

tathā—[let it be] in that way; *iti*—thus; *pāyayitvā*—after making [the calves] drink; *arbhāḥ*—the boys; *vatsān*—the calves; *ārudhya*—after confining; *śādvale*—in a green field; *muktvā*—after loosening; *śikyāni*—the ropes [of oblong baskets of rope, used to carry the food]; *bubhujūḥ*—ate; *samam bhagavatā*—with the Lord; *mudā*—joyfully.

tathā (astu) iti (uktvā) arbhāḥ vatsān (apah) pāyayitvā (tān) śādvale ārudhya śikyāni muktvā (ca) bhagavatā samam mudā bubhujūḥ.

“So be it.” After saying this, the boys made the calves drink and confined them to a meadow. Then they loosened the śikyas and joyfully lunched with the Lord.

Śrīdhara Svāmī—“They confined (*ārudhya* = *saṁrudhya*) the calves in a place where the grass is green (*śādvale* = *harita-tṛṇe deśe*).”

Viśvanātha Cakravartī—(Additions are underlined.) “They confined (*ārudhya* = *saṁrudhya*) the calves in a place where the grass is green (*śādvale* = *harita-tṛṇe deśe*).” The boys thought the calves would be unable to go anywhere else because of their greed for that grass.

Sanātana Gosvāmī—The boys said, “Fine” (*tathā* = *evam eva*). This means they endorsed what He said. “The boys fully enclosed (*ārudhya* = *saṁyaktvā*) the calves in a region where the grass is green (*śādvale* = *harita-tṛṇa-pradeśe*),” due to the excellence of the nature of Śrī Vṛndāvana in the time of autumn.

The word *śādvale* also applies to the clause “They joyfully lunched with the Lord,” because later it will be said: *śādvala-jemanam ca*, “and a picnic in a grassy area” (10.14.60). Alternatively: *śādvala-jemanam* means *śādvalāntike jemanam* (near a grassy area). This is a compound where the middle word is deleted. That is because, in

a place that mostly consists of sand, leaf plates were required for their meal. This is going to be said. Such being the case, *śādvale* is syntactically connected only with the first half of the verse.

“They loosened the *śikyās* (lunch-bag holders),” which were brought at dawn from their respective homes. Although the boys had entered Agha’s hollow, the *śikyās* were not damaged, much like the boys were unhurt due to the power of the Lord. Another explanation is that the boys did not carry their *śikyās* when they entered Agha, because they had placed them on trees, and so on, in the light of the text: *kara-tāḍanair yayuh*, “They went by clapping the hands” (10.12.24).

Jiva Gosvāmī—(Additions are underlined.) The boys said, “Fine” (*tathā* = *evam eva*). This means they endorsed what He said. The word *śādvale* also applies to the clause “They joyfully lunched with the Lord,” because later it will be said: *śādvāla-jemanam ca*, “and a picnic in a grassy area” (10.14.60). Alternatively: *śādvāla-jemanam* means *śādvālāntike jemanam* (near a grassy area). This is a compound where the middle word is deleted. That is because, in a place that mostly consists of sand, leaf plates were required for their various types of food. This is going to be said. It’s understood that the field abounded in *dūrvā* grass.

“They loosened the *śikyās* (lunch-bag holders),” which were brought at dawn from their respective homes. It should be perceived that, just before the entrance within Agha’s hollow, the *śikyās* were put on the branch of a tree for the sake of nicely carrying out the games. Or: Although the boys entered within Agha’s hollow, even the *śikyās* were not tarnished, much like the boys were unhurt due to the power of the Lord.

Vira-Rāghava—“They said: *tathāstu*, “Let it be so” (*tatheti* = *tathā astu iti uktvā*), made the calves drink water (*pāyayitvārbhā vatsān* = *bālāḥ vatsān apaḥ pāyayitvā*), confined the calves to an area where the grass is green, the boys loosened the knots pertaining to the food stored in containers (*śikyāni* = *paryuṣitānna-granthin*) and ate.”

Gaṅgā Sahāya—The use of the *parasmaipada* in *bubhujuḥ* is poetic license.⁷¹

71 The rule is: *bhujo* ‘navane, “[The *ātmanepada* is used] after *bhuj*

10.13.8

kṛṣṇasya viṣvak puru-rāji-maṇḍalair
abhyānanāḥ phulla-drśaḥ vrajārbhakāḥ |
sahopaviṣṭā vipine virejuḥ
chadā yathāmbhoruha-karṇikāyāḥ ||
upajāti (12)

kṛṣṇasya viṣvak—around Kṛṣṇa; *puru-rāji-maṇḍalaiḥ*—by many circles of rows; *abhyānanāḥ*—they whose faces are facing [Him]; *phulla-drśaḥ*—whose eyes are bloomed; *vraja-arbhakāḥ*—the little boys of Vraja; *saha-upaviṣṭāḥ*—seated together; *vipine*—in the forest; *virejuḥ*—they were resplendent; *chadāḥ yathā*—like leaves; *ambhaḥ-ruha*—of a lotus (“which grows on water”); *karṇikāyāḥ*—of the whorl.

(*tadā*) *vrajārbhakāḥ kṛṣṇasya viṣvak puru-rāji-maṇḍalaiḥ, ambhoruha-karṇikāyāḥ (paritaḥ) chadāḥ yathā (tiṣṭhanti), vipine sahopaviṣṭāḥ abhyānanāḥ (ataḥ eva) phulla-drśaḥ (santaḥ) virejuḥ.*

The boys of Vraja were resplendent: They were seated together in the forest, in concentric circles around Kṛṣṇa, like leaves around a lotus whorl. They were face-to-face with Kṛṣṇa, and their eyes bloomed.

Śrīdhara Svāmī—At that time they were resplendent (*virejuḥ*), seated together, that is, contiguously (*saha* = *nairantaryeṇa*), with many circles of rows (*puru-rāji-maṇḍalaiḥ* = *bahubhiḥ paṅkti-maṇḍalaiḥ*) around (*viṣvak* = *paritaḥ*) Kṛṣṇa.

☆ *abhyānanāḥ* denotes: *śrī-kṛṣṇābhīmukhāny ānanāni yeṣāṃ te*, “their faces are facing Śrī Kṛṣṇa,”

☆ *phulla-drśaḥ* means: *vikasita-nayanāḥ*, “their eyes bloom,”

☆ *chadā yathāmbhoruha-karṇikāyāḥ* signifies: *kamala-karṇikāyāḥ paritaḥ patrāṇi yathā*, “like leaves (*chadāḥ* = *patrāṇi*) around the whorl of a lotus.”

(to protect; to eat, enjoy) when the sense is not ‘protecting’” (*Aṣṭādhyāyī* 1.3.66) (HNV *Bṛhat* 1166).

Sanātana Gosvāmī—The boys were face-to-face with Śrī Kṛṣṇa (*abhyānanāḥ = śrī-kṛṣṇābhīmukhāḥ*), therefore: *phulla-drśaḥ* (their eyes bloomed). Thus everyone was beholding the Lord’s face. In that way, the manifestation of His special *aiśvarya* is to be understood, given that the Lord was face-to-face with everyone, for the sake of their *prīti* (affection, or pleasure).

“Although in the forest (*vipine = vipine ’pī*), they were resplendent in a special way (*virejuḥ = viśeṣeṇa rejuḥ = viśeṣeṇa aśobhanta*).” Or *vipine* means *śrī-vrṇḍāvane*, hence a suitability for a special resplendence is meant.

Jīva Gosvāmī—*Abhyānanāḥ* means: *abhi śrī-kṛṣṇa-sammukhe ānanam yeṣāṁ te*, “they whose faces are face-to-face (*abhi = śrī-kṛṣṇa-sammukhe*) with Śrī Kṛṣṇa,” therefore: *phulla-drśaḥ* (they whose eyes bloom). And that occurred by the *acintya-śakti*, for the sake of His *prīti*. *Vipine* means *śrī-vrṇḍāvane*, hence a suitability for a special resplendence is indicated.

Viśvanātha Cakravartī—He talks about the method of their sitting while eating: “in many circles of rows (*puru-rāji-maṇḍalaiḥ saha = bahuṣu paṅkti-maṇḍaleṣu*) around (*viṣvak = paritaḥ*) Kṛṣṇa.” The instrumental case in *maṇḍalaiḥ* is explained by: *supāṁ supāḥ*.⁷²

That their faces were facing Him (*abhyānanāḥ*), by the manifestation of His face and other limbs in every direction, was brought about by an inconceivable might produced only by the *śakti* of *satya-saṅkalpatā* (the quality of making a resolve come true) of the Lord, who wanted to face everyone, out of *prema*. Everyone without exception had the conceit: “Only we are in a row close to Kṛṣṇa, so that only we are face-to-face with Him, but the other guys, in remote rows, are seated at the sides and at the back.” By that, this meaning of Śruti is shown: *sarvataḥ pāṇi-pādaṁ tat sarvato ’kṣi-śiro-mukham*:

sarvataḥ pāṇi-pādaṁ tat sarvato ’kṣi-śiro-mukham |
sarvataḥ śruti-mal loke sarvam āvṛtya tiṣṭhati ||

72 The rule is: *supāṁ supo bhavanti iti vaktavyam*, “In the Vedas, case endings occur instead of other case endings” (*Vārttika* 7.1.39).

“That, whose hands and feet are everywhere, whose faces, heads and eyes are everywhere, and which has ears everywhere, abides, pervading all” (*Bhagavad-gītā* 13.14).⁷³

They were seated contiguously (*saha* = *nairantaryeṇa*). The sense of the example is: *chadāḥ patrāṇi yathā kamala-karṇikāyāḥ paritaḥ militi-bhūya bahu-panktiṣu tiṣṭhanti tathā*, “like leaves (*chadāḥ* = *patrāṇi*) abide on many rows by uniting around the whorl of a lotus.”

Baladeva Vidyābhūṣaṇa—He talks about the method of their sitting while picnicking: “in many circles of rows around Kṛṣṇa.” The instrumental case in *maṇḍalaiḥ* is explained by: *vyatyayo bahulam*, “In the Vedas, the change of affixes is diverse” (*Aṣṭādhyāyī* 3.1.85).⁷⁴

Śrīnātha Cakravartī—Everyone was facing Śrī Kṛṣṇa, because of the glory of the *vastu* (the Entity), but they did not know that everyone saw Him that way. Their idea was: “He is only facing me.” The glory of the *vastu* is: *sarvataḥ pāṇi-pādaṁ tat sarvato ’kṣi-śiro-mukham* (*Gītā* 13.14). Thus every limb of His has a form that pervades.

Bṛhat-krama-sandarbhā—“The boys of Vraja shone (*rejuḥ*) by sitting (*upaviṣṭāḥ* = *upaviśya*) in the manner of circles of many rows, that is, various rows that were circles (*puru-rāji-maṇḍalaiḥ* = *bahvyaḥ yāḥ rājayaḥ śreṇayaḥ tāsāṁ maṇḍalaiḥ* = *maṇḍalākāra-nānā-panktibhiḥ*).”⁷⁵ There was one circle in the interior, and another one outside of it and another one outside of that one, and so on sequentially. This is how the *puru-rāji-maṇḍalas* should be thought of.

73 The pronoun *tat* (That) denotes Brahman, which is mentioned in the previous verse (13.13). A nondifference between Brahman, Paramātmā, and Bhagavān is implied in the following verses of the *Gītā*.

74 However, this *sūtra* is in the context of verbs and participles.

75 Here *puru-rāji-maṇḍalaiḥ* is an adverb of *sahopaviṣṭāḥ*. It could also be an adverb of *abhyānanāḥ*. The rule is: *viśeṣa-lakṣaṇāt tṛtiyā*, “The instrumental case is used after a special characteristic [of someone, of something, or of a verb]” (HNV 678; *ītharṇi-bhūta-lakṣaṇe, Aṣṭādhyāyī* 2.3.21). Bhaṭṭoji Dīkṣita gives an example in the plural: *jaṭābhis tāpasah. jaṭā jñāpya tāpasatva-viśiṣṭa ity arthah*, ““An ascetic, by the dreadlocks” means he is characterized as being an ascetic after perceiving the dreadlocks” (*Siddhānta-kaumudī* 566).

Vallabhācārya—He talks about the way they were seated during the meal. “They were situated like *āvaraṇas* around Kṛṣṇa. They sat at once (*sahopaviṣṭāḥ* = *ekadā eva upaviṣṭāḥ*) as the form of many circles positioned one after the other (*maṇḍalaiḥ* = *maṇḍalākāreṇa paurvāparyeṇa*). All the boys were facing the Lord, therefore their eyes bloomed. They shone in a special way (*virejuḥ* = *viśeṣeṇa rejuḥ*).”

10.13.9

kecit puṣpāṇi dalaiḥ kecit pallavaiḥ aṅkuraiḥ phalaiḥ |
śigbhiḥ tvagbhir dṛṣadbhiḥ ca bubhujūḥ kṛta-bhājanāḥ ||

kecit—some persons; *puṣpāṇi*—with flowers; *dalaiḥ*—with leaves (or with petals); *kecit*—some persons; *pallavaiḥ*—with blossoms (or buds) (or young leaves); *aṅkuraiḥ*—with sprouts; *phalaiḥ*—with fruits; *śigbhiḥ*—with *śikyas* (the jute bags used to carry the food); *tvagbhiḥ*—with the bark of trees; *dṛṣadbhiḥ*—with stones; *ca*—and; *bubhujūḥ*—ate; *kṛta-bhājanāḥ*—they by whom receptacles/ plates are made.

kecit puṣpāṇi kṛta-bhājanāḥ (santāḥ) bubhujūḥ. kecit dalaiḥ, (kecit) pallavaiḥ, (kecit) aṅkuraiḥ, (kecit) phalaiḥ, (kecit) śigbhiḥ, (kecit) tvagbhiḥ, (kecit) ca dṛṣadbhiḥ (kṛta-bhājanāḥ santāḥ) bubhujūḥ.

Some boys made receptacles for their repast by spreading flowers and ate. Others used flower petals and/or leaves, sprouts, fruits, śikyas, tree bark, and stones, as a makeshift tablecloth and ate.

Śrīdhara Svāmī—*Kṛta-bhājanāḥ* means: *kṛtāni bhājanāni yaiḥ te*, “they by whom receptacles were made” with flowers and with other flower petals (*dalaiḥ* = *tad-dalaiḥ anyaiḥ ca*), leaves, etc.

Sanātana Gosvāmī—*Kecit* (some of them) is syntactically connected with everything. To signify that, it is repeated one time in the text. The variety of receptacles of flowers, etc., for eating is due to the jovial nature of the boys, or it’s with regard to the variety of their respective foods such as *roṭikā* (chapatis) and rice.

Jiva Gosvāmī—The pair of *kecit*’s is for the sake of a separate syntactical connection everywhere, beginning from *puṣpaiḥ*. The variety of receptacles of flowers, etc., for eating is due to a jovial desire of each of the boys to fashion something unique, or it’s with regard to the variety of their respective foods such as chapatis and rice.

Baladeva Vidyābhūṣaṇa—That each one of them fashioned a unique receptacle is due to an outstanding cleverness.

Vallabhācārya—Having made their receptacles (*kṛta-bhājanāḥ* = *kṛta-bhājanāḥ santaḥ*) with flowers and so on by spreading them out, they ate after placing the clay pots containing rice etc. on them.

Śukadeva Ācārya—*Tvagbhīḥ* denotes: *bhūrja-kadaly-ādi-valkalaiḥ*, “with birch bark, banana tree bark, etc.”

10.13.10

sarve mitho darśayantaḥ sva-sva-bhojya-ruciṁ pṛthak |
hasanto hāsayantaś cā-bhyavajahruḥ saheśvarāḥ ||

sarve—everyone; *mithaḥ*—to one another; *darśayantaḥ*—while showing; *sva-sva-bhojya*—each one of their foods; *ruciṁ*—the taste of (or appeal for); *pṛthak*—severally; *hasantaḥ*—while laughing; *hāsayantaḥ ca*—and making others laugh; *abhyavajahruḥ*—they ate; *saha-īśvarāḥ*—accompanied by the Lord.

sarve saheśvarāḥ mithaḥ pṛthak sva-sva-bhojya-ruciṁ darśayantaḥ hasantaḥ (anyān) hāsayantaḥ ca abhyavajahruḥ.

While everyone was showing off to one another the taste of each of their food preparations, they laughed, made others laugh, and ate with the Lord.

Śrīdhara Svāmī—They showed off the distinct relishment (*ruciṁ* = *svāda-viśeṣam*). *Abhyavajahruḥ* means *bubhujire* (they ate). *Saheśvarāḥ* means *śrī-kṛṣṇa-sahitāḥ* (they were accompanied by Śrī Kṛṣṇa).

Sanātana Gosvāmī—“They were showing off—as if directly experiencing it, by curbing the mouth and the like—the particular relish of their respective foods (*sva-sva-bhojya-rucim* = *sva-sva-bhojasya svādutā-viśeṣam*).” There were various kinds of flavors in terms of types of food and varieties of taste, aroma, and so on (mouthfeel, aftertaste, and aftereffect). Or they were showing their love for the taste. Therefore they themselves were laughing and they were making others laugh (*hasantaḥ hāsayantaḥ ca* = *svayam hasantaḥ anyān ca hāsayantaḥ*). In addition, showing off the taste was mostly for Kṛṣṇa’s approval. Consequently: *saheśvarāḥ*. Thus the Lord too, by testing the dainty sweets with them, ate in that way. He would taste whatever was offered, either sequentially or simultaneously.

Jīva Gosvāmī—(The second paragraph is an addition.) “They were showing off—as if directly experiencing it, by curbing the mouth and the like—the particular relish of their respective foods.” There were various kinds of flavors in terms of types of food and varieties of taste, aroma, and so on. Therefore they themselves were laughing and they were making others laugh.

The gist is: Although the foods brought from their homes for the sake of a taste test by everyone were still in the respective containers, the boys severally informed about the intense flavor of those foods brought from their homes, for the purpose of which they did preparations for the sake of a forestial meal. They boys had made plans for this the day before.

Moreover, showing off the taste was mostly for Kṛṣṇa’s approval. Consequently: *saheśvarāḥ*. Thus the Lord too, by testing the dainty sweets with them, ate in that way. He would taste whatever was offered, either sequentially or simultaneously.

Viśvanātha Cakravartī—All of them, who were already accompanied by Kṛṣṇa (*saheśvarāḥ* = *sa-kṛṣṇāḥ eva*), were showing that their respective foods, i.e. rice, vegetables and so on brought from their respective houses, was appetizing (*sva-sva-bhojya-rucim* = *sva-sva-bhakṣasya rocatātām*). In other words, after they themselves ate something, such as their own greens, or a fried dumpling, or *rasāla*, and experienced the special relish, they said: “Hey fellows! Kṛṣṇa!

Śrīdāmā! Subala! See how taaaasty my fried dumpling is.” The sense is they made Kṛṣṇa and others experience the relish by taking a morsel from their container, putting the morsel in their hands and offering it.

In point of *hasanto hāsayantah* (while laughing and making others laugh): After placing, unnoticed, jasmine flowers and so on in a fried dumpling, one boy said: “Guys! Taste these incredible fried dumplings!” Then, seeing those who had willingly taken one because of believing his words and were eating, and seeing how their faces were twisting due to the acrid taste, the boys laughed and made others laugh. Because of *ca* (and): While they were jovially beaten for fun by the guys who were tricked, they ran off.

Baladeva Vidyābhūṣaṇa—Śuka mentions that everyone was of one mood, on account of grand friendship. Here it’s understood, because of the suitability, that Hari’s foods were sent by His mother, were numerous, and were brought by followers with *śikyā*s fastened to amazing poles. The edibles of His *parikaras* are forms of Rasa. This is from *Hayasīrṣa Pañcarātra*:

*gandha-rūpaṁ svādu-rūpaṁ dravyaṁ puṣpādikaṁ ca yat |
heyāmśānām abhāvāc ca rasa-rūpaṁ bhaved ca tat ||*

“In the Lord’s abode, things, such as flowers, that involve scent and taste are forms of Rasa, because there is no rejectable aspect.”
(quoted in *Bhakti-sandarbha* 198)

10.13.11

*bibhrad veṇuṁ jaṭhara-ṭaṭayoh śṛṅga-vetre ca kakṣe
vāme pāṇau masṛṇa-kavalam tat-phalāny aṅguḷiṣu |
tiṣṭhan madhye sva-parisuhrdo hāsayan narmabhiḥ svaiḥ
svarge loka miṣati bubhuje yajña-bhug bāla-keliḥ ||
(mandākrāntā)*

bibhrat—bearing; *veṇuṁ*—a flute; *jaṭhara-ṭaṭayoh*—between the belly and the cloth; *śṛṅga-vetre*—a horn and a staff; *ca*—and [bearing]; *kakṣe vāme*—on the left side; *pāṇau*—in the [left] hand; *masṛṇa-kavalam*—a soft morsel; *tat-phalāni*—fruits for that;

aṅgulīṣu—in the fingers; *tiṣṭhan madhye*—staying in the middle; *sva-pari-suhrdaḥ*—His friends surrounding Him; *hāsayan*—while making them laugh; *narmabhiḥ svaiḥ*—with His own jokes; *svarge loke miṣati*—while people in Svarga were looking; *bubhuje*—ate; *yajña-bhuk*—the enjoyer of sacrifices; *bāla-keliḥ*—He who has games with boys.

svarge loke miṣati (sati) yajña-bhug (api kṛṣṇaḥ) bāla-keliḥ (svasya) jaṭhara-paṭayoḥ (madhye) veṇuṃ bibhrad (svasya vāme) kakṣe śṛṅga-vetre (bibhrat svasya) vāme pāṇau maśṇa-kavalam (bibhrat svasya) aṅgulīṣu tat-phalāni (bibhrad) madhye tiṣṭhan sva-parisuhṛdaḥ narmabhiḥ svaiḥ hāsayan ca (teṣu) bubhuje.

Bearing a flute between His abdomen and His garment, a horn and a staff on His left side, a soft morsel of food in His left hand, and fruits for that in His fingers, the Enjoyer of sacrifices, who had fun with the boys, who was staying in the middle and was making His friends seated around Him laugh with His jokes, ate among them while the heavenly world was looking on.

Śrīdhara Svāmī—“Although He is the Enjoyer of sacrifices, He ate among them (*bubhuje yajña-bhuk* = *yajña-bhug api teṣu bubhuje*).” *Bāla-keliḥ* means: *bālānām iva keliḥ yasya saḥ*, “He whose games are like boys’ games.” This is what he talks about: “He was holding (*bibhrat* = *dadhat*)—this word is connected to each clause—a flute between the abdomen and the garment (*jaṭhara-paṭayoḥ* = *udara-vastrayoḥ madhye*).”

“He was holding a soft, i.e. moist, morsel of rice and yogurt (*maśṇa-kavalam* = *snigdham dadhy-odana-kavalam*) in the left hand—*vāme* (left) is an adjective of both *kakṣe* (on the side) and *pāṇau* (on the hand)—and fruits, such as *bel*, that are suitable for that (*tat-phalāni* = *tad-ucitāni bilvādi-phalāni*), in the junctions of the fingers (*aṅgulīṣu* = *aṅguli-sandhiṣu*). He was abiding in the middle (*madhye tiṣṭhan*)—facing everyone, like a whorl.”

“He was making His friends, who were seated around Him (*sva-parisuhṛdaḥ* = *svasya paritaḥ upaviṣṭān suhṛdaḥ*), laugh with His own joking words (*svaiḥ narmabhiḥ* = *svaiḥ parihāsa-vākyaiḥ*).

While the people who reside in heaven were looking with wonder (*svarge loke miṣati* = *svarga-vāsini jane āścaryeṇa paśyati sati*), He ate in the midst of the guys (*bubhuje* = *janānām madhye bubhuje*)."

Sanātana Gosvāmī—Having mentioned the *bhojana-kriḍā* (good fun of eating) of the Lord with the little boys, Śuka talks about Kṛṣṇa's own special *bhojana-kriḍā*. The fruits in His fingers were *lavalī*; dried ginger; spinach; *bel*, and so on, which were soft. *Sva-parisuhṛdah* means: *svasya paritaḥ vartamānān suhṛdah*, "His friends, who were around Him." Thus He nicely accomplishes everyone's condition of being face-to-face. "He made them laugh with His own jokes," meaning the jokes were extraordinary (*svaiḥ* = *asādhāraṇaiḥ*). Thus, all the particulars of the arrangement for the meal was for the sake of Śrī Brahmā's curiosity; or the reason was simply the nature of the sweetness of His own amusements of childhood.

Bāla-keliḥ means: *laukika-bāla-vat keliḥ yasya*, "He whose amusements are like those of an ordinary boy," hence all the residents of Svargaloka (*svarge loke* = *sarveṣu svarga-loka-vāsiṣu*) were looking with extreme amazement (*miṣati* = *paramāścaryeṇa miṣati*) (*miṣati* = *paśyati sati*)."

There are other explanations. By photic combination, *bubhuje yajña-bhug* stands for *bubhuje 'yajña-bhug*, where *ayajña-bhuk* means: *vividha-prayatnataḥ yajña-bhāgam api yaḥ na bhuṅkte saḥ*, "He does not consume with diverse efforts even a portion of a sacrifice." *Bāla-keliḥ* denotes: *bāleṣu keliḥ yasya*, "He has fun (*keliḥ* = *kriḍā*) among the boys," fun such as eating, twisting the mouth, laughing, praising, criticizing, and jokingly grabbing the food being offered, after putting the food to a taste test either through them or with each one of them, during the meal.

In this way, the manifestation of a special godhood is to be inferred as before because of the special *aiśvarya* of everyone being face-to-face while eating and because of the special *bālya-līlā* consisting of the methodology of holding a flute and the rest.

Jīva Gosvāmī—(Additions are underlined.) Having mentioned the *bhojana-kriḍā* (good fun of eating) of the Lord with the little boys, Śuka talks about Kṛṣṇa's own special *bhojana-kriḍā* because of those boys. *Tat-phalāni* means: *masṛṇa-kavalocitopakaraṇāni*

nimbu-sandhita-lavalī-karīra-phala-prabhṛtīni, “fruits, such as lemon, pickled lavalī and pickled ginger, and other well-suited accompaniments for the soft morsel of food.” “He made them laugh with extraordinary (*svaiḥ* = *asādhāranaiḥ*) jokes.”

Yajña-bhuk signifies *yajña-bhug api* (although He is the Enjoyer of sacrifices). The sense is He is figuratively superimposed as such by His consumption of the offering, which was offered with a mere mention, simply by accepting it somehow or other.

Bāla-keliḥ means: *laukika-bāla-vat keliḥ yasya...* (The rest of the commentary is the same.)

Krama-sandarbhā—The fruits suited for it at that time included pickled *lavalī* and pickled *amla*. By seeing *Yajña-bhuk*, the denizens of heaven are delighted by Him, but here it is said: *bāla-keliḥ san bubhuje* (He ate while having fun like a boy) is the huge particularity.

Viśvanātha Cakravartī—Here Śuka talks about Kṛṣṇa’s *bhojana-līlā* among them. It does not compare to anything. “He was holding (*bibhṛat* = *dadhat*) a flute between the belly and the clothes” (*jaṭhara-paṭayoḥ* = *udara-vastrayoḥ madhye*)—only on the right side, because of the suitability of the resplendence.

“He was holding a horn and a staff on the left side. In the left hand He was holding a big, moist morsel of rice and yogurt (*masṛṇa-kavalam* = *snigdham bṛhad dadhy-odana-kavalam*).”

“He was holding fruits suited for that, such as pickled *karīra* and pickled *lavalī*, in the junctions of the fingers of the left hand, by expanding the hand.”⁷⁶ Or He was holding those fruits, which were small chunks that had become the purpose for eating that big morsel of rice and yogurt, in the fingers of the right hand: To take bigger chunks, fitted for entering the mouth after individualizing them, He would grab a morsel in His left hand. Kṛṣṇa was abiding in the middle (*madhye tiṣṭhan*)—facing everyone, like a whorl.

In point of *svair narmabhiḥ* (with His own jokes): “Hey bees! Why do you dash toward My face? You should go to Madhumaṅgala,

76 According to *Amara-koṣa*, *karīra* is a bamboo shoot (3.3.173). Another definition is: *karīre tu krakara-granthilāv ubhau*, “*Karīra*, *krakara*, and *granthila* are synonymous” (*Amara-koṣa* 2.4.77). One definition of *granthila* in *Monier-Williams* is ginger.

a delicate youth, who is over here.” “Kṛṣṇa, my companion, why do you make bees devour me, a young Brāhmaṇa boy? I think they do not even fear killing a Brāhmaṇa.” “Hey monkeys of the forest, even while you, who want to eat, are awake, My *priya-sakhās* eat without a hindrance, so all of you should come unnoticed.” There was an implied joke for Him too, by the *satya-saṅkalpatā-śakti* and by the *līlā-śakti*, “O Svāmī, Prabhu! If You want to take a break from eating to have more fun, Brahmā is ready to jump in the mix, by the order of both of us!” It’s understood that this was unperceived and agreeable.

“While the multitude of people who reside in Svarga were looking with amazement (*svarge loke miṣati = tad-vāsi-jana-vṛnde āścaryeṇa paśyati sati*), Yajña-bhuk—that is, ‘although in fire sacrifices He eats, merely by accepting an oblation, the offering which is unvitiated, is purified by mantras and is offered merely with some wording’—had fun with the boys (*bāla-keliḥ = bālaiḥ saha keliḥ yasya*),” a fun consisting of taking and giving to one another the food that was eaten, in addition to praising and criticizing the food.

Baladeva Vidyābhūṣaṇa—Śuka talks about the eating style of Nanda’s son, which is distinct from everything, among them. He was bearing His flute on the right side—because of a profuse resplendence—between His abdomen and His garment, out of fear of theft. He was bearing a horn and a staff on the left side. He was holding a soft morsel of yogurt and rice in His left hand. He was holding pickled *karīra* and pickled *āmalakī*, and other fruits suitable for that, in the junctions of the fingers of His left hand. *Yajña-bhuk* is derived as *yajñeṣu bhuñkte* (He eats in Vedic sacrifices).

Vallabhācārya—While saying that the Lord ate, for the sake of a meditation he repeatedly describes how the form was. There is a yellow garment on the edge of the waist, as in the case of a wrestler. Of the flute and other objects in His hand at that time, He placed a flute between the abdomen and the garment. A horn and a staff were on either side (*śṛṅga-vetre ca kakṣe = śṛṅgaṁ vetraṁ ca kakṣayoḥ*). In His left hand was a glossy (*masṛṇa = cikkaṇa*) morsel of rice endowed with ghee, yogurt, and so forth. *Bibhrat* is connected

everywhere. The fruits suited for the yogurt and rice are *jambu* and so on. *Svaiḥ* signifies *asādhāraṇaiḥ*.

10.13.12

*bhārataivaṃ vatsa-peṣu bhuñjāneṣv acyutātmasu |
vatsāḥ tv antar-vane dūraṃ viviśuḥ tṛṇa-lobhitāḥ ||*

bhārata—O descendant of Bharata; *evam*—in this way; *vatsa-peṣu bhuñjāneṣu*—while the protectors of calves were eating; *acyutātmasu*—they whose hearts/minds are for Acyuta; *vatsāḥ*—the calves; *tu*—however; *antaḥ-vane*—within the forest; *dūraṃ*—far; *viviśuḥ*—entered; *tṛṇa-lobhitāḥ*—greedy for grass.

bhārata! evaṃ vatsa-peṣu acyutātmasu bhuñjāneṣu vatsāḥ tu tṛṇa-lobhitāḥ (santaḥ) antar-vane dūraṃ viviśuḥ.

O descendant of Bharata, while the calf herders, whose hearts are for Acyuta, were eating in this manner, the calves, greedy for grass, entered far within the woodland.

Sanātana Gosvāmī—*Evam* means *ukta-prakāreṇa* (in the aforementioned manner). The boys' minds (*ātma* = *manah*) did not fall, meaning they did not cease (*acyuta* = *askhalita*), from eating." Or "Their minds are in Acyuta." "While they were eating, the calves, being greedy (*tṛṇa-lobhitāḥ* = *tṛṇaiḥ lobhitāḥ santaḥ*) because of soft and sweet grass abiding further and further ahead..." Alternatively, "the calves, who were confined in a green field, being greedy for grass out of hunger on account of Brahmā." The reason in all cases is the inability to directly see the Lord.

Bhārata is a vocative due to sadness because an unexpected occurrence of great sorrow falls at a time of great bliss. The sense is this: Yudhiṣṭhira and other grandfathers of his are descendants of Bharata; they were happy by enjoying the knigdom, the festivity of Rājasūya, and so on; "This was like when the unhappiness of residing in the forest fell at the time of such happiness." For the sake of the appearance of a special Rasa in Śrī Kṛṣṇa's foremost Rasikas, generally it happens that way, by His will.

Jiva Gosvāmī—Their minds are in Acyuta (*acyutātmasu* = *acyute bhagavati ātmā manaḥ yeṣāṁ teṣu*). The calves, greedy for grass, entered far within the woodland. Or Brahmā made the calves greedy for grass. *Bhārata* is a vocative due to sadness.

Vaṁśidhara Paṇḍita (*Bhāvārtha-dīpikā-prakāśa*)—The implied sense of *acyutātmasu* is that their minds were not disposed to turn back to the calves, and so forth.

10.13.13

*tān dr̥ṣṭvā bhaya-santrastān ūce kṛṣṇo 'sya bhī-bhayam |
mitrāṇy āśān mā viramate-hāneṣye vatsakān aham ||*

tān—them; *dr̥ṣṭvā*—after seeing; *bhaya-santrastān*—who were trembling on account of fear; *ūce*—said; *kṛṣṇaḥ*—Kṛṣṇa; *asya bhī-bhayam*—the fear of the fear of this [world]; *mitrāṇi*—O friends; *āśāt*—from eating; *mā viramata*—do not desist; *iha*—here; *āneṣye vatsakān aham*—I will bring the calves.

tān (*vatsa-pān*) *bhaya-santrastān dr̥ṣṭvā*, “*mitrāṇi!* (yūyam) *āśāt ma viramata. aham vatsakān iha āneṣye*” (*iti*) *kṛṣṇaḥ asya* (*viśvasya*) *bhī-bhayam ūce*.

Seeing the boys trembling out of fear, Kṛṣṇa, a terror for Death too, said: “Hey friends, don’t stop eating. I’ll bring the calves here.”

Śrīdhara Svāmī—The boys were afraid because of reasons to fear (*bhī-bhayam* = *bhaya-hetubhyaḥ bhayam*). *Asya* stands for *apāśya*, “after driving away” their fear. Or it is a noun: *asya viśvasya bhiyo 'pi bhayaṁ yaḥ śrī-kṛṣṇaḥ*, “Śrī Kṛṣṇa is the fear of the world (*asya* = *viśvasya*) and even of fear itself.” “Do not desist from eating (*āśāt* = *bhojanāt*).” In this line, the extra syllable is poetic license.

Sanātana Gosvāmī—“Upon seeing them, the calf herders (*tān* = *vatsa-pān*), who were frightened out of fear (*bhaya-santrastān* = *bhayena santrastān*)” due to not seeing the calves. Or they were shaking out of fear (*bhaya-santrastān* = *bhayena kampamānān*)

of their fathers, etc., since the calves were absent. Alternatively: *abhaya-santrastān*, by a coalescence of the vowel *a*. Although they are naturally devoid of fear (*abhaya* = *abhayān* = *bhaya-rahitān api*), at that time they were completely scared (*santrastān* = *samyak trastān*). Or, *abhaya* is a vocative: In this way he makes Śrī Parikṣit take a deep breath by implying that they are not afraid.

Asya bhī-bhayam means: *asya viśvasya api yā bhīḥ tasyāḥ api bhayaṁ, svataḥ eva sarvābhaya-pradaḥ*, “He is fear even for the worldly fear, that is, He automatically gives fearlessness to all.” Therefore the gist is: Their fear dissipated at once, just by saying that. “Only I, alone (*aham* = *aham eva* = *ekākī*), will bring all the calves (*vatsakān* = *vatsakān sarvān eva*).” *Mitrāṇi* (friends) is a vocative: He pacifies them by evoking deep affection. In that way He makes them aware: “If you stop eating, I will be very unhappy.” For this reason it’s understood that no one went in His association.

Jiva Gosvāmī—(Additions are underlined.) “Upon seeing them, the calf herders (*tān* = *vatsa-pān*), who were frightened out of fear (*bhaya-santrastān* = *bhayena udvignān*)” due to not seeing the calves. *Asya bhī-bhayam* means: *asya viśvasya api yā bhīḥ tasyāḥ api bhayaṁ, svabhāvataḥ eva sarvābhaya-pradaḥ*, “He is fear even for the worldly fear, that is, He naturally gives fearlessness to all.” Therefore the gist is: Their fear dissipated just by saying that.

“Only I, alone (*aham* = *aham eva* = *ekākī*), will bring all the calves (*vatsakān* = *vatsakān sarvān eva*) right here (*iha* = *iha eva*).” *Mitrāṇi* (friends) is a vocative. He pacifies them by evoking deep affection. In that way He makes them aware: “If you stop eating, I will be very unhappy.” For this reason it’s understood that no one went in His association.

Krama-sandarbha—No one went with Him only because of His zeal.

Viśvanātha Cakravartī—“He is fear even for the fear of this world.” This means He gives fear (*asya bhī-bhayam* = *asya viśvasya yā bhīḥ tasyāḥ api bhayaṁ bhaya-pradaḥ*). The ancient grammarians say this verse, which has one line of nine syllables, is a variety of *anuṣṭup*.

Baladeva Vidyābhūṣaṇa—“He is fear for the fear of this world.” By the derivation of *bhayam* as: *bibheti asmād iti*, “one fears this,” He gives fear, in the light of the sacred text: *yaḥ kāla-kālaḥ*, “He is the death of Death” (*jñāḥ kāla-kālaḥ*, *Śvetāśvatara Upaniṣad* 6.2). “Hey friends!” (*mitrāṇi* = *he sakhāyah*): The sense is, “Don’t break the rows.” Thus only He jumped and left.

Vallabhācārya—*Asya bhī-bhayam* means: *asya jagataḥ yā bhīḥ mṛtyuḥ tasyāḥ api bhaya-rūpaḥ*, “He is a form of fear for Death (*bhī* = *mṛtyu*), which is the terror of this world,” since the Śruti says: *bhīṣāsmād vātaḥ pavate*, “Out of fear of the Lord the wind blows” (lit. There is a desire to instill fear; because of this, the wind blows) (*Taittirīya Upaniṣad* 2.8.10) (*Kaṭha Upaniṣad* 2.3.3).

10.13.14

ity uktvādri-darī-kuñja-gahvareṣv ātma-vatsakān |
vicinvan bhagavān kṛṣṇaḥ sa-pāṇi-kavalaḥ yayau ||

iti uktvā—after speaking thus; *adri-darī-kuñja-gahvareṣu*—in mountains, caves, groves, and deep places; *ātma-vatsakān*—His calves of His own [folks]; *vicinvan*—to search for; *bhagavān kṛṣṇaḥ*—Lord Kṛṣṇa; *sa-pāṇi-kavalaḥ*—He who has a morsel in the hand; *yayau*—went.

ity uktvā bhagavān kṛṣṇaḥ sa-pāṇi-kavalaḥ (san) adri-darī-kuñja-gahvareṣu ātma-vatsakān vicinvan yayau.

After saying so, Lord Kṛṣṇa, morsel in hand, went to search for His calves in mountains, mountain caves, arbors, and ravines.

Śrīdhara Svāmī—*Adri-darī-kuñja-gahvareṣu* means: *adriṣu tad-dariṣu kuñjeṣu latādi-pihitodara-vivareṣu gahvareṣu saṅkaṭa-sthāneṣu*, “in mountains; in mountain caves; in *kuñjas*, i.e. in open spaces whose interior is covered by creepers etc.; and in impervious places (*gahvareṣu* = *saṅkaṭa-sthāneṣu*).”

Sanātana Gosvāmī—“He went to look for His calves (*ātma-vatsakān*

= *ātmanah vatsakān*)” because the other calves were theirs, and also due to softheartedness on account of being a cowherd prince. Thus, the suffix *[ś]at[r]* in *vicinvan* (to look for) has the sense of *hetu* (reason). The gist is: *anveṣṭum* (to search). Or, “While searching (*vicinvan* = *vicinvan san*) in caves and so on, he wandered here and there (*yayau* = *tatra tatra babhrāma*).”

“How is it possible that He went alone in this manner?” In that regard he says: *bhagavān*, “He is most merciful” (= *parama-dayāluḥ*), and moreover: *kṛṣṇaḥ*, that is to say: *sarva-cittākarṣaka-madhura-lilāḥ*, “He whose sweet pastimes attract everyone’s hearts.”

The reason for having a morsel in hand (*sa-pāṇi-kavalāḥ*) is either to bewilder Śrī Brahmā, which has to be done, or to satisfy His companions.

Jīva Gosvāmī—“He went to look for (*vicinvan* = *anveṣṭum*) His own calves (*ātma-vatsakān* = *ātmanah vatsakān*)” because other calves are theirs, and also due to a special *sneha*, on account of being a cowherd prince. Alternatively, “While searching (*vicinvan* = *vicinvan san*) in caves and so on, he wandered here and there (*yayau* = *tatra tatra babhrāma*).”

On top of that, He was *sa-pāṇi-kavalāḥ*. Even though He is *bhagavān kṛṣṇaḥ*. The gist is: *svayaṁ bhagavān api* (although He is the Lord in person). The drift is: “What a wonder! All of you should see His quality of being most merciful.”

Krama-sandarbha—Regarding *ātma-vatsakān*, even Bhagavān went in that way with the notion that everything belongs to Him.

Viśvanātha Cakravartī—The sense of *sa-pāṇi-kavalāḥ* (with a morsel in hand) is: To eat something, even at the time of looking for calves.

Vallabhācārya—‘In *kuñjas*’ means ‘in valleys’ (*kuñja* = *kuñjeṣu* = *droniṣu*). *Gahvareṣu* signifies *bhayānaka-sthāneṣu*, “in frightful locations.”

Śukadeva Ācārya—*Gahvareṣu* means *durgama-sthāneṣu* (in places that are hard to access).

10.13.15

*ambhojanma-janiḥ tad-antara-gato māyārbhakasyeṣitur
 draṣṭum mañju mahitvam anyad api tad-vatsān ito vatsa-pān |
 nītvānyatra kurūdvahāntar-adadhāt khe 'vasthito yaḥ purā
 dṛṣṭvāghāśura-mokṣaṇam prabhavataḥ prāptaḥ param vismayam ||
 (śārdūla-vikrīḍitam)*

ambhaḥ-janma—wass from a lotus (“whose birth was in water”); *janiḥ*—he whose birth; *tad-antara-gataḥ*—who went to that interval [of time]; *māyā-arbhakasya*—of He who is a boy by Māyā; *īṣituḥ*—of God (“the master”); *draṣṭum*—in order to see; *mañju*—charming; *mahitvam*—greatness; *anyad api*—yet another; *tad-vatsān*—His calves; *itaḥ*—from here; *vatsa-pān*—[and] the protectors of calves; *nītvā*—after bringing; *anyatra*—to another place; *kurūdvaha*—O offspring of Kuru; *antar-adadhāt*—he disappeared; *khe avasthitaḥ*—was situated in the sky; *yaḥ*—who; *purā*—at first; *dṛṣṭvā*—after seeing; *aghāśura-mokṣaṇam*—Aghāśura’s liberation; *prabhavataḥ*—[effected] by He who controls; *prāptaḥ*—got; *param vismayam*—high amazement.

*kurūdvaha! yaḥ (brahmā) purā khe avasthitaḥ (saṁ) prabhavataḥ
 (śrī-kṛṣṇasya) aghāśura-mokṣaṇam dṛṣṭvā param vismayam
 prāptaḥ, (saḥ brahmā) ambhojanma-janiḥ tad-antara-gataḥ (saṁ)
 māyārbhakasya īṣituḥ anyad api mañju mahitvam draṣṭum tad-
 vatsān vatsa-pān (ca) itaḥ (sthānad) anyatra nītvā antar-adadhāt.*

Lotus-born Brahmā, positioned in the sky, was highly amazed by observing Aghāśura’s liberation at the hands of all-powerful Kṛṣṇa, O descendant of Kuru. Later, Brahmā arrived during that interval. To see yet another charming glory of the Master, who is a child by Māyā, he led His calves and the calf herders from this place to another and disappeared.

Śrīdhara Svāmī—“Brahmā, whose birth is from a lotus (*ambhojanma-janiḥ* = *padmād janiḥ yasya saḥ*), came on this occasion (*tad-antara-gataḥ* = *tasmin avasare gataḥ*) (*gataḥ* = *āgataḥ*)—or he obtained that hole (*tad-antara-gataḥ* = *tat chidram prāptaḥ*), an opportunity to hide

them. In order to see (*draṣṭum*) yet another (*anyad api*) charming (*mañju* = *manoharam*) glory (*mahitvam* = *mahimānam*), he brought His calves (*tat-vatsān* = *tasya vatsān*) and the calf herders (*vatsa-pān* = *vatsa-pān ca*) from this place (*itaḥ* = *itaḥ sthānāt*) to another and personally disappeared (*antar-adadhāt* = *svayam tiro-babhūva*).” *Prabhavataḥ* (of the all-powerful) denotes Śrī Kṛṣṇa.

Sanātana Gosvāmī—With the epithet *ambhojanma-janiḥ* (lotus-born), Śuka implies that Brahmā is highly favored, on account of being born from the lotus of the navel. *Īsituḥ* (of the Master) signifies *jagad-īśasya* (of Kṛṣṇa, the controller of the universe). Or it means *pūrtva-gurutvādinā nīśvarasya*, “of his own Lord, due to being the father, the guru, and so on.” In that line of thought, *māyārbhakasya* (of Him who is a boy by Māyā) means: *māyā kautuka-kāpaṭyaṁ tad-yuktārbhakasya*, “a little boy who has a jovial deceit (*māyā* = *kautuka-kāpaṭya*).” Alternatively: *māyayā kṛpayā arbhakasya sataḥ*, “who was a little boy, due to His mercy.” Or, by a coalescence of the vowel *a*, *amāyārbhakasya*. He is *amāya*, that is, either “He among whose devotees Māyā does not exist” or “He because of whom Māyā does not stay among the devotees,” and He is *arbhaka* (a little boy). Alternatively, *amāyārbhakasya* means: *amāyaṁ viśuddham arbhāṇām teṣām kaṁ sukhaṁ yasmāt tasya*, “He because of whom those boys have joy (*ka* = *sukha*), which is devoid of Māyā, i.e. pure.” Or, here *māyā* means *cit-śakti*. For this reason, *īsituḥ* signifies “of Him who is intent on manifesting His *aīśvarya*.”

“In order to see, later on also (*api* = *param api*), something other (*anyat*) than Aghāsura’s liberation—or anything other than the aforementioned meal.” In this way, the idea that Brahmā is testing Kṛṣṇa is rejected, and so his endeavor only culminates in *bhakti*.

“Brahmā brought Kṛṣṇa’s calves (*tat-vatsān* = *tasya vatsān*) from one place (*itaḥ* = *eka-sthānāt*) to another.” The purpose was to test the Lord. It’s inferred that although Brahmā can have no influence over Kṛṣṇa’s calves, Kṛṣṇa’s own Māyā, being permitted by Him to delight Brahmā, was able to do everything. Consequently, later it will be said that Baladeva too was bewildered (10.13.37).

The vocative *kulodvaha* portends: *sad-rāja-kulodbhava*, “O you who have a birth in a clan of eminent kings!” The idea is: “Do not think of this situation only in terms of ‘Brahmā, the topmost

transcendentalist, committed an offense.”

Brahmā disappeared (*antar-adadhāt*), meaning he hid somewhere in the area. Or he secretly went to his own planet, either because he was unable to see the Lord out of fear, or because of the appropriateness of laying low for a while, like a thief, after the thrill of playing a trick on Kṛṣṇa.

“Brahmā had become highly astonished by seeing Agha’s liberation by Kṛṣṇa, who had taken His power to the next level” (*prabhavataḥ* = *prabhāvaṁ vitanvataḥ śrī-kṛṣṇasya*) in such a way that it remains ever new.⁷⁷

Jīva Gosvāmī—The genitive case in *prabhavataḥ* signifies the *kartā* (the doer) of the action expressed in the participle *mokṣaṇam*. “Beholding Agha’s liberation done by the Almighty (*prabhavataḥ* = *prabhunā*), Brahmā became highly astonished,” although he, Brahmā, is automatically omniscient on account of being born from the lotus of the navel of the Mahā-Puruṣa.

Brahmā, looking for an opportunity (*tad-antara-gataḥ* = *anveṣṭa-tat-chidraḥ san*) to see yet another charming glory of that sort (*anyad api* = *anyad api tat-tādsam*) of the Master (*īśituḥ*), brought the calves and the calf herders from this place (*itaḥ* = *itaḥ sthānāt*) to another—this means he hid them in an area of Śrī Vṛndāvana—and disappeared of his own accord (*antar-adadhāt* = *svayam antar-adadhāt*), like a thief. But it’s understood from these two upcoming texts that Brahmā brought back the boys and the calves to their respective places and kept them there:

*yāvanto gokule bālāḥ sa-vatsāḥ sarva eva hi |
māyāśaye śayānā me nādyāpi punar utthitāḥ ||*

“All the boys that were in Gokula, along with calves, are sleeping even now on the bed of my magic and have still not arisen.” (10.13.41)

77 Sanātana Gosvāmī is following the order of the words in the verse, yet this clause, the fourth line in the verse, should have been the first, as Jīva Gosvāmī indicates. This constitutes the literary fault called *samāpta-punar-ātta* (continuing with a participle when the sentence is already complete) (*Sāhitya-kaumudī* 7.62) (*Alaṅkāra-kaustubha* 10.86) especially because the meaning of the fourth line is referred to in the second line: *draṣṭuṁ mañju mahitvam anyad api* (to see yet another lovely glory).

*tato 'nujñāpya bhagavān svabhuvaṁ prāg avasthitān |
vatsān pulinam āninye yathā-pūrva-sakhaṁ svakam ||*

“After giving Brahmā, who was born from Him, permission to leave, the Lord brought the calves, which were busy as before, to His personal sandbank, where the previous *sakhās* were rightly situated.” (10.14.42) ⁷⁸

Although the boys’ qualities are similar to Śrī Kṛṣṇa’s, that they were almost completely defeated by Brahmā’s magic is possible only because they too, like the Lord, have human pastimes. Otherwise the human pastimes could not take place.

If the Lord, whose glory is manifest in this manner, and Brahmā are omniscient, why was he astonished? And moreover why did Brahmā do what seems to be a test, which is next to useless? In response Śuka says *māyārbhakasya*, which means “of a little boy who has the quality of bewildering (*māyā* = *mohanatā*) (*māyārbhakasya* = *mohanatā-yuktārbhakasya*).” This is the conclusion also as regards Brahmā’s repeated stupefaction. The gist is “of Him whose pastimes as a little boy bewilder everyone.” This means: By His quality of bewildering in that way, He repeatedly makes everyone forget that He is God.

The following is intended to be communicated: Brahmā became amazed and lost all inhibition simply by the bewildering nature of Kṛṣṇa’s *bhojana-līlā* in the forest, which was just as bewildering as previous baby pastimes of His, and so Brahmā was inspired to see whether Kṛṣṇa had more *aiśvarya* of that sort.

Regarding the vocative *kulodvaha*, this is suggested: “See! By the quality of bewildering others, His *bālyā-līlā* of this kind bewilders even Brahmā in that way, even though his mind is firmly implanted in the highest *jñāna* (awareness).”

⁷⁸ Still, Sanātana Gosvāmī says the boys and calves under the spell of Brahmā’s magic remained where they were for one year, but no one saw them. At the end of one year, Kṛṣṇa brought those original calves to the original sandbank where the original boys were (*Brhad-vaiṣṇava-toṣaṇī* 10.14.42). In Viśvanātha Cakravartī’s opinion, the *māyika* versions were never needed back (*Sārārtha-darśinī* 10.13.61).

Viśvanātha Cakravartī—*Ambhojanma-janiḥ* means: *ambhojanmanah kamalād janiḥ yasya*, “he whose birth is from a lotus,” hence although Brahmā is conscious, he is dull on account of having a dull lineage. That he used his magic toward the Lord, even though He has great magic, in order to test Him, is an implied insult.

Here the explanation should not be that Brahmā’s magic bewildered the *priya-sakhās* and other companions of the Lord, whose body is spiritual, because that makes no sense, on account of a contradiction with this text: *vatsān pulinam āninye yathā-pūrva-sakhaṁ svakam*, “The Lord brought the calves, which were busy as before, to His personal sandbank” (10.14.42).⁷⁹

The bewilderment of the Lord’s mother by Pūtanā’s magic, for example, took place only because *līlā-śakti* allowed it, for the purpose of the success of those pastimes and to evoke the Rasa of astonishment; it did not occur automatically. Here, however, what accomplishment of a pastime by Brahmā’s magic is there by only inducing Kṛṣṇa’s friends to sleep? Therefore the bewilderment of these ones was only done by Yogamāyā, also because of a later text: *kṛṣṇa-māyāhatātmanām*,⁸⁰ “the boys, struck by Kṛṣṇa’s Māyā” (10.14.43).

Nor should the explanation be this: “Brahmā lead them, who were only bewildered by Kṛṣṇa’s Māyā, to another place,” because Śuka will say: *satyāḥ ke katāre neti jñātuṁ neṣṭe kathaṅcana*, “Brahmā was not able by any means to understand which of the two groups was real” (10.13.43), in reference to this utterance of Brahmā: *iti ete ’tra kutratyā man-māyā-mohitetare*, “Therefore, where are these ones here coming from? They are other than those confounded by my magic” (10.13.42).

Nor is it proper to say: “On account of that, Kṛṣṇa’s *sakhās* are unreal.” Consequently, here it should be explained in this way: Brahmā took away illusory boys and calves.

“Arriving on that occasion (*tad-antara-gataḥ* = *tasmin avasare āgataḥ san*), Brahmā, after bringing the calf herders and the calves of Śrī Kṛṣṇa, the Master, who is a child (*arbhakasya*), from the

79 Just ahead, Viśvanātha Cakravartī says the boys and calves that Brahmā abducted were *māyika* doubles created by Māyā.

80 This is a misquote. All editions of *Bhāgavatam* read: *kṛṣṇa-māyāhatā rājan*. The translation follows this reading.

sandbank (*itaḥ = pulināt*) to another place in order to see yet another glory (*mahitvam = mahimānam*), disappeared (*antar-adadhāt = tiro-babhūva*).” Whatever magic occurred was the work of the Lord’s Māyā. The sense is: To see the glory, Brahmā, who was already bewildered by Māyā, brought elsewhere the calves and calf herders already fashioned by Māyā.

“Now that I have stolen the calves and the calf herders after bewildering them by magic, either He will bring them by Himself, He will beseech me, or He won’t understand anything. Kṛṣṇa will think, ‘What is this godly might behind this wonder?’” Brahmā’s plan in this way is impossible without him being bewildered by Māyā. For this reason, the following should be understood: When he endeavored to steal, only Yogamāyā covered the real calves and herders and showed him those that had just been fashioned at once by the external Māyā.⁸¹

The syntactical connection is: *prabhavataḥ prabhoḥ kṛṣṇāt aghāsurasya mokṣaṇam dṛṣtvā yo vismayaṁ prāptaḥ*, “Brahmā, amazed after beholding the liberation of Aghāsura from Kṛṣṇa, the Almighty (*prabhavataḥ = prabhoḥ = kṛṣṇāt*)...”

Baladeva Vidyābhūṣaṇa—When the Lord went to search for the calves after excusing Himself from the picnic party, Viriñca, although Kṣīradhi-nātha had told him about Kṛṣṇa’s power, although he praised the womb of His mother and although he saw His charming glory of liberating Agha, used his magic toward Him, the Svāmī, in order to cause further bewilderment, with this intention: “I will test the *aiśvarya* of this one.” The Svāmī’s Māyā bewildered him because of his offense, characterized by his using his magic that way.

He has a birth from a lotus, in other words he is Padmabhū (*ambhojanma-janiḥ = padmād janiḥ yasya saḥ = padma-bhūḥ*). The idea is: he is the recipient of mental dullness, the desire to test the Svāmī.

“To see a charming glory of the Lord of all (*iśituh = sarveśvarasya*), Nanda’s son (*arbhakasya*), a glory which is different (*anyad api mañju mahitvam*) from the charming glory of Agha’s

81 In *Sārārtha-darśini* 10.29.8, Viśvanātha Cakravartī says the *māyika* doubles of the *gopīs* were created by Yogamāyā.

liberation, Brahmā, who went to Vṛndātavī on the occasion of Agha's liberation (*tad-antara-gataḥ* = *tad-antare gataḥ* = *agha-mokṣaṇāvasare vṛndātavīm gataḥ*), brought the calves and the calf herders from the sandbank (*itaḥ* = *pulināt*) to another place and disappeared like a thief."

However, that was only His Māyā: When he desired to steal the genuine calves and their herders, Yogamāyā concealed them here and there, created others, which were similar to them, by Triguṇā, her *amśa*, and made him see those ones. The sense is: Being bewildered by her, he brought those ones elsewhere.⁸²

10.13.16

tato vatsān adrṣṭvā itya puline 'pi ca vatsa-pān |
ubhāv api vane kṛṣṇo vicikāya samantataḥ ||

tataḥ—from there (or in those places); *vatsān*—the calves; *adrṣṭvā*—not seeing; *etya*—after returning; *puline*—on the sandbank; *api*—either; *ca*—and [not seeing]; *vatsa-pān*—the calf herders; *ubhau api*—even both of them; *vane*—in the forest; *kṛṣṇaḥ*—Kṛṣṇa; *vicikāya*—searched; *samantataḥ*—all around.

kṛṣṇaḥ tataḥ vatsān adrṣṭvā (pulīnam) etya puline vatsa-pān api (adrṣṭvā) samantataḥ vane ubhau api vicikāya.

Baladeva Vidyābhūṣaṇa—

kṛṣṇaḥ vatsān (sthitān eva) adrṣṭvā tataḥ (śādvalād) etya puline api vatsa-pān (adrṣṭvā) ubhau api samantataḥ vane vicikāya.

Not seeing the calves there, coming back to the sandbank, and not seeing the calf herders either, Kṛṣṇa searched for both of them all over the forest.

Śrīdhara Svāmī—"He searched for (*vicikāya* = *anvīkṣitavān*) both of

82 Like Viśvanātha Cakravartī does, Baladeva Vidyābhūṣaṇa separates the word *māyā* from *māyārbhakasya* and invents a whole sentence around it.

them: the calves and the calf herders (*ubhāv api = vatsān vatsa-pān ca*).”

Sanātana Gosvāmī—“After that (*tataḥ = tat-paścāt*), returning (*etya = āgatyā*) to the sandbank and not seeing the calf herders either—nor the *śikyās* (*ca = śikyādīni ca*)—, He completely searched everywhere (*vicikāya = mṛgayāñcakre*) (*samantataḥ = sarvatra samyaktayā*).” This means He stopped thinking as God, owing to an overflow of profuse *sneha* merely by not seeing them. He searched for the calf herders and for the poor calves (*ubhāv api = vatsa-pān vatsakān api*): “Those *sakhās* went somewhere, with all the things for the picnic, simply to look for Me, because at some point in time they became very morose due to My delay.” He thought like this because: *kṛṣṇah*, He is overcome by the special *sneha* of the people of Vraja.

Jiva Gosvāmī—(Additions are underlined.) *Tataḥ* means *tat-paścāt* (after that). Because of *ca: śikyādīni ca*. “He searched for the calf herders—“Those *sakhās* went somewhere, with the apparatus for the meal, just to search for Me, being excessively morose at some point in time because of My delay”—and for the poor calves (*ubhāv api = vatsa-pān vatsakān api*),” which had gone elsewhere. It is said in this manner due to the disappearance of His proper judgement, even though His body is dense *jñāna* and even though by nature He has full knowledge of everything, owing to an overflow of profuse *sneha* merely by not seeing them.

Viśvanātha Cakravartī—It is said that He returned after not seeing them. But that does not mean He did not reach them. Hence the words “after not seeing,” although they were understood as being there, mean “after dramatically acting that He did not see” (*adṛṣṭvā = adarśanam abhinīya*)... in order to induce Brahmā to have the false conceit: “He was bewildered by my magic.” That’s the idea. In addition, “He searched for the calves and the boys (*ubhāv api = vatsān bālān ca*).” In other words: He playacted a search for them by means of dramatic gestures of astonishment, despondency, and so forth, like an actor, in view of this text: *tatrodvahat paśupa-vamśa-śiśutva-nāṭyam*, “There Brahmā saw the secondless Absolute Truth,

who was upholding the act of being the little boy in a lineage of cowherds” (10.13.61).

Baladeva Vidyābhūṣaṇa—“After not seeing the calves—which were already there.” Since it is not *aprāpya* (after not getting), the sense is: “after dramatically acting that He didn’t see them (*adr̥ṣtvā* = *teṣāṃ adarśanam abhiniya*).”

Vallabhācārya—“Thereafter Bhagavān returned from the forest after not seeing them and, not seeing the calf herders on the sandbank either—probably, those calf herders went to look for the calves by themselves—searched for those two kinds (*ubhāv api* = *ubhaya-vidhau api*) all over the forest.”

Gaṅgā Sahāya—“After not seeing the calves in mountains, arbors and so on (*tataḥ* = *adri-kuñjādiṣu*)...” This means He pretended to not see them for the sake of bewildering Brahmā.

10.13.17

*kvāpy adr̥ṣtvāntar-vipine vatsān pālāns ca viśva-vit |
sarvaṃ vidhi-kṛtaṃ kṛṣṇaḥ sahasāvajagāma ha ||*

kva api—anywhere; *adr̥ṣtvā*—after not seeing; *antaḥ-vipine*—within the forest; *vatsān*—the calves; *pālān ca*—and the herders; *viśva-vit*—He who knows all; *sarvaṃ*—everything; *vidhi-kṛtaṃ*—done by Brahmā (“the doer, Creator”); *kṛṣṇaḥ*—Kṛṣṇa; *sahasā*—immediately; *avajagāma*—understood; *ha*—(a word used to fill the meter).

kṛṣṇaḥ viśva-vit vatsān pālān ca kvāpi antar-vipine adr̥ṣtvā sarvaṃ vidhi-kṛtaṃ sahasā avajagāma.

Vallabhācārya—

(*tataḥ*) *antar-vipine kvāpi vatsān (vatsa-)pālān ca adr̥ṣtvā (vicāre kriyamāṇe) kṛṣṇaḥ viśva-vit vidhi-kṛtaṃ sarvaṃ (iti) sahasā avajagāma.*

Not seeing the calves nor the herders anywhere within the forest,

Kṛṣṇa, who knows all, immediately understood that everything was done by Vidhi.

Śrīdhara Svāmī—“Done by Vidhi” means “done by Brahmā.”

Sanātana Gosvāmī—*Antar-vipine* means *vana-madhye eva* (within the same forest). This was because of the impossibility of going to the cowherd village during the *madhyāhna* period of the day without their souls.

“He at once (*sahasā = sadyaḥ eva*) clearly (*ha = sphuṭam*)—because He is *viśva-vit*, which means *sarva-jñāḥ* (omniscient), therefore: *kṛṣṇaḥ*, i.e. *sākṣād bhagavān*—understood (*avajagāma = jñātavān*) everything completely (*sarvam = sarvam aśeṣam*),” i.e. the bewilderment and the disappearance of the boys by magic, Brahmā’s disappearance, his longing to see His charming glories, and so forth.

Jīva Gosvāmī—(The third paragraph is new.) *Antar-vipine* means *vana-madhye eva* (only within the forest). That was because of the impossibility of going to the cowherd village during the *madhyāhna* period of the day without their souls.

He at once (*sahasā = sadyaḥ eva*) completely (*sarvam = aśeṣam*) understood (*avajagāma = jñātavān*)—and clearly (*ha = sphuṭam*), because *viśva-vit*, which means *sarva-jñāḥ* (omniscient); why? *kṛṣṇaḥ*, i.e. *sākṣād bhagavān*—about Brahmā’s disappearance after making all the boys disappear by bewildering, his longing to see His own charming glories, and so forth.

For all this time, the *jñāna-śakti* was standing aloof after seeing His absorption in the pastime of searching in the outdoors, and so on. Now, however, during an opportunity for her to take part, when His desire to deliberate occurred, she obliged, since all the potencies of the Master are subordinate to *icchā-śakti* (His potency of desire).

Krama-sandarbhā—Here Śuka illustrates an engrossment in *līlā*. It is made to be perceived that all the potencies, beginning from *jñāna-śakti*, remained aloof, as if the time was not right for them. When an opportunity for them to take action arises, they remain near Him to serve Him, their Self.

Viśvanātha Cakravartī—He searched after doing what else? Śuka answers here. This is a syntactical connection with the previous one: *viśva-vid api kvāpi śādvalād anyatrāpi vatsān pulinād anyatrāpi pālān adṛṣṭvā vicikāya*, “He searched after not seeing the calves anywhere, that is, in any place other than the green field, nor the herders in any place other than the sandbank, although He knows all (*viśva-vit* = *viśva-vid api*).”

Someone might wonder: “Did Kṛṣṇa know the exact moment the calves and the boys were stolen? If so, did He know after that moment or after searching a little?” For this reason Śuka says *sarvam* and and so on. *Sahasā* connotes: *caurya-kṣaṇe eva brahmaṇā atarkitam eva*, “Everything done by Brahmā was not properly considered by him at the time of stealing.” *Amara-koṣa* states: *atarkite tu sahasā*, “*Sahasā* means *atarkita* (not logically pondered)” (3.4.7).

Vallabhācārya—After that, when a consideration was being done after not seeing the calves nor the calf herders anywhere in the forest, *viśva-vit*, i.e. *sarva-jña*, immediately (*sahasā* = *śighram eva*) understood (*ava jagāma* = *jñātavān*): “This was done by Vidhi” (*sarvam vidhi-kṛtam* = *vidhi-kṛtam sarvam iti*). *Ha* has the sense of *āścarya* (wonder).

Śukadeva Ācārya—*Ha* means *sphuṭam* (clearly).⁸³

10.13.18

*tataḥ kṛṣṇo mudam kartum tan-mātṛṇām ca kasya ca |
ubhayāyitam ātmānam cakre viśva-kṛd-iśvaraḥ ||*

tataḥ—after that; *kṛṣṇaḥ*—Kṛṣṇa; *mudam kartum*—to do the pleasure (to delight); *tat-mātṛṇām*—of their mothers; *ca*—and [of others] (or a word used as a verse filler); *kasya ca*—and of Brahmā; *ubhayāyitam*—act as both; *ātmānam cakre*—made Himself; *viśva-kṛt-iśvaraḥ*—the controller of the Maker of the universe (or *viśva-kṛt iśvaraḥ*).

83 In all the Sanskrit dictionaries, as an indeclinable *ha* is either a verse filler or a word indicating a vocative. But in the *Purāṇas*, the word *ha* is often used after a verb in the perfect tense to fill the meter. This is the case here too.

tataḥ kṛṣṇaḥ viśva-kṛd īśvaraḥ tan-mātṛñāṁ kasya ca mudam kartum ātmānam ubhayāyitam cakre.

Afterward, to bring about the delight of their mothers and of Brahmā, Kṛṣṇa, the controller of the Maker of the world, turned Himself into the forms of calves and boys.

Śrīdhara Svāmī—“He made Himself present as the forms of the calves and of their herders” (*ubhayāyitam* = *vatsa-tat-pāla-rūpeṇa vartamānam*). Kṛṣṇa thought, “If I remain silent, their mothers will become despondent. And if I bring the same ones, Brahmā might not be bewildered.” Therefore He did it in that way to achieve both objectives.

Sanātana Gosvāmī—He made a double *svarūpa* of theirs, the calves and the calf herders (*ubhayāyitam cakre* = *vatsa-vatsapān ca iti evam dvayam tat-svarūpaṁ cakre*), because: *kṛṣṇaḥ*, “He whose mind is attracted by *bhakta-vātsalya*.” That they are the forms of dense *sat-cid-ānanda* is implied by this.

“How is it possible that His glance is beyond *Māyā*?” In reply Śuka says: *viśva-kṛd-īśvaraḥ*, “the controller, i.e. the Almighty, the bestower of all potencies (*īśvaraḥ* = *sarva-śakti-pradaḥ prabhuḥ*), even those of Brahmā and others (*viśva-kṛt* = *viśva-kṛtām brahmādinām api*).” The gist is: Nothing is impossible for Him. Otherwise, because of the illusory (*māyika*) Creation, there is an occurrence of similarity with Brahmā and others.

Jīva Gosvāmī—“To effect the pleasure (*mudam kartum*) of their mothers—who were always desiring Him as a son.” The following should be understood because of *ca* (in *tan-mātṛñāṁ ca*): And to privately protect the boys⁸⁴ for some days, like protecting the Yadus in Dvārakā, out of fear of another disaster like the entrance in Agha’s hollow, due to His engrossment in *līlā*. They are unable to

84 Jīva Gosvāmī’s idea makes sense by considering Viśvanātha Cakravartī’s explanation that Brahmā abducted the *māyika* doubles of the boys.

remain without Him even for a moment.

In this way, inasmuch as they were sleeping on the bed of Māyā, they did not have the sorrow of separation from Him, nor did the Lord have extreme separation with them by seeing those various ones (created by Him). This too is not improper.

With *kasya ca* (and to delight Brahmā), Śuka talks about a concomitant purpose, because Brahmā is an *upāsaka* of Kṛṣṇa's *mahā-mantra* of eighteen syllables. In this way it is obtained that their bewilderment occurred by Kṛṣṇa's desire, not because of the power of Brahmā's magic. This and that, and His own pastime, are not accomplished by an ordinary outlook. Thus, *ātmānam eva ubhayāyitam cakre*, "He turned Himself into both the calves and the boys." Or: *dvayaṁ tadvad ācarantaṁ cakre*,⁸⁵ "The Lord made Himself behave like the two, the calves and the calf herders." The sense is: *ubhayam iva cakre*, "He made Himself as if He were the calves and the calf herders," insofar as there was no big difference between the new versions and the old versions.

With *viśva-kṛd-iśvaraḥ*, Śuka hints at the ability to speedily create those various ones: "the controller of the Avatāras such as the Puruṣas." In other words He is the Avatārī.

Viśvanātha Cakravartī—Moreover, at a time when Brahmā, bewildered by the Lord's Māyā, went back to his planet, thinking he was the trickster, an amusement by *bhojana-līlā* and the like with His own calves and boys as before, which would only imply that Brahmā was not quite bewildered by Māyā, would not be so wonderful, therefore: After puzzling His entourage, including Baladeva, all of whom are beyond Māyā, in order to show His power to the world, and after puzzling Brahmā to fulfill the inner desire of cows and cowherd ladies who long for *putra-bhāva* toward Him and who have the highest *vatsala*, He Himself became the form of calves, boys, and so on (and their apparel, character, etc.) to show the Vāsudeva forms, who numbered in the thousands, to Brahmā, who has *bhakti* for Vāsudeva, his sole cherished deity and the instructor of *Śrī Bhāgavatam*, and to throw the cowherd ladies, and others, in the

85 In this explanation, the suffix *[k/ya/n]* is used in making the word *ubhayāyitam*. Viśvanātha Cakravartī gives a different explanation.

ocean of utter astonishment once again.

“Kṛṣṇa made Himself (*ātmānam cakre* = *svayam eva cakre*) attain both the status of calves and the status of boys (*ubhayāyitam* = *ubhayam ayitam*) (*ubhayam* = *vatsatvaṁ bālakatvaṁ ca*) (*ayitam* = *prāptam*).” The sense is: He manifested Himself as one who has the forms of calves and boys (*ubhayāyitam* = *vatsa-bāla-rūpiṇam*).

Viśva-kṛd-iśvaraḥ is one word: *viśva-kṛtām mahat-sraṣṭādīnām api iśvaraḥ*, “the Lord of even the creator of *mahat-tattva* and of others.” The ability for making Himself in the way explained above is intimated thus.

Baladeva Vidyābhūṣaṇa—Now Śuka says: The highest *aīśvarya*, which confused Viriñca, was manifest by the Lord. Kṛṣṇa became so many boys and calves to bring about the delight of the friends’ mothers, who wanted Him as a child, by being the son of those mothers, and to bring about the delight of Viriñca by making him experience an over-the-top *vismaya-rasa* by showing more than thousands of Vāsudeva forms.

Vallabhācārya—The phrase *viśva-kṛd iśvaraḥ* consists of two words. Kṛṣṇa became the boys and the calves inasmuch as He is *viśva-kṛt*, so what effort might there be? “How did He do it, since there was no Time, karma, or Svabhāva, which produce that?” Expecting this Śuka says: *iśvaraḥ*.

Gaṅgā Sahāya—Alternatively, *ubhayāyitam* is made with the suffix *[k]ya[n]* in the sense of *ācara* (performing, acting) after the word *ubhaya*, and then *[k]ta* is added, in the accusative case.

10.13.19

yāvad-vatsapa-vatsakālpaka-vapur yāvat-karāṅghry-ādikaṁ
yāvad-yaṣṭi-viṣāṇa-veṇu-dala-śig yāvad-vibhūṣāmbaram |
yāvac-chila-guṇābhīdhākṛti-vayo yāvad-vihārādikaṁ
sarvaṁ viṣṇu-mayaṁ giro 'ṅga-vad ajaḥ sarva-svarūpo babhau ||
(śārdūla-vikrīḍitam)

yāvat-vatsa-pa-vatsaka-alpaka-vapuh—as many small bodies of calf herders and of poor calves as there were (and whichever kind each

one was); *yāvat-kara-aṅghri-ādikam*—as many hands, feet, etc., as there were (and whichever kind each one was); *yāvat-yaṣṭi-viṣāṇa-veṇu-dala-śik*—as many staffs, horn bugles, flutes, petals (or leaves), and *śikyās* (old-style jute bags used to carry stuff) as there were (and whichever kind each one was); *yāvat-vibhūṣā-ambaram*—as many ornaments and clothes as there were (and whichever kind each one was); *yāvat-śīla-guṇa-abhidhā-ākṛti-vayaḥ*—whatever and however their natures, qualities, names, and shapes were, and whatever their age was; *yāvat-vihāra-ādikam*—whatever amusements and so on there were; *sarvam*—everything; *viṣṇu-mayam*—made of Viṣṇu; *giraḥ*—of speech (or of a phrase); *aṅga-vat*—like an aspect; *ajāḥ*—Kṛṣṇa (the unborn one); *sarva-svarūpaḥ*—the underlying identity of all; *babhau*—shone.

*yāvad-vatsapa-vatsakālpaka-vapuḥ yāvat-karāṅghry-ādikam
yāvad-yaṣṭi-viṣāṇa-veṇu-dala-śig yāvad-vibhūṣāmbaram yāvat-śīla-
guṇābhidhākṛti-vayaḥ yāvad-vihārādikam, sarvam viṣṇu-mayam
(astī iti yā gīḥ tasyāḥ) giraḥ aṅga-vad, ajāḥ (kṛṣṇaḥ tāvat-)sarva-
svarūpaḥ (san) babhau.*

Kṛṣṇa, the unborn one, the underlying identity of all, was so many small bodies of calf herders and of calves, in whichever way their hands, feet, and other body parts were, and was so many staffs, horns, flutes, leaves, śikyās, ornaments and garments of the same kinds as theirs, to the extent that the temperaments, virtues, voices, shapes, age, amusements and so on were as before, hence He was resplendent as though He was the embodiment of the text “Everything is imbued with Viṣṇu.”

Śrīdhara Svāmī—That is exactly what Śuka illustrates (His objective was to delight their mothers...). *Dala* (petal, leaf) is a particular instrument, the form of a leaf. Or: *veṇu-dala* is one word, which means *veṇu-khaṇḍa* (damaged flutes). *Śik* means *śikya* (jute bag). “As many small bodies of calf herders and so on there were, everything, to that extent, was the unborn one, Kṛṣṇa, the *svarūpa* of all, who shone. There is a proverb, ‘The whole world is made of Viṣṇu.’ He was like an aspect of it.” In other words, His existence that way was such that the proverb became evident by the nature of its meaning.

Sanātana Gosvāmī—That is just what he elaborates on (He is the Almighty). *Yāvat* means *yādṛk* (of which kind). Concerning *alpaka*, the suffix *ka* is with regard to the extremely small size of the bodies, on account of *bālya*. Or it's in consideration of being worldly, although they are grand as forms of *sat-cid-ānanda*. Alternatively, *ka* signifies Brahṁā: *alpa-māhātmyena nyūnaḥ kaḥ brahmā api yasmāt tādṛśaṁ vapuḥ*, “Kṛṣṇa was their bodies, because of which even Brahṁā was lesser due to little greatness.” Thus a particularity of their bodies compared to Brahṁā's *vigraha*, which is *cid-rūpa-sat-cid-ānanda-ghana* (transcendental), is intended to be expressed, since they were of that kind by nature even before.⁸⁶ Because of the word *ādi* (in *karāṅghry-ādikam*): limbs such as the head, hair, nails, scent, tone of voice, and color, etc., are meant.

Having mentioned the body and apparel such as ornaments, with *yāvac-chila-guṇābhīdhā-kṛti-vayaḥ* Śuka also talks about inner aspects, outward senses, etc., through those various modes of being. *Śīla* means *svabhāva* (nature, temperament), such as expertise, sweet speech, and calmness. *Guṇa* (quality) denotes compassion and so on. *Abhīdhā* means either *nāma* (name) or *vākyam* (wording). *Kṛti* means *karma* (deeds).

Because of the second word *ādi* (in *viḥārādikam*): “and the behavior—consisting of remembering, etc., in the ways done before—toward mothers and fathers,” owing to nondifference.

The syntactical connection is: *tāvat-tat-tat-sarvaṁ viṣṇu-mayaṁ babhūva*, “All those various ones to that extent had the nature of the Lord (*viṣṇu-mayaṁ* = *śrī-bhagavad-ātmakam babhūva*).” The suffix *maya[t]* has the sense of *svarūpa* (nature). The word *viṣṇu* is used with regard to being the pervader. Since only one is the form of the calf herders and calves in this way, and since there is separateness from them, nondifference, though there is difference, is stated. There is a fitting example: *giraḥ aṅga-vat*, which signifies: *vākyasya tiṅ-sub-anta-caya-lakṣaṇasya karṭṛ-karmādi-padaṁ yathā tadvat*, “like one declined word, such as the subject of the verb, the object of the verb, etc., in relation to a sentence, which is characterized by

⁸⁶ In addition, Brahṁā's body is made of transcendental sound: *śabda-brahmātmanas tasya* (3.12.48). Yet Kṛṣṇa says Brahṁā's body is made of the five elements: *bhūmy-ambv-agny-anilākāśa bhūtānāṁ pañca-dhātavaḥ ā-brahma-sthāvarādīnāṁ śārīrā ātma-saṁyutāḥ* (11.21.5).

a bunch of verbal and nominal affixes (a sentence is the same as and is different from the declined words).” The Vaiṣṇava philosophy called *bheda* (difference) is illustrated thus.⁸⁷

Additionally, Kṛṣṇa is *ajāḥ*, He is not born, meaning He does not appear in any way, even in the mind, by *yoga* and so on, hence He is *ajā*. “Being the *svarūpa* of those various ones in this way (*sarva-svarūpaḥ* = *so’py evaṁ tat-tat-svarūpaḥ san*), Kṛṣṇa shone,” that is, He was was resplendent (*babhau* = *āsobhata*), on account of being as if surrounded by groups of devotees.

There is another explanation of *babhau* (He shone): Only one manifests as those various forms by the particularity of His own potency, but not by assuming those various forms separately. Therefore, because of the affix in *ubhayāyitam*, the meaning is: *ubhaya-vad ācaritam*, “He made Himself act like both.” Since in truth there is no dual status (the boys and the calves were direct forms of Kṛṣṇa), this here is a particular philosophical conclusion of eminent Vaiṣṇavas that has already been expounded upon in the *uttara-khaṇḍa* of *Śrī Bhāgavatāmṛta*.

In this regard also the same example should be looked into: *varṇa-mayyāḥ girāḥ vāṇyāḥ ekasyāḥ aṅgaṁ varṇaḥ yathā śabdādi-rūpatvena nānā-vidhaḥ bhāti tadvat*, “Just as an aspect, i.e. various types of phonemes, of one speech, which is made of phonemes, shines as the form of words and so forth, so [He shone, acting like those forms, which are aspects of His].”

Although the forms of dense *sat-cid-ānanda* is proven, also by the fact of being forms of the Lord in this manner, even a difference of senses and so forth, like the difference of the limbs such as His own mouth, is proven. The particularity of many, though there is no particularity in that way, is extremely favorable to the philosophical conclusion of the Vaiṣṇavas, due to the occurrence of the adverseness of *advaita*. Only the Vaiṣṇavas think of the Lord in terms of the mode of ‘body and possessor of the body’ (*vigraha-vigrahi-bhāva*).

Jīva Gosvāmī—That is just what he elaborates on. By the words *yāvat* in this verse, the exact number, the exact size and so on

⁸⁷ Jīva Gosvāmī edited out this sentence. The word *bheda* should be *bhedābheda*.

are meant, depending on the nature of the words in a compound. Moreover: *yāvad-vatsapa-vatsakālpaka-vapuḥ* means: *yāvat-saṅkhyāni vatsa-pānāṁ vatsakānāṁ ca tathā teṣu alpakānāṁ vatsa-pānucara-bālānāṁ vatsakānucara-kṛḍaṇam eṣāṁ vapūṁṣi tāvat*, “He was that many bodies of calf herders and calves and that many bodies of little boys among them who followed the calf herders and who played while following the calves.”

Similarly, *yāvat-karāṅghry-ādikam* means: *yāvanti yat-pramāṇāni karāṅghry-ādīni tāvat*, “He was as many hands, feet, etc., as there were.” In *yāvad-yaṣṭi-viṣāṇa-veṇu-dala-śig*, the word *yāvat* stands for *yāvanti* in the sense of *yat-prakārāṇi* (whose style was which). In *yāvat-śīla-guṇābhīdhākṛti-vayaḥ*, *yāvat* means *yādrśāni* (of which kinds they were). In this compound, *śīla* means *susvabhāva* (superb nature). The qualities (*guṇa*), the particulars of *śikṣā*, are causes of supereminence. *Abhidhā* denotes either *vāṇī* (speech) or *tat-tan-nāmābhiniveśa* (an absorption in those various names). *Ākṛti* means *ākāra* (shape).⁸⁸

Because of the second word *ādi* (in *vihārādikam*): “and the behavior—consisting of remembering, etc., in the ways done before—toward mothers and fathers.”

“All those various ones to that extent was just the unborn, who was shining,” because: *sarva-svarūpaḥ*, which means: *sarvaṁ tat ca anyat ca prakṛtāprakṛtaṁ vastu svarūpam eva ātmakam yasya saḥ*, “His nature was all that and anything else that was both spiritual and material.”

That particular everything was of which kind? *viṣṇu-mayam*, that is, it consisted of the Lord (*viṣṇu-mayam* = *śrī-bhagavad-ātmakam*), but it did not consist of *jīvas*, because of seeing the suffix *maya*[t] used in the sense of *svarūpa* too, as in: *ātmā jñāna-mayaḥ śuddhaḥ*, “the soul, which is made of consciousness and which is pure” (10.47.31). The word *viṣṇu* is with regard to being the pervader. For this reason, everything already abides in Him, because of the Śruti statement beginning: *yad gatāṁ bhavac ca bhaviṣyac ca*,⁸⁹ and

88 By leaving out *vayaḥ*, Jīva Gosvāmī implies that *yādrśāni* does not apply to it. Rather, *yāvat-saṅkhyākāni* (as much as its number was) applies.

89 Jīva Gosvāmī also quotes this in the *Sandarbhās*. It seems to be a misquote for: *yad bhūtaṁ bhavac ca bhaviṣyac ca*, “that which was, is, and will be” (*Bṛhad-āraṇyaka Upaniṣad* 3.8.3). This is part of a series of similar

because of the story: *Ananta*. Something must go through birth to become manifest. That is just what Śuka says with *ajāḥ* (unborn).

Because only one, Kṛṣṇa, is the form of the calves, calf herders and so on in this way and because He is also separate from them, both nondifference and difference are stated, on account of *acintya-śakti*. There is an appropriate example: *giraḥ aṅga-vat*, which signifies: *vākyasya tin-sub-anta-caya-lakṣaṇasya karṭṛ-karmādi-padam yathā tadvat*, “like words that are the subject of the verb, the object of the verb, etc., in relation to a sentence, which is a bunch of verbal affixes and nominal affixes.”

Still, the example takes place by *upacāra* (figurative superimposition of two different things as one) because on the one hand the verbal affixes and nominal affixes are not different from the declined words, and on the other the Lord is both different and nondifferent from those forms.

Krama-sandarbhā—In *viṣṇu-mayam*, the suffix *maya[t]* has the sense of *aupacārika-vikāra* (figurative transformations). (Everything is a figurative or symbolical transformation of God.)

Viśvanātha Cakravartī—That is just what he elaborates on (He is able to easily turn Himself into boys, calves, and the rest). The compound *yāvad-vatsapa-vatsakālpaka-vapuḥ* is derived as: *yāvat yat-parimāṇakam vatsa-pānām vatsakānām ca alpakam vapuḥ*, “He was the small bodies of calf herders and calves in their exact dimensions.” The singular in *vapuḥ* is with regard to *jāti* (class): the sense is: *atyalpāni komalāni vapūṁṣi*, “delicate and very small bodies.” The same applies to other such compounds.

“Kṛṣṇa, who was afraid on account of being a grave disturbance (*ajāḥ* = *ajānyatayā eva bhūtaḥ eva*),⁹⁰ shone, being the form of that

questions. For instance, Gārgī said to Yajñavalkya: “That which they say is above heaven and below the Earth, is heaven and Earth, is also between them, and which was, is, and will be, is woven, warp and weft, in what?” (ibid.). Yajñavalkya answers: *etad vai tad akṣaram*, “It is the Imperishable (Brahman)” (ibid. 3.8.8).

90 *Aja* means ‘unborn’, but here Viśvanātha Cakravartī seems to be taking it in the meaning of ‘instigator’, from the verbal root *aj gatau kṣepaṇe ca* (1P) (to go; to throw, drive). The word *ajānya* (usually meaning “one

many bodies and so on (*sarva-svarūpaḥ* = *tāvad-vapur-ādi-rūpaḥ san*).” As for *sarvaṁ viṣṇu-mayam* and so on, the sense is: *sarvaṁ viṣṇu-mayaṁ jagad iti prasiddhā yā gīḥ tasyāḥ aṅga-vat sā gīḥ eva mūrtā pratyakṣā yathā babhūva*, “He became like an aspect of the proverb “The whole world is made of Viṣṇu,” that is, He was as if that very proverb, embodied and directly perceptible.

Baladeva Vidyābhūṣaṇa—“After manifesting everything, as mentioned above (*sarvaṁ* = *pūrvoktaṁ sarvaṁ prakāśya*), which is imbued with Viṣṇu, that is, everything consists of Himself (*viṣṇu-mayam* = *svātmakam*), the unborn one, Kṛṣṇa, who does not have a connection with a previous body and is the essence of all that (*sarva-svarūpaḥ* = *tat-sarva-svarūpaḥ*), shone like an aspect of the Vedic text (*gīraḥ* = *veda-vācaḥ*): *ajāyamāno bahudhā vijāyate*, “He who is not taking birth is eminent in many ways” (*Mudgala Upaniṣad*; *Puruṣa-sūkta* of *Yajur-Veda*; *Taittirīya Āraṇyaka* 3.13.1).” This means: *sā gīḥ eva mūrtā yathā pratyakṣā abhūt*, “He was as if that very proverb, embodied and directly perceptible.”

Vallabhācārya—*Yāvat* has the sense of *avadhāraṇa* (limitation).⁹¹

☆ *yāvad vatsapa-vatsakālpaka-vapuḥ* means: *vatsapa-vatsakālpaka-vapuḥ yāvat tāvad-rūpaḥ jātaḥ*, “He, the form of as many small bodies of calf herders and of poor calves as there were, was produced,” and so on.

How was He produced in so many ways? Expecting this, Śuka says: *sarva-svarūpaḥ*. How can one be everything? To that he says: *sarvaṁ viṣṇu-mayam*. The sense is: “This occurred like the meaning (*aṅga-vat* = *artha-vat*) of the saying: *sarvaṁ viṣṇu-mayaṁ jagat* (the entire world is made of God).”

who cannot possibly be born”) in his gloss *ajanyatayā eva* is defined thus: *ajanyaṁ klībam utpāta upasargaḥ samāṁ trayam*, “The words: *ajanyaṁ*, in the neuter, *utpāta*, and *upasarga*, are similar [and mean “a grave disturbance” or “a natural phenomenon boding evil”]” (*Amara-koṣa* 2.8.109). *Aja* also means ‘goat’.

91 *Amara-koṣa* states: *yāvat tāvac ca sākalye ’vadhau māne ’vadhāraṇe*, “The correlatives *yāvat tāvat* are used in the senses of *sākalya* (entirety), *avadhau* (limit), *māna* (measure, size, etc.), and *avadhāraṇa* (limitation).”

Śukadeva Ācārya—“He, the *svarūpa* of all to that extent (*sarva-svarūpaḥ* = *tāvat-sarva-svarūpaḥ*), shone.” The sense is: “Just as the meaning of the dictum “The entire world is made of Viṣṇu” is apparent, so He shone (*aṅga-vat babhau* = *yathā arthaḥ pratiyate tathā babhau*).”

Bṛhat-krama-sandarbhā—The word *yāvat* has the sense of *sākalya* (entirety) and *pramāṇa* (size). All the compounds that begin with *yāvat* are adverbs. *Sarvaṁ viṣṇu-mayaṁ giro 'ṅga-vat* denotes: *sarvaṁ viṣṇu-mayaṁ jagad iti vacasaḥ śarīra-vat*. This means: At first, that utterance just remained an utterance. Now, that utterance became as if embodied.⁹²

Gaṅgā Sahāya—In every instance *yāvat* is compounded, by the rule: *yāvad avadhāraṇe*, “[In an *avyayī-bhāva* compound,] *yāvat* has the sense of limitation” (*Aṣṭādhyāyī* 2.1.8) (*tathā yāvad iyyatāyām*, HNV 893).

✧ *yāvad-vatsapa-vatsakālpaka-vapuḥ* means: *yāvat-saṅkhyākāni vatsapānāṁ vatsānāṁ alpa-pramāṇāni komalāni vapūṁṣi*, “as many bodies, which were soft and short, of calf herders and of calves as there were,”

✧ *yāvat-karāṅghry-ādikaṁ* means: *yāvat-pramāṇāni teṣāṁ karāṅghry-ādini dehāvayavāḥ*, “whichever size their hands, feet and other bodily parts were,”

✧ *yāvad-yaṣṭi-viṣāṇa-veṇu-dala-śig* means: *yāvanti yat-prakārakāni yaṣṭayah viṣāṇāni veṇavaḥ dalāni puṣpa-patrāṇi śobhārthaṁ śira-ādīṣu dhṛtāni śicaḥ śikyāni ca*, “whichever styles the sticks, horns, flutes, flower petals—which were held on their heads, etc., for the sake of resplendence—and jute bags were,”

✧ *yāvad-vibhūṣāmbaram* means: *yāvanti yat-prakārakāni vibhūṣāḥ bhūṣaṇāni ambarāṇi ca*, “whichever styles the ornaments and the clothes were,”

92 The original Vedic text is: *sarvaṁ khalv idaṁ brahma*, “Indeed, the entire universe is Brahman” (*Chāndogya Upaniṣad* 3.14.1). Until now, the purport of that was only: “Brahman is the cause of everything.” (*idaṁ jagan nāma-rūpa-vikṛtaṁ pratyakṣādi-viśayaṁ brahma kāraṇaṁ vṛddhatmatvād brahma*. Śaṅkarācārya’s commentary on *Chānd. Up.* 3.14.1.). Now the sense is: “Everything literally is Brahman/ Viṣṇu.”

☆ *yāvat-śīla-guṇābhidhākṛti-vayaḥ* means: *yāvanti yat-prakārakāṇi śīlāni svataḥ-siddha-svabhāvāḥ guṇāḥ abhidhā ākṛtiḥ vayaḥ avasthā ca*, “however many and whichever style of inherent temperaments, and qualities, names, shapes, and situations there were,”

☆ *yāvad-vihārādikam* signifies: *yāvanti vihārādini*, “as many amusements and so forth as there were,”

“... the unborn one, Śrī Kṛṣṇa, being the *svarūpa* of all to that extent respectively (*sarva-svarūpaḥ = tāvat-sarva-svarūpaḥ san*), shone like an aspect of the statement of the scriptures (*gīrah = śruti-vākyaśya*): *sarvaṁ viṣṇu-mayaṁ jagat*.” In other words, He shone in such a way that this maxim of Śruti was directly perceptible by the essential nature of the meaning (*gīreḥ aṅga-vat = sā gīḥ eva artha-svarūpeṇa pratyakṣā yathā bhavati tathā babhau*) (but not metaphorically, as in the case of *sarvaṁ khalv idam brahma*).

Alternatively: *yāvat-vatsapety-ādikam tāvat-sarvaṁ sarva-svarūpaḥ-bhūtaḥ ajaḥ bhagavān eva babhau*, “Everything, which was to the extent of however many and whatever style the calf herders and so on were, was just the Lord, the unborn one, being the *svarūpa* of all, who shone.”

10.13.20

svayam ātmātmā-govatsān prativāryātma-vatsapaiḥ |
kṛīḍann ātma-vihāraiś ca sarvātmā prāviśad vrajam ||

svayam ātmā—His own Self; *ātmā*—which were He; *go-vatsān*—the offsprings of cows; *prativārya*—after restraining; *ātmā-vatsapaiḥ*—by the agency of the calf herders, which were He; *kṛīḍan*—while playing; *ātmā-vihāraiḥ*—by means of amusements, which were He; *ca*—and [by means of other amusements] (or a word used to fill the meter); *sarva-ātmā*—the Soul of all; *prāviśat*—entered; *vrajam*—the cowherd village.

svayam ātmā ātma-govatsān ātma-vatsapaiḥ prativārya ātma-vihāraiḥ kṛīḍan (evam) sarvātmā (san) vrajam prāviśat.

He made the calf herders, who were He, restrain the calves, which were He, while He Himself was having fun with amusements, which

were He. Being the Self of all in this way, He entered the cowherd village.

Śrīdhara Svāmī—The syntactical connection is: *evam sarvātmā san vrajaṁ prāviṣat*, “He, being the Soul of all in this way, entered the cowherd village.” How? “While playing by means of amusements that were He (*ātma-vihāraiḥ*).”

“He entered after His very own Self (*svayam ātmā = svayam ātmā eva*)—this is the *prayojaka* (the impeller of the action of *prativārya*, which is causative)—made the calf herders, which were Him in another form (*ātma-vatsapaiḥ = ātma-rūpaiḥ vatsa-paiḥ*)—they are the *prayojya-kartā* (what is impelled to do the action of *prativārya*)—restrain (*prativārya*) the calves, which were forms of His (*ātma-govatsān = ātma-rūpān go-vatsān*),” even though this is the *karma* (the object of the action of *prativārya*). Thus, the action (*kriyā*) and even the *kāraṇas* (the meanings of the case endings connected to the verb) were He in person.

Sanātana Gosvāmī—Regarding *go-vatsān*, the addition of the word *go* (cow) suggests that the cows, who naturally had intense *vatsala*, were extremely dependent on the calves. Therefore: *prativārya* (after restraining), which signifies *vanāt nivartya* (after making them return from the forest). By the use of the word *sarvātmā* (the Soul of all), a difference from the previous calves and boys is shown. Hence, that the new forms were lesser than the old forms is meant, in the sense that the old ones were the recipients of the Lord’s deep affection. And that was already obvious by this statement of the Lord:

nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā |
śriyaṁ cātyantikīm brahman yeṣāṁ gatir ahaṁ parā ||

“The Lord said to Durvāsā: Brāhmaṇa, without My devotees, who are saintly and for whom I am the highest goal, I desire neither My own Self nor limitless opulence.” (9.4.64)

Jīva Gosvāmī—(The commentary is the same.)

Viśvanātha Cakravartī—In five verses Śuka talks about His entering the cowshed at dusk (*sāyam*): As before, He was playing during midday (*madhyāhna*) and in the afternoon (*aparāhna*).

“He, being the Soul of all in this way, entered the cowherd village.” How? “While having fun by means of amusements—such as playing the flutes—with the boys, who were Him in person (*ātma-vihāraiḥ* = *svayam eva ātma-vihāraiḥ ātmabhiḥ ātma-bhūtaiḥ bālakaiḥ saha ye vihārāḥ veṇu-vādanādayaḥ taiḥ*), after His very own Self (*svayam ātmā* = *svayam ātmā eva*)—this is the *prayojaka-kartā*—caused the calf herders, which were forms of His (*ātma-vatsapaiḥ* = *ātma-rūpaiḥ vatsa-paiḥ*)—even though this is the *prayojya-kartā*—to restrain the calves, which were forms of His (*ātma-govatsān* = *ātma-rūpān go-vatsān*)—even though this is the *karma*.” In other words, the action and the *kāraṇas* were He in person.

This should be understood: On the sandbank, the calf herders sat and just ate; the calves, in the green fields, only grazed on grass; and Kṛṣṇa only traveled in the forest to search for them. All of this happened for one year, which seemed to be a mere instant (in their separate dimension). This triad was not perceived by anyone, was simply untouched by the boys and calves that were Kṛṣṇa’s *svarūpas*—who were other assistants for pastimes (*līlā-parikara*) wandering in those various places every day—not even by Baladeva, nor even by rain, wind, sunshine, etc., and was only resplendent because of *acintya-śakti*, Yogamāyā. Only one Kṛṣṇa, belonging the triad and characterized by signs such as a morsel and a staff, was seen (10.13.61) at the end of the bewilderment and praised by Brahmā.

Vallabhācārya—“After restraining the calves, which were forms of Him as He Himself (*ātmātmā-govatsān* = *ātmanā ātma-rūpān govatsān*) (*ātmanā* = *svena eva*), with the calf herders, which were forms of Him (*ātma-vatsapaiḥ* = *ātma-rūpaiḥ eva vatsa-paiḥ saha*), the Lord in person (*svayam* = *svayam eva bhagavān*) entered the cowherd village while having fun with games which were forms of Him (*ātma-vihāraiḥ* = *ātma-rūpaiḥ eva vihāraiḥ*).”

10.13.21

tat-tad-vatsān prthaṇ nītvā tat-tad-goṣṭhe niveśya saḥ |

tat-tad-ātmābhavad rājanṁ tat-tat-sadma praviṣṭavān ||

tat-tat-vatsān—the calves of those various [boys]; *prthak*—separately; *nītvā*—after leading; *tat-tat-goṣṭhe*—to their respective cow pens; *niveśya*—after causing to enter; *saḥ*—He; *tat-tad-ātmā abhavad*—He was the Self of those various ones; *rājan*—O king; *tat-tat-sadma*—their respective homes; *praviṣṭavān*—entered.

rājan! (kṛṣṇaḥ) tat-tad-ātmā abhavad (eva). saḥ tat-tad-vatsān prthak nītvā tat-tad-goṣṭhe niveśya tat-tat-sadma praviṣṭavān.

{*athavā:* (*yaḥ śrī-kṛṣṇaḥ svī-kṛta-tat-tad-bālaka-rūpaḥ asti, yeṣāṁ yeṣāṁ gopa-bālānāṁ ye ye vatsāḥ ye ye ca mātā-pitaraḥ santi,*) *tat-tad-vatsān prthak nītvā tat-tad-goṣṭhe niveśya tat-tat-sadma praviṣṭavān. (saḥ) rājan tat-tad-ātmā abhavad.*}

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

rājan! saḥ (bhagavān yeṣāṁ yeṣāṁ gopānāṁ ye ye vatsāḥ yad yad goṣṭhāṁ yad yat ca sadma, teṣāṁ teṣāṁ gopānāṁ rūpeṇa) tat-tad-vatsān prthak nītvā tat-tad-goṣṭhe niveśya (svayam api) tat-tat-sadma praviṣṭavān. (evaṁ śrī-kṛṣṇaḥ) tat-tad-ātmā abhavad.

He, the original forms of those various boys, drove their respective calves severally, placed them in their respective cowsheds, and entered the boys' respective homes, O king.

Śrīdhara Svāmī—“He had become (*abhavad*) the forms of those various cowherd boys (*tat-tad-ātmā = tat-tad-gopa-bāla-rūpaḥ*). Afterward, He entered (*praviṣṭavān = praviṣṭaḥ*) their respective homes.”

Sanātana Gosvāmī—“While entering, He was (*praviṣṭavān abhavad = praviśya āsīt*) the forms of those calf herders (*tat-tad-ātmā = tat-tad-vatsapa-rūpaḥ*).” Alternatively: *taṁ taṁ sva-sva-gehaṁ praviṣṭavān san tat-tad-ātmā tat-tad-svabhāvaḥ abhavad*, “Having entered each of their respective homes (*sadma = gehaṁ*), He became one who has the natures of those various ones (*tat-tad-ātmā = tat-tat-svabhāvaḥ*).”

The vocative *rājan* is said out of amazement. Or the sense is: *bhaktiyā rājamāna*, “O you who are shining with *bhakti*!” The drift is: “This can be understood only by Your Highness.” Or *rājan* modifies Kṛṣṇa: *rājamānaḥ san*, “being resplendent” for the sake of a special motherly affection.

Jīva Gosvāmī—“While entering, He was (*praviṣṭavān abhavat* = *praviśya āsīt*) the original forms of those various ones (*tat-tad-ātmā* = *tat-tat-svarūpaḥ*).” Alternatively: *tat-tad-rūpeṇa sva-sva-gehaṁ praviṣṭavān san tat-tad-ātmā tat-tad-prayatnavān abhavat*, “Having entered their respective homes (*sadma* = *geham*) as those various forms, He became one who had the demeanors of those various ones (*tat-tad-ātmā* = *tat-tat-prayatnavān*).” The sense is each boy, He, did things such as closing the door of the enclosure of the calves and then playing the flute, which became a hint for calling the cowherds.⁹³ *Amara-koṣa* states: *ātmā yatno dhṛtir buddhiḥ svabhāvo brahma varṣma ca*, “*Ātman* means *yatna* (effort, exertion), *dhṛti* (firmness), *buddhi* (intelligence), *svabhāva* (nature), Brahman, and *varṣman* (body)” (3.3.109).⁹⁴

Krama-sandarbhā—Concerning *tat-tad-ātmā*, as a *bahuvrihi* compound, the meaning is: *tat-tad-yatnavān bhavet*, “He had the demeanors of those various ones.” This is from the *nānārtha-varga* of *Amara-koṣa*: *ātmā yatno dhṛtir buddhiḥ svabhāvo brahma varṣma ca*.

Viśvanātha Cakravartī—The syntactical connection is: *tat-tad-ātmā śrīdāma-sudāma-subalādi-bālaka-svarūpaḥ kṛṣṇas tat-tat-sadma praviṣṭavān*, “Kṛṣṇa, in the original forms of the boys such

93 Jīva Gosvāmī and others explain the fourth line of the verse as occurring before the third line. One might wonder why Śukadeva did not place the lines in that order. The reason is that in an *anuṣṭup*, the seventh syllable of the first and third lines must be long. The other rules are: (1) the seventh syllable of the second and fourth lines must be short, (2) the fifth syllables must be short, and (3) the sixth syllables must be long. There are other, minor types of *anuṣṭup*.

94 *Yatna* means *prayatna*. The word *prayatna* is seen in the definition of *ātman* in *Viśva-koṣa*: *ātmā deha-mano-brahma-svabhāva-dhṛti-buddhiṣu prayatne ca*.

as Śrīdāmā, Sudāmā and Subala, entered their respective homes.”⁹⁵

Baladeva Vidyābhūṣaṇa—*Tat-tad-ātmā* means: *śrīdāma-sudāma-subalādi-bāla-svarūpaḥ* [see above].

Vīra-Rāghava—*Prthañ nītvā* (by leading separately) means *prthak-kṛtya* (after separating).

10.13.22

tan-mātarō veṇu-rava-tvarotthitā
utthāpya dorbhiḥ parirabhya nirbharam |
sneha-snuta-stanya-payah-sudhāsavam
matvā param brahma sūtān apāyayan ||
(indra-vamśā)

tat-mātarāḥ—their mothers; *veṇu-rava*—because of the sound of a flute; *tvarā*—quickly; *utthitāḥ*—arose; *utthāpya*—after raising; *dorbhiḥ*—with both arms; *parirabhya*—after embracing; *nirbharam*—excessively; *sneha-snuta*—oozing due to affection; *stanya*—existing in the breast; *payah*—milk; *sudhā-āsavam*—[like] nectar and liquor; *matvā*—after thinking about; *param brahma*—the higher Brahman (superior to *jīvas*); *sūtān*—the sons; *apāyayan*—they caused to drink.

tan-mātarāḥ veṇu-rava-tvarotthitāḥ (satyaḥ, sva-)sūtān matvā param brahma (eva) dorbhiḥ utthāpya nirbharam parirabhya (nirbharam) sneha-snuta-stanya-payah-sudhāsavam apāyayan.

Arising hastily due to the sound of a flute, their mothers, thinking He was their son, lifted them, Para-Brahman, with both arms, embraced them with zeal, and gave them breast milk to drink: It was oozing out of love and was like nectar and liquor.

Śrīdhara Svāmī—Śuka talks about the cowherd ladies’ bewilderment. “Their mothers, having arisen quickly because of the sound of a

95 Viśvanātha Cakravartī leaves out the verb *abhavat* (He became).

flute (*veṇu-rava-tvarotthitāḥ* = *veṇu-raveṇa tvarayotthitāḥ satyaḥ*), thought of the sons (*sutān matvā*), lifted (*utthāpya* = *udūhya*) only Para-Brahman (*param brahma* = *param brahma eva*) using both arms, and made Him drink (*apāyayat* = *pāyayāmāsuḥ*) milk that was tasty like nectar and intoxicating like rum (*payah-sudhāsavam* = *payah eva sudha-vat svādu āsava-vat mādakam*)."

Sanātana Gosvāmī—He expounds the mothers' expression of joy to show that their love for their sons was greater than before. Their mothers took them on their laps (*utthāpya* = *ankeṣu gṛhītvā*). Or the sense is they lifted their sons after they had fallen to the ground for offering respect. *Param brahma* signifies *śrī-kṛṣṇam*. The statement is like that because of the manifestation of supreme *aiśvarya*. The greater intensity of the mothers' love is pointed out with the words *tvarā* (hastily), *nirbharam* (zealously), *sudhāsavam* (nectar and liquor) and so on. Such great love took place only because of Kṛṣṇa, who was in the forms of those boys.

Jīva Gosvāmī—While expounding upon their mothers' astonishment, Śuka illustrates that characteristic in order to mention that their love was greater than before. Their mothers took them on their laps (*utthāpya* = *ankeṣu gṛhītvā*). Or the sense is they lifted their sons, who had offered respect. Sometimes the reading is *udūhya* (after moving upward).

Concerning *param brahma*, with a glimpse of His supreme *aiśvarya* Śrī Śuka extols their good fortune, much like in the verse beginning *aho bhāgyam* (10.14.32). The greater intensity of the mothers' love is pointed out with the words *tvarā* (hastily), *nirbharam* (zealously), *sudhāsavam* (nectar and liquor) and so forth.

Viśvanātha Cakravartī—He talks about the ladies' bewilderment to mention the fulfillment of their longing which had remained externally unperceived for a long time: "Ah, can we too have Kṛṣṇa as a son, as in the case of Yaśodā?" (as a pun: "We are like Yaśodā, so will Kṛṣṇa become our son too?").

"The mothers of those various ones (*tan-mātaraḥ* = *tat-tan-mātaraḥ*) thought of the sons, lifted only Para-Brahman using both arms, placed Him on their laps (*anke kṛtvā* is added), and made Him

drink breast milk (*stanya-payah* = *stanyam payah*).” The clauses *nirbharam parirabhya* (embracing with zeal) and *nirbharam snuta* (greatly oozing) suggest that the mothers’ love for their sons was greater than before.

The words *sneha-snuta-stanya-payah* and *sudhāsavam* are separate: *param brahma api sudhāsavam matvā tāsām stanyam payah apibat*, “Para-Brahman too, thinking of sweet liquor, drank their breast milk.” While repeatedly drinking it, which was imbued with love on account of being *sneha-snuta* (oozing out of love), Kṛṣṇa, the great Rasika who relishes *prema*, perceived it to be tasty as nectar and intoxicating like rum. His fancy of becoming the sons of those various mothers had been in His mind for a long time. He intensely desired this, and at this time it came to fruition, specifically on the occasion of Brahmā’s confusion. Therefore it’s understood that He bewildered His own friends too for a year through Yogamāyā, since Brahmā too says: *stanyāmṛtaṁ pītam atīva te mudā*, “intensely suckled with delight their nectarlike breast milk” (10.14.31).

Baladeva Vidyābhūṣaṇa—Hari had that desire also because of *ye yathā mām* (*Gītā* 4.11).

Vallabhācārya—“They quickly got up when the sound of a flute was heard (*veṇu-rava-tvarotthitāḥ* = *veṇu-rave śrute tvarā utthitāḥ jātāḥ*). With both arms they lifted the boys and became happy (*nirvṛtāḥ*⁹⁶ = *nirvṛtāḥ jātāḥ*). Thinking about the sons, they made Para-Brahman drink breast milk.”

ANNOTATION

The reason Kṛṣṇa is called Para-Brahman instead of only Brahman is that sometimes a *jīva* is described as Brahman, in the sense of “transcendental”. Examples are: *vedā brahmātma-viśayāḥ*, “The Vedas include topics about the fact that a soul is transcendental” (11.21.35), and: *viññānaṁ brahma ced veda*, “If one knows that the *viññāna-maya puruṣa* (a soul) is transcendental” (*Taittirīya Upaniṣad* 2.5).

96 *Nirvṛtāḥ* is a variant reading, instead of *nirbharam*.

10.13.23

*tato nṛponmardana-majja-lepanā-
laṅkāra-rakṣā-tilakāśanādibhiḥ |
saṁlālitaḥ svācaritaiḥ praharṣayan
sāyam gato yāma-yamena mādhaveḥ ||
upajāti (12)*

tataḥ—after that; *nṛpa*—O king; *unmardana*—massage [with oil]; *majja*—bath; *lepana*—anointing (ot ointment); *alaṅkāra*—adorning (or ornaments); *rakṣā*—protection (with mantras etc.); *tilaka*—*tilaka*; *aśana-ādibhiḥ*—with food and so on; *saṁlālitaḥ*—pampered; *sva-ācaritaiḥ*—by His gestures; (or *su-ācaritaiḥ*—or by resplendent gestures); *praharṣayan*—while making [them] delighted; *sāyam*—at dusk; *gataḥ*—went; *yāma-yamena*—because of the regulation of a time of day; *mādhaveḥ*—Mādhava.

Viśvanātha Cakravartī—

*nṛpa! yāma-yamena mādhaveḥ (tat-svarūpa-bhūta-bālaka-gaṇaḥ
ca sva-sva-grhaṇi) gataḥ. tataḥ (ca saḥ) svācaritaiḥ praharṣayan
unmardana-majja-lepanālaṅkāra-rakṣā-tilakāśanādibhiḥ (mātr̥bhiḥ)
sāyam saṁlālitaḥ.*

Baladeva Vidyābhūṣaṇa—

*nṛpa! yāma-yamena (hetunā) mādhaveḥ (tat-tad-bālaka-vapuḥ tat-
tat-sva-grhaṇi) gataḥ svācaritaiḥ (mātr̥ḥ) praharṣayan (mātr̥-gaṇaiḥ)
unmardana-majja-lepanālaṅkāra-rakṣā-tilakāśanādibhiḥ sāyam
saṁlālitaḥ (abhūt).*

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

*nṛpa! yāma-yamena sāyam(-kāle) svācaritaiḥ (mātr̥ḥ) praharṣayan
mādhaveḥ (svī-kṛta-tat-tad-bālaka-rūpaḥ sva-grhaṇi) gataḥ. tataḥ (ca
saḥ tābhiḥ) unmardana-majja-lepanālaṅkāra-rakṣā-tilakāśanādibhiḥ
saṁlālitaḥ.*

Thereafter, O king , as the forms of those various boys, Mādhava, who had gone to their respective homes at dusk because of the rules for that time of day, was pampered by their mothers at first by being massaged, bathed, anointed, adorned, and protected, and then

with *tilaka*, food, and so forth, all the while enrapturing them with resplendent gestures.

Śrīdhara Svāmī—In this way, “He reached dusk (*sāyam gataḥ* = *sāyam prāptaḥ*) by the regulations of the fun of the various times of day (*yāma-yamena* = *tat-tat-kāla-kṛiḍā-niyamena*). Delighting the mothers (*praharṣayan* = *mātṛiḥ praharṣayan*) by His own gestures (*svācaritaiḥ* = *sva-ācaritaiḥ* = *svasya ācaritaiḥ*)—or by resplendent gestures (*sv-ācaritaiḥ* = *śobhanaiḥ ācaritaiḥ*)—, because of that (*tataḥ*) He was pampered (*samlālitaḥ* = *upalālitaḥ*) by them (*tābhiḥ* is added) with massages and so forth.”

Sanātana Gosvāmī—In this verse he says Mādhava, the forms of those various boys, happily resided in all those homes. In *yāma-yamena*, *yāma* means *dināntya-prahara* (the last 3 hours of daytime).⁹⁷ In the compound, *yāma* is in the singular, locative case. “He went home (*gataḥ* = *grhaṁ gataḥ*) because of the rule of returning home (*yamena* = *grhāgamana-niyamena*) in the last 3 hours of daytime—since the calves had to arrive before the arrival of the cows, which were satisfied by the affluence of grass, like it is during the rainy season—and was fully spoiled (*samlālitaḥ* = *samyag lālitaḥ*) at dusk by the mothers with massages and so on.”

The gist of the vocative *nṛpa* is: “It was like the massages, etc., done by the mothers of sons of great kings of your kind.” Or *nṛpa* is part of the compound: *nṛponmardana* and so on: *nṛpasya iva unmardana* and so on, “massages, etc., like those for a king.” The massages were done with oil and so forth. *Majja* means ‘making Him bathe’ (*majja* = *snapanā*). Anointing (*lepana*) was done with sandalwood paste and so on. By the word *ādi* (etc.), news and questions about the forest, putting Him to sleep, etc., are meant.

Mādhavaḥ denotes *śrī-kāntaḥ* (the lover of Lakṣmī). Or *mā* means *vidyā* (knowledge, skill). It amounts to *cit-śakti*. He is the

97 A *prahara* is a *yāma*, and one *prahara* is three *muhūrtas* or more: *te dve muhūrtaḥ praharaḥ ṣaḍ yāmaḥ sapta vā nṛnām* (*Bhāgavatam* 3.11.8). According to this definition, one *muhūrta* equals about 60 minutes, although Monier-Williams says one *muhūrta* is 48 minutes. Moreover, day and night consist of four *yāmas* each (*Bhāgavatam* 3.11.10).

master (*dhavaḥ* = *patiḥ*) of that, insofar as He was present there as those various forms. For example, in *Śrī Hari-varṇa*:

mā vidyā ca yataḥ proktā tasyā īśo yato bhavān |
tasmān mādharma-nāmāsi dhavaḥ svāmī śabditaḥ ||

“Since it is affirmed that *mā* means knowledge and since You are the master of that, You are named Mādhava. The sense of *dhava* (husband) is worded with *svāmī* (master).” (*Hari-varṇa* 3.88.49)

Jīva Gosvāmī—(Additions are underlined.) In this verse he says Mādhava, the forms of those various boys, happily resided in all those homes. In *yāma-yamena*, *yāma* means *dināntya-prahara* (the last 3 hours of daytime).⁹⁸ In the compound, *yāma* is in the singular, locative case. “He went home (*gataḥ* = *grhaṇ gataḥ*) because of the rule of returning home (*yamena* = *grhāgamana-niyamena*) in the last 3 hours of daytime—since the calves had to arrive in the cowherd village before the arrival of the cows, which were satisfied by the affluence of grass, which was always like the affluence during the rainy season—and was fully spoiled (*samlāliṭaḥ* = *samyag lāliṭaḥ*) at dusk by the mothers with massages and so on, for a period of three hours at the end of daytime (*sāyam* = *dināntya-daṇḍa-ṣaṭkam*⁹⁹ *vyāpya*).”

The sense of the vocative *nrpa* should be understood to be like the sense of any other such vocative stated before. The massages were done with oil and so forth. *Majja* means ‘making Him bathe’ (*majja* = *snapana*). Anointing (*lepana*) was done with sandalwood paste and so on. Because of the word *ādi*: news about the forest,

98 A *prahara* is a *yāma*, and one *prahara* is three *muhūrtas* or more: *te dve muhūrtaḥ praharaḥ ṣaḍ yāmaḥ sapta vā nṇām* (*Bhāgavatam* 3.11.8). According to this definition, one *muhūrta* equals about 60 minutes, although Monier-Williams says one *muhūrta* is 48 minutes. Moreover, day and night consist of four *yāmas* each (*Bhāgavatam* 3.11.10).

99 According to Viśvanātha Cakravartī, one *daṇḍa* corresponds to one *nāḍikā*: *nāḍikā daṇḍaḥ*, “*Nāḍikā* means *daṇḍa*” (*Sārārtha-darśini* 3.11.8). Two *nāḍikās* make one *muhūrta*, and six or seven *nāḍikās* make one *prahara* (*Bhāgavatam* 3.11.8). Six *daṇḍas* are six *nāḍikās*, which is equivalent to one *prahara*. According to Monier-Williams, however, one *nāḍikā* is half a *daṇḍa*.

putting Him to sleep, etc., are included. *Mādhavaḥ* denotes *śrī-kāntaḥ* (the lover of Śrī). An increase of affluence in those houses is also implied.

Viśvanātha Cakravartī—Kṛṣṇa returned after nine hours had passed (*yāma-yamena* = *yāmānām yamena*) (*yamena* = *uparamena*). The verbal root is *yam/ṣu/ upame* (to cease). The sense is *tasmin sati* (*yāma-yame sati*). “Kṛṣṇa (*mādhavaḥ* = *kṛṣṇaḥ*) and the group of boys that were of His nature (*tat-svarūpa-bhūta-bālaka-gaṇaḥ ca* is added) went to their respective homes (*gataḥ* = *sva-sva-grhaṇi gataḥ*).” These additional words need to be added to the text.

“And after that (*tataḥ* = *tataḥ ca*), He was pampered at dusk by the mothers (*mātṛbhiḥ* is added).” *Unmardana* means *sugandhi-tailābhyañjanam* (massaging with fragrant oil). After that, He was made to take a bath (*majja* = *majjaḥ* = *snapanam*).

Baladeva Vidyābhūṣaṇa—*Yāma* means *vāsarāntyāḥ praharaḥ* (the last three hours of daytime). “Because of the cessation of the last three hours of daytime (*yāma-yamena* = *yāmasya uparamena hetunā*), Mādhava, who was the bodies of those various boys, went to their respective homes and was pampered at dusk by their mothers with massages and so on.”

Unmardana means *sugandhi-tailābhyañjanam* (rubbing with fragrant oil). After that (*tataḥ*), there is bathing (*majja* = *snapanam*). “He was enrapturing the mothers (*mātṛḥ praharṣayan*) by resplendent gestures (*sv-ācaritaiḥ* = *śobhanaiḥ ācaritaiḥ*).”

Vallabhācārya—*Majja* signifies *majjanam* (immersion). It amounts to *snānam* (bath). “Being pampered (*saṁlālitaḥ saṁ*) with massages, etc., He eminently delighted (*praharṣayan* = *prakarṣeṇa harṣayan jātaḥ*) them with gestures the boys performed before.” “He had gone [in their houses] at the time of dusk (*sāyam gataḥ* = *sāyam-kāle gataḥ*).” The reason for that is *yāma-yamena*, which means: *yāmasya niyamena*, “because of the regulation of a period of time consisting of three hours (*yāmasya* = *kālasya praharātmakasya*).”¹⁰⁰

100 Kṛṣṇa and the boys have to return the calves in the late afternoon, by the end of *aparāhna*. Later, as a rule, Kṛṣṇa would return the cows well before 6pm (*Govinda-līlāmṛta* 19.78; *Jaiva-dharma* 38). The time period

Mādhavaḥ means *lakṣmī-patiḥ*.

Gaṅgā Sahāya—*Rakṣā* (protection) signifies waiving a cow's tail, etc.

10.13.24

*gāvas tato goṣṭham upetya satvaram
 huṅkāra-ghoṣaiḥ parihūta-saṅgatān |
 svakān svakān vatsatarān apāyayan
 muhur lihantyaḥ sravad audhasaṁ payaḥ ||
 upajāti (12)*

gāvaḥ—the cows; *tataḥ*—afterward (after the calves arrived); *goṣṭham*—to the cowpens; *upetya*—after arriving; *satvaram*—quickly; *huṅkāra-ghoṣaiḥ*—by mooing sounds; *parihūta-saṅgatān*—which were called and assembled; *svakān svakān*—their own respective; *vatsatarān*—older calves; *apāyayan*—[the cows] caused to drink; *muhuh*—repeatedly; *lihantyaḥ*—while licking; *sravat*—flowing; *audhasam*—produced in the udder (or [flowing and] originating from the udder) (or existing in the udder); *payah*—milk.

gāvaḥ tataḥ goṣṭham satvaram upetya huṅkāra-ghoṣaiḥ parihūta-saṅgatān svakān svakān vatsatarān muhuh lihantyaḥ sravad audhasam payaḥ apāyayan.

Swiftly arriving to the cowpens afterward, the cows made their respective older calves, which were called by mooing sounds and were assembled, drink milk, which was trickling from the udders. The cows repeatedly licked their calves.

Śrīdhara Svāmī—He talks about the cows' bewilderment. The calves were called and which were assembled (*parihūta-saṅgatān* = *parihūtāḥ āhūtāḥ ca te saṅgatāḥ ca tān*).

called *sāyam* starts at 6pm. Kṛṣṇa's returning the calves was mentioned in the previous verse. Habitually, at the beginning of *sāyam*, Yaśodā would pamper Kṛṣṇa and have her servants bathe Him (*Govinda-līlāmṛta* 20.2).

Sanātana Gosvāmī—In this verse he says the special *sneha* of the cows too occurred in the same way. The words *svakān svakān* (respective) are used because naturally the cows only let their offsprings suckle, due to a superabundance of *vātsalya*. *Vatsatarān* signifies grown-up calves. The milk was related to the udder (*auśadham* = *āpīna-sambandhī*). The terms *satvaram* (quickly), *muhur* (repeatedly), *sravat* (trickling) and so on signify the specialty of the new love.

Jiva Gosvāmī—(Additions are underlined.) In this verse he says the special *sneha* of the cows too occurred in the same way. The words *svakān svakān* (respective) are used because their own calves had gotten near and because of the intensity of their possessiveness. *Vatsatarān* signifies grown-up calves. The milk was the burden of the udder (*auśadham* = *āpīna-bharam*): This is said with the intent to express that all their milk began to flow. On top of that, the terms *satvaram* (quickly), *muhur* (repeatedly), *sravat* (trickling) and so on signify the specialty of the new love.

Viśvanātha Cakravartī—After that he talks about the cows' bewilderment, which was like the cowherd ladies'. The calves were called at first and then assembled (*parihūta-saṅgatān* = *parihūtāḥ ādau āhūtāḥ tataḥ saṅgatāḥ ca tān*). Here also, clauses are suggestive of an increase of affection: *satvaram* (quickly), *muhur lihantyaḥ* (repeatedly licking), and *muhur sravat* (repeatedly trickling).

Vira-Rāghava—*Audhasam* means *āpīnodbhavam* (originating from the udder).

Gaṅgā Sahāya—*Vatsatarān* denotes three-year-old calves. *Audhasam* means *ūdhasaḥ jātam* (produced from the udder).¹⁰¹

101 This should be *ūdhasi jātam*, because the suffix *a[n]* is added in the sense of *tatra jātāḥ* (produced there) (HNV 1145). Yet another sense of the suffix is *tatra bhavaḥ* (existing in it) (HNV 1149). In Vira-Rāghava's explanation, the idea is that the trickle originates from the udder: Here the meaning of the suffix *a[n]* is *tataḥ prabhavati* (it originates from that) (HNV 1158).

10.13.25

go-gopinām mātṛtāsmiṇ sarvā¹⁰² sneharddhikām vinā |
puro-vad āsu api hares tokatā māyayā vinā ||

go-gopinām—the cows’ and the cowherd ladies’; *mātṛtā*—motherly state of being; *asmiṇ*—toward Him; *sarvā*—entire; *sneha-rddhikām*—an increase of affection; *vinā*—except for (or without); *puraḥ-vat*—like before; *āsu*—among these ones; *api*—even (or also); *hareḥ*—Hari’s; *tokatā*—state of being an offspring (or *stokatā*—littleness); *māyayā vinā*—except for (or without) an illusion.

go-gopinām asmiṇ (putri-bhūte kṛṣṇe) sarvā mātṛtā (upalālanādi-rūpā) puro-vad (āsīt, kintu) sneharddhikām vinā. āsu (go-gopīṣu) hareḥ (sarvā) tokatā api (puro-vad āsīt, kintu) māyayā vinā.

As a whole, the cows’ and the cowherd ladies’ motherly mood toward Him was just as before, save an increase of affection. Even Hari’s mood of being little toward these ones was like before, except one illusion.

Śrīdhara Svāmī—In this verse he says: An inequality to that extent was hard to suppress, even by Kṛṣṇa.

The motherly mood consisted of pampering Him, and so on (*mātṛtā = upalālanādi-rūpā mātṛtā*). “The cows’ and the cowherd ladies’ (*go-gopinām = gavām gopinām ca*) motherly mood toward Him, Kṛṣṇa (*asmiṇ = kṛṣṇe*), was like it was before (*puro-vad āsīt = puro-vad eva āsīt*), except for an increase of affection, however (*sneharddhikām vinā = kintu snehādhikyam vinā*).” The sense is: Only a superior *sneha* is the particularity at this time.

“Hari’s moods, too, of being a young calf and a young boy (*tokatā api = tokatā ca = bāla-bhāvanādi*) toward the cows and the cowherd ladies (*āsu = go-gopīṣu*) was just as before, except the bewilderment (*māyayā vinā = moham vinā*): “She is My mother; I am her son.””

102 *asminn āsīt* (BBT reading); *asmiṇ sarvaḥ* (Vallabhācārya’s edition). Most ācāryas, including Śrīdhara Svāmī, take the reading *āsīt*.

Sanātana Gosvāmī—The boyish mood (*tokatā* = *bāla-bhāvaḥ*), which is like the previous mood of the boys and which involves requesting various foods, ornaments, and toys, etc., did not become a special possessiveness toward them without the illusion consisting of a special possessiveness toward them (*māyayā vinā* = *māyayā mamatā-viśeṣātmikayā vinā*), because He was not their son before.¹⁰³ And now that took place by being a son.

Thus their increase of affection for the Lord is a special possessiveness, since He is a son among them too. That possessiveness is hard even for the Lord to suppress. Because of this purport, the result is only a special glory of the Lord.

Alternatively, *māyayā vinā* means *kāpaṭyam vinā* (without deceit): At first, there was some deceit (*kāpaṭyam* = *vañcanam*) in them,¹⁰⁴ and at this time it was in Him because of the manifestation of His unlimited mysteries, much like His manifestation to Yaśodā.

Or *māyā* means *dayā* (compassion). The gist is: At this time, the affection of the Lord, who was the forms of those various boys, for them took place in a special way, which did not involve compassion.

There is another interpretation, by a coalescence of the vowel: *amāyayā vinā* signifies “without the nonexistence of deceit.” Deceit toward the previous sons did not exist in them, and at this time He, the crestjewel of Rasikas, had that, as if for the sake of their happiness, on account of His nature of being a wonderful cheat.

Jīva Gosvāmī—Having pointed out the superiority of His *amśas* over the previous calves and boys, in the second sentence Śuka hints at the superiority of Yaśodā, the mother of His original form, over the other mothers, even though they are being praised for their good fortune.

Puro-vat applies to both sentences. In the first one, the sense is *pūrva-bālakeṣu iva* (like their motherly mood toward the previous boys), and in the next: *śrī-yaśodāyām iva* (like Hari’s mood of being a boy toward Śrī Yaśodā).

103 Jīva Gosvāmī skips this interpretation of *māyā* as *mamatā*, which is a common meaning in Bengali culture.

104 They could have spent more time loving their kids—although Sanātana Gosvāmī denies this ahead—and they wanted to steal some of His time with Yaśodā.

“A motherly mood (*mātr̥tā* = *mātr̥-bhāvaḥ*) toward Him, Śrī Kṛṣṇa, who was the forms of boys and calves, was (*āsīt*) like it was toward the previous boys, but without an increase of affection.” This means the excellence of the mothers’ love for Him was greater than their love for their own sons.

“Hari had the same mood of a young offspring (*tokatā* = *bāla-bhāvaḥ eva āsīt*)—this means there was no other mood—toward these ones too (*āsu api*), like His mood of being a boy toward Śrī Yaśodā, but without *māyā*.” The sense is: To her, there was a true statement: “I am Śrī Kṛṣṇa,” and the manifestation of Kṛṣṇa’s original form, which is directly suitable for that. To them, however, there was a duplicitous statement: “I am Śrīdāmā,” “I am Sudāmā,” and the manifestation of a form appropriate for that. Furthermore, it will be said: *vatsa-pāla-miṣeṇa saḥ*, “He, with the pretext of being a calf herder” (10.13.27). *Viśva-prakāśa* reads: *māyā dambhe kṛpāyām ca*, “*Māyā* means cheating, and mercy.” However, the meaning of *māyā* as *moha* (bewilderment) is so figuratively. By the word *api*, in *āsv api*, Śrī Yaśodā is obtained, otherwise Śuka would have said: *harer api*.

Viśvanātha Cakravartī—“The cows’ and the cowherd ladies’ complete motherly mood, consisting of pampering and so on (*mātr̥tā sarvā* = *upalālanādi-mayaḥ sarvaḥ eva mātr̥-bhāvaḥ*), toward Kṛṣṇa was just like it was before (*puro-vat* = *pūrva-vad eva āsīt*), but without an increase of affection.” This means: Previously, the mothers had more love for Kṛṣṇa, Yaśodā’s son, than for their own sons, such as Śrīdāmā and Sudāmā, but when He became their own sons, their deep affection for Yaśodā’s son and for their own son became similar.

“Even Hari’s (*hareḥ api*) mood of a young offspring (*tokatā* = *bāla-bhāvaḥ*) toward the cows and the cowherd ladies (*āsu* = *gogopiṣu*) was as before, but without *māyā*.” This means: At first, the condition of Kṛṣṇa’s being their son was due to being similar to a son only as a figurative superimposition (*māyayā* = *upacāreṇa eva*). Beginning from the day of Brahmā’s confusion, however, only Kṛṣṇa, the forms of Śrīdāmā, Sudāmā, etc., became their son. Thus Kṛṣṇa had a filial mood that was according to the real meaning.

Someone might argue: “Since it was said: *yāvac-chīla-*

guṇābhīdhākṛti-vayo yāvad-vihārādikam, “whatever nature, qualities, names, shapes, age, amusements and so on there were” (10.13.19), their mothers ought to have exactly as much affection for Śrī Kṛṣṇa, who has become a son, as they had for Śrīdāmā and the others.” Because He has no sway over *prema*, Kṛṣṇa, as well as His *svāmśas*, such as Brahmā, who are considered to be inferior inasmuch as He is *mahā-maheśvara*, is subordinate to *prema*; *prema* is not subordinate to Him. Therefore, *prema* is able to make one become less important. For this reason, here Śrīdhara Svāmī says: *etāvat tu vaiṣamyam kṛṣṇenāpi durnivāram*, “An inequality to that extent was hard to suppress, even by Kṛṣṇa.” Moreover, that *prema*, the form of *vātsalya*, etc., is resplendent among their mothers and so on. Kṛṣṇa, who is not taking interest in His own *aīśvarya* in proximity to His own mother and to others, is only submissive and always stays that way, like the controller of a district in the presence of an emperor (*cakravartī*) of great kings.

Nor should it be said “His dependence on others in this manner is faulty. He is *mahā-maheśvara*.” On the contrary it is an ornament: Just as a *jīva*’s dependence on Māyā culminates in sorrow, so God’s dependence on *prema*, though He is made of *ānanda-rasa*, culminates in an unequalled bliss that keeps increasing at every moment. This truth is realized by high-minded persons.

Baladeva Vidyābhūṣaṇa—“Hari’s boyish mood toward the cowherd ladies too (*āsv api = gopīṣu api*) was as before, but without the same notion (*māyayā = buddhyā*).” *Medinī-kośa* states: *māyā syāc chāmbarī-buddhyoḥ*, “*Māyā* means *sāmbarī* (sorcery, magic) and *buddhi* (understanding, notion).” The gist is: Previously, His mood was according to the notion (*buddhi*): “I am also the son of these ones,” but He was not really their son. Now, however, given that only Yaśodā’s son was the forms of Śrīdāmā and of the others, it was in that way directly.

Vallabhācārya—“Hari’s being little (*hareṣṭokatā = hareḥ stokatā*) toward the cows and the cowherd ladies too (*āsu api = go-gopīṣu api*) was like before, having cast away Māyā (*māyayā vinā = māyām parityajya*).” This means in those forms too He was as before, in accordance with the *svarūpa*.

ANNOTATION

Still, *stokatā* (being small) means the same as *tokatā* (being an offspring). The grammatical rule is: *sātvata-paratve lopyaś ca*, “The *visarga* can be deleted when a sibilant (*ś, ṣ, s*) is followed by a hard consonant that is not a sibilant (*ka, kha, ca, cha, ṭa, ṭha, ta, tha, pa, pha*)” (HNV *Bṛhat* 139) (*khar-pare śari vā lopo vaktavyaḥ*, *Vārttika* 8.3.36). Thus *harestokatā* means *hare stokatā*, i.e. *hareḥ stokatā*.

10.13.26

vrajaukasām sva-tokeṣu sneha-vallī ābdam anv-aham |
śanair niḥsīma vavṛdhe yathā kṛṣṇe tv apūrva-vat ||

vraja-okasām—of they whose abode is Vraja; *sva-tokeṣu*—for their own offsprings; *sneha-vallī*—the creeper of affection; *ā-abdam*—extending up to one year; *anu-aham*—daily; *śanair*—gradually; *niḥsīma*—limitlessly; *vavṛdhe*—grew; *yathā*—just as (or so that); *kṛṣṇe*—for Kṛṣṇa; *tu*—but; *apūrva-vat*—as if it were unprecedented.

Śrīdhara Svāmī / Gaṅgā Sahāya—

yathā vrajaukasām kṛṣṇe (yaśodā-nandane sva-putrebhyaḥ api snehādhikyam pūrvam āsīt, idānīm) sva-tokeṣu (api) apūrva-vat niḥsīma (yathā bhavati tathā) sneha-vallī anv-aham śanair ābdam (tathā eva) vavṛdhe.

The Vrajavāsīs’ creeper of love for their offsprings unlimitedly expanded, gradually, like the creeper of their love for Kṛṣṇa Himself was growing as if it were unprecedented. It was so every day for one year.

Alternatively: **Daily for one year, the creeper of the love of the inhabitants of Vraja for their offsprings expanded gradually, so that in Kṛṣṇa the creeper of love grew unlimitedly as if it were unprecedented.**

Śrīdhara Svāmī—He illustrates the increase of affection. “Just as previously (*pūrvam* is added) the inhabitants of Vraja had more love for Kṛṣṇa, Yaśodā’s son, than for their own sons, at this time

it increased (*vavṛdhe* = *avardhata*) in the same way toward their offsprings too (*sva-tokeṣu* = *sva-tokeṣu api tathā eva*).” *Ābdam* signifies: *ā-abdam*, in other words: *yāvat-samvatsaram* (up to a year). *Niḥsīma* (unlimitedly) is an adverb.

Sanātana Gosvāmī—Therefore he says: All the mothers’ and fathers’ profuse affection for Him in the form of their boys swelled. During one year (*ābdam* = *ekābdam*), it constantly increased on every occasion.

“The affection is a creeper” (*sneha-vallī* = *snehaḥ eva vallī*) (*vallī* = *latā*) because of the gradual increase, and so on. That the idea “He is the Lord” never occurred to those men and ladies is strengthened also by mentioning the superiority of the mutual increase of affection that was always of that sort, on account of the word *sva* (own).

Śanaiḥ (gradually) is said with regard to the sequence of pampering with affection. The suffix *vat[i]* in *apūrva-vat* (as if unprecedented) has the sense of *anadhika* (unexcelled) because of the style of the common saying. The sense is: *nitya-nūtanatayā* (by being ever fresh). Or it means *anupamā* (incomparable). Or *apūrva-vat* means *āścārya-vat* (with astonishment): The suffix *vat[i]* is used because in truth there is astonishment, since that increase is inherent in Śrī Kṛṣṇa.

Niḥsīma is an adverb of *vavṛdhe* (it increased unlimitedly). Thus there is the quality of being *aparicchinna* (nondelimited). A constant increase is also indicated with *anv-aham* (every day). In this way the supereminence of *premānanda* over *brahmānanda* is implied by the increase, since even that which is *aparicchinna* is ever fresh. This is the philosophical conclusion of the Vaiṣṇavas that has already been expounded on in the *uttara-khaṇḍa* of *Śrī Bhāgavatāmṛta*.

Jīva Gosvāmī—Similarly, Śuka says there was something different about Yaśodā-nandana too. *Sneha-vallī* is construed as: *snehaḥ eva vallī* (love is a creeper), because of gradually increasing, and so on. *Śanair* is said with regard to the sequence of pampering with affection.

Kṛṣṇe is said because they are His *aṁśas*. The words *vrajaukasām kṛṣṇe* are syntactically connected in both places: *yathā kṛṣṇe tathā*

teṣu vavṛddhe kṛṣṇe tu apūrva-vat pūrvam yathā nāsīt tathā ity arthaḥ, “Their creeper of love for those sons expanded like their creeper of love for Him did, yet their creeper of love for Him was as if unprecedented,” meaning it happened in ways that had not occurred before.

Alternatively, *yathā* means *yathāvat* (suitably): *yathā yathāvat teṣu kṛṣṇasya tat-tad-amṣeṣu bālādi-śikya-paryanteṣu tat-tad-yogyaṁ vavṛdhe kṛṣṇe tv apūrva-vat āścarya-yuktaṁ vavṛdhe*, “The Vrajavāsīs’ creeper of love for those ones, starting from the boys up to the lunch bags, all of which were Kṛṣṇa’s various *amśas*, suitably increased, in a way appropriate for those various ones, but their creeper of love for Kṛṣṇa Himself grew in astonishing fashion (*apūrva-vat* = *āścarya-yuktaṁ*).”

In verse 19, with *yāvac-chīla-guṇābhidhākṛti-vayaḥ* and so on it was said that Kṛṣṇa assumed the forms of Śrīdāmā and other boys with their exact temperament and so on. Those new forms were Kṛṣṇa but were not exactly He in person, hence the Vrajavāsīs had more love for Kṛṣṇa Himself, because the fact that His *svarūpa* is superior to the others’ had not changed. This explains why the Vrajavāsīs still had more love for Him. That He assumed the same temperament and other qualities of those boys is not an additional reason, but in that way their increase of love for Kṛṣṇa Himself could not be impeded.

Viśvanātha Cakravartī—Although it was said that the Vrajavāsīs’ increase of *sneha* was similar, since both Kṛṣṇas, Yaśodā-nandana and He who had become a son, were one form by the *svarūpa*, in order to make that clear again he talks about the increase of *sneha*, the reason for which is the supereminence of qualities only in Yaśodā-nandana Kṛṣṇa.

The sense is: “For one year (*ābdam* = *varṣam* *vyāpya*), their creeper of love increased every day like a creeper grows every day. Just as previously that creeper was increasing more for Yaśodā-nandana Kṛṣṇa than for their own sons, now it increased toward their young offsprings too.” (This is the same as Śrīdhara Svāmī’s explanation.) This means the increase of affection was equal in both cases, because their offsprings were Kṛṣṇa. Although there is a similarity of the increase of affection due to a repetition of *kṛṣṇe*

by the force of the word *tu* (in the above explanation, *tu* is taken to mean *ca*), still, their love for Yaśodā-nandana Kṛṣṇa specifically (*tu*) was as if unprecedented, that is, it seemed ever fresh (*apūrva-vat* = *nitya-navāyamānā eva*), because He has qualities, such as excellent beauty and cleverness, and all potencies, and because He is the *amśī*. The drift is: because the *svarūpas* of the Kṛṣṇa that had become the sons of those ladies had beauty suitable for Śrīdāmā and others and because they were *amśas*.

There is another explanation. Here it should be explained without a repetition of *kṛṣṇe tu*: “Their creeper of love for their sons grew suitably (*yathā* = *yathāvad eva*), but their creeper of love for Kṛṣṇa (*kṛṣṇe tu*) increased as if were unprecedented.”

Baladeva Vidyābhūṣaṇa—*Śanair* (gradually) means: *upalālanādi-krameṇa* (by the sequence of each occasion for pampering etc.). There is a repetition of *kṛṣṇe* because of the word *tu*: “The creeper of love only for Kṛṣṇa grew as though it were ever fresh (*apūrva-vat* = *nitya-navāyamānā eva*),” since He is the *amśī* and since His form and qualities are not concealed.

Vallabhācārya—Having mentioned the superiority of affection right from the beginning in this way, he talks about its growth. “The creeper of *sneha* for their respective boys (*sva-tokeṣu* = *sva-sva-bālakeṣu*) grew daily. It increased unlimitedly (*niḥśīma*), so that (*yathā*) their love for Kṛṣṇa specifically (*kṛṣṇe tu*) was like before (*pūrva-vat* is added), but in Kṛṣṇa (*kṛṣṇe tu* is added) that creeper was as if unprecedented (*apūrva-vat*).” The word *kṛṣṇe* is repeated.

10.13.27

itham ātmātmanātmānam vatsa-pāla-miṣeṇa saḥ |
pālayan vatsa-po varṣam cikriḍe vana-goṣṭhayoḥ ||

itham—in this way; *ātmā*—the Soul; *ātmanā*—by Himself; *ātmānam*—Himself; *vatsa-pāla-miṣeṇa*—with the disguise of calves and of calf herders; *saḥ*—He; *pālayan*—while protecting (while herding); *vatsa-paḥ*—a protector of calves; *varṣam*—for one year; *cikriḍe*—played; *vana-goṣṭhayoḥ*—in the forest and in the pastures.

Śrīdhara Svāmī / Viśvanātha Cakravartī—

itthaṁ saḥ ātmā (śrī-kṛṣṇaḥ) vatsa-paḥ (bhūtvā tatrāpi) vatsa-pāla-miṣeṇa ātmānam ātmanā pālayan varṣaṁ vana-goṣṭhayoḥ cikriḍe.

Vīra-Rāghava—

saḥ ātmā vatsa-paḥ itthaṁ vatsa-pāla-miṣeṇa ātmanā (eva) ātmānam pālayan vana-goṣṭhayoḥ varṣaṁ cikriḍe.

For one year, He, the Soul, a calf herder, played in the forest and in the pastures while herding Himself by the agency of Himself, under the aforementioned masquerade as many calves and calf herders.

Śrīdhara Svāmī—“In this way (*itthaṁ = evam*), Śrī Kṛṣṇa (*ātmā = śrī-kṛṣṇaḥ*) played (*cikriḍe = kṛḍitavān*) while protecting Himself by the agency of Himself, having become a herder of calves (*vatsa-paḥ = vatsa-paḥ bhūtvā*)—and in addition—under the guise of calves and calf herders (*vatsa-pāla-miṣeṇa = vatsānām pālānām ca miṣeṇa*).”

Viśvanātha Cakravartī—(The commentary is the same.)

Sanātana Gosvāmī—“He (*saḥ*), the one who was assuming the forms of calves and of calf herders, played in Śrī Vṛndāvana and in the pastures (*vana-goṣṭhayoḥ = śrī-vṛndāvane vraje ca*).” The drift is: Nothing changed. The rest was explained by Śrīdhara Svāmī. Alternatively: “He, Kṛṣṇa, who was by Himself, i.e. alone (*ātmā = svayam eva = ekākī*), played (*cikriḍe*).” The sense is in truth there was no one but Him.

Jīva Gosvāmī—“He, who was assuming the forms of calves and of calf herders, played in the forest and in the pastures (*vana-goṣṭhayoḥ*).” The drift is: Nothing had changed anywhere there by any means. The rest was explained by Śrīdhara Svāmī. Alternatively: “He, Śrī Kṛṣṇa, the one without a second (*ātmā = advitīyaḥ eva*), played (*cikriḍe*).”

Baladeva Vidyābhūṣaṇa—“He, a calf herder, the all-pervading one (*ātmā = vibhuḥ*), played while herding Himself, under the guise of

calves and of herders (*vatsa-pāla-miṣeṇa* = *vatsānām pālānām ca miṣeṇa*).” Thus He was not changed by any means.

Vīra-Rāghava—“While herding Himself only by the agency of Himself (*ātmanā* = *ātmanā eva*), under the guise of calves and calf herders (*miṣeṇa* = *vyājena*), He sported (*cikriḍe* = *vihr̥tavān*) for one year (*varṣam* = *saṁvatsaram*) in the forest and in the pastures.”

Vallabhācārya—Having mentioned that the Lord’s deeds are ever fresh, in this verse he concludes. *Miṣeṇa* (under the guise of) signifies *vyāja-mātreṇa* (as a show).

Śukadeva Ācārya—“He , the *ātmā*—who is the only one to be known in all the Vedas and is renowned in the Śruti, for example: *eṣa ta ātmāntaryāmī*, “He who abides in the eye, who is inside the eye, whom the eye does not know, and whose body is the eye, is your inner controller” (*Bṛhad-āranyaka Upaniṣad* 3.7.18), and: *ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ*, “The Soul, my dear, should be looked into, should be heard about, should be thought of, and should be desired to be meditated upon” (*Bṛhad-āranyaka Upaniṣad* 4.5.6)—played (*cikriḍe* = *kriḍitavān*) in the forest and in the pastures, having become a herder of calves (*vatsa-paḥ* = *vatsa-paḥ bhūtvā*)—and in addition—while protecting Himself who was existing under the guise of calves, by the agency of Himself who was existing under the guise of calf herders (*vatsa-pāla-miṣeṇa ātmānam ātmanā* = *ātmānam vatsa-miṣeṇa santam*, *ātmanā vatsapa-miṣeṇa satā*), as mentioned above (*ittham* = *ukta-prakāreṇa*).”

Gaṅgā Sahāya—*Ātmā* denotes *sarvātmā* (the Soul of all). *Varṣam* means *saṁvatsara-paryantam* (up to one year). The *ātmanepada* in *cikriḍe* (He played) is in the sense of *karma-vyatihāra* (reciprocity of an action).¹⁰⁵

105 The *sūtra* is: *kartari karma-vyatihāre*, “In the active voice, [the *ātmanepada* can be used after a *parasmaipada* verbal root] when the sense is *karma-vyatihāra* (reciprocity of an action)” (*Aṣṭādhyāyī* 1.3.14). For more details, consult Annotation 10.8.27.

ANNOTATION

The present participle *pālayan* can be taken in a causative sense, because it can be made either from the verbal root *pā* (2P), in a causative sense, by the rule: *pāteḥ pāl nau*, “*Pāl* is the replacement of *pā* when [*n*]i follows” (HNV 573) or from the verbal root *pāl* (10P). Thus, the clause *ātmā ātmanā ātmānaṁ pālayan*, if taken in the causative sense, can be explained along the lines of Śrīdhara Svāmī and Viśvanātha Cakravartī’s explanation of *prayojaka-kartā*, *prayojya-kartā*, and *karma*, in reference to *prativārya*, etc. (10.13.20). This could be the purport of *ittham*.

10.13.28

ekadā cārayan vatsān sa-rāmaḥ vanam āviśat |
pañca-śāsu triyāmāsu hāyanāpūraṇiṣv ajaḥ ||

ekadā—on one occasion; *cārayan vatsān*—while grazing the calves (or to graze the calves); *sa-rāmaḥ*—who was accompanied by Rāma; *vanam āviśat*—entered the forest; *pañca-śāsu tri-yāmāsu*—when five or six nights (“which has three *yāmas*”); *hāyana-apūraṇiṣu*—which were not filling the year; *ajaḥ*—Kṛṣṇa (“the birthless one”).

ekadā triyāmāsu pañca-śāsu hāyanāpūraṇiṣu (satīṣu) ajaḥ sa-rāmaḥ vatsān cārayan vanam āviśat.

Five or six nights before the completion of one year, the birthless one, accompanied by Rāma, entered the forest one day to graze the calves.

Śrīdhara Svāmī—Śuka speaks this verse to illustrate the following: For all this time, Rāma too was bewildered, but at the end of one year, somehow he understood (verse 37).

The literal meaning is: “when either five or six (*pañca-śāsu* = *pañcasu vā śaṣu vā*)¹⁰⁶ nights (*triyāmāsu* = *rātriṣu*) were remaining

106 The explanation of how *śaṣu* becomes *śāsu* is this: *pañca-śāsu* is a *bahuvrihi* compound. The substantive is *triyāmāsu*, which is feminine. At first, *śaṭ* becomes *śa*, by the rule: *bahuvrihau saṁkhyeye ḍaj abahugaṇāt*, “When there is a *bahuvrihi* that is to be calculated, the suffix [*ḍ*]

as fillers of a year (*hāyanāpūraṇīṣu* = *hāyanasya pūrakatayā avasiṣṭāsu*).”

Viśvanātha Cakravartī—On the same occasion of Brahmā’s bewilderment, he talks about a topic in order to make Baladeva’s bewilderment obvious. The literal meaning is... (The rest is the same.).

Sanātana Gosvāmī—He is called ‘Rāma’ because he delights (*ramayati*) Śrī Kṛṣṇa and others. Although entering the forest almost always occurred with him for that reason, nonetheless: *ekadā sa-rāmaḥ* (one day, accompanied by Rāma), hence assuming those various forms at that time was with regard to making the truth known to Him, due to a special *sneha*.

Vanam āviśat signifies: “He penetrated (*āviśat* = *praviveśa*) a dense forest near Śrī Govardhana,” since His own might in the forest is suitable for that with him right there, due to a spontaneous manifestation in a special way.

He is not born (*na jāyate*) from a material womb, rather He appears by Himself, thus He is Aja.

Jīva Gosvāmī—*Pañca-śāsu* is a statement of uncertainty, due to the bewilderment of *prema*. ‘Rāma’ is because he delights (*ramayati*) Śrī Kṛṣṇa and others: Although entering the forest almost always occurred with Him for that reason, nonetheless: *ekadā sa-rāmaḥ*. This mention is to signify a special incident. And that incident makes the truth about His pastimes known to him, due to a special *sneha*, otherwise, because of the additional year of age of those boys and calves at the end of one year, on the occasion of Brahmā’s arrival, there would be the nonaccomplishment of his experience of curiosity about that. Consequently, the very reason for not making it known before will be said. *Ajaḥ* means He who, without a birth, became the son of those various ones. The drift is: This is about to become obvious.

a[c] is applied, but not after *bahu* or *gaṇa*” (*Aṣṭādhyāyī* 5.4.73; *Siddhānta-kaumudī* 851; *saṅkhyeyād ac na tu bahoh*, HNV *Brhat* 2191). Then *śa* is made feminine: *śā* (*kṛṣṇād āp*, HNV 1081); *śāsu* is the locative plural in the feminine.

Vallabhācārya—*Ajaḥ* is said for the purpose of indirectly informing that He has not taken birth (*ajaḥ* = *na jātaḥ*) as the forms of calves and of herders from their mothers, rather He Himself abides in that way.

10.13.29

tato vidūrāc carato gāvo vatsān upa-vrajam |
govardhanādri-śirasi carantyo dadṛśus tṛṇam ||

tataḥ—afterward (or from there); *vidūrāt*—especially far away; *carataḥ*—while grazing; *gāvaḥ*—the cows; *vatsān*—the calves; *upa-vrajam*—near the pastures; *govardhana-adri-śirasi*—at the top of Govardhana Hill; *carantyaḥ*—while grazing; *dadṛśuḥ*—saw; *tṛṇam*—grass.

Vīra-Rāghava—

tataḥ govardhanādri-śirasi vidūrāt tṛṇam carantyaḥ gāvaḥ upa-vrajam carataḥ vatsān dadṛśuḥ.

Afterward, while grazing far away, at the top of Govardhana Hill, the cows saw the calves grazing near the pastures.

Śrīdhara Svāmī—The prose order is: *tato dūrata eva govardhana-śikhare carantyo gāvo vraja-samīpe carato vatsān dadṛśuḥ*, “While grazing, already far from there (*tataḥ vidūrāt* = *tataḥ dūrataḥ eva*), at the top of Govardhana (*govardhanādri-śirasi* = *govardhana-śikhare*), the cows saw the calves grazing near the pastures (*upa-vrajam* = *vraja-samīpe*).”

Sanātana Gosvāmī—*Upa-vrajam* denotes “near the *kuṇḍa* of Śrī Rādhā Devī,” because of the pervasion of Vraja. *Tataḥ* means *tadā* (at that time). Or the sense is: “very far (*vidūrāt* = *atidūre*) from those calves (*tataḥ* = *tebhyaḥ vatsebhyaḥ*).”

Alternatively: *govardhanādreh vidūrād upa-vrajam carataḥ vatsān tṛṇam carantyaḥ api dadṛśuḥ*, “Even while grazing grass, they saw the calves grazing near pastures far from Govardhana Hill (*tataḥ* = *govardhanādreh*).” More affection is made to be perceived thus.

Jīva Gosvāmī—*Tataḥ* means *tad-anantaram* (after that). *Upa-vrajam* denotes “in a region very near the *kuṇḍa* related to the thrashing of Ariṣṭa, which is located at the tip of the north-east of Govardhana.” In other words: *tad-antike* (near there), because of the pervasion of Vraja, because of being made of four *krośas* by the straight path from the region known as Saṭṭikara (or Saṭṭikarā), and because it is going to be said: *atha tarhy āgato goṣṭham ariṣṭo vṛṣabhāsuraḥ*, “At that time, Ariṣṭa, the bull demon, arrived to the pastures” (10.36.1).

Tṛṇam (grass) is said with the desire to express the excellence of it. The sense is: “when there was an engrossment in that.” This should be understood: Now, Śrī Kṛṣṇa’s grazing older calves is due to having suitability on account of some increase of age.

Viśvanātha Cakravartī—“While grazing at the summit of Govardhana (*govardhanādri-śirasi* = *govardhana-śṛṅge*), the cows saw the calves grazing near the pastures (*upa-vrajam* = *vrajasya nikāṭe*) not far from there (*tato vidūrāt* = *tato* ‘*vidūrāt*’ = *tasmād avidūrāt*).”

Baladeva Vidyābhūṣaṇa—*Govardhanādri-śirasi* means *govardhanasya adreḥ śikhare* (at the top of Govardhana, which is a hill).¹⁰⁷

Vallabhācārya—The calves were grazing especially far away (*vidūrāt* = *viśeṣeṇa dūrāt*) (*dūrāt* = *dūre*).

10.13.30

dṛṣṭvātha tat-sneha-vaśo ’smṛtātmā
sa go-vrajo ’tyātmapa-durga-mārgaḥ |
dvi-pāt kakud-grīva udāsya-puccho
’gād dhuṅkṛtair āsru-payā javena ||
upajāti (11)

dṛṣṭvā—after seeing; *atha*—afterward (or entirely); *tat-sneha-vaśaḥ*—under the control of their affection; *asmṛta-ātmā*—by which

107 Or *govardhanādri* is a compound in which the middle word was deleted and means “the mountain named Govardhana.” Jīva Gosvāmī explains: *madhya-pada-lopaś ca*—*govardhana-nāmā giriḥ govardhana-giriḥ* (HNV 931 *vṛttī*).

the body was forgotten; *saḥ go-vrajaḥ*—that multitude of cows; *aty-ātma-pa-durga-mārgaḥ*—whose path is hard to go on and by whom the own keepers are overlooked; *dvi-pāt*—biped; *kakud-grīvaḥ*—whose necks are on the hump; *udāśya-pucchaḥ*—whose faces and tails are raised; *agāt*—went (aorist form of the verbal root *i[n]* *gatau*); *huṅkṛtaiḥ*—with moos; *āśru-payāḥ*—whose milk is fully flowing; *javena*—quickly.

dr̥ṣṭvā (ca) saḥ go-vrajaḥ atha-tat-sneha-vaśaḥ asmṛtātmā atyātmapa-durga-mārgaḥ (dhāvan) dvi-pāt (iva pratiyamānaḥ) kakud-grīvaḥ udāśya-pucchaḥ āśru-payāḥ (ca san) huṅkṛtaiḥ (saha) javena agāt.

After seeing them, that multitude of cows hastily went, with moos. Entirely under the control of the calves' affection, the cows forgot their own bodies and neglected their own keepers. The cows' path was rough. They looked like bipeds, their necks were on their humps, their faces and tails were raised, and their milk was fully flowing.

Śrīdhara Svāmī—At that very moment, “the entire set of cows (*go-vrajaḥ* = *gavāṁ kalāpaḥ*), attracted by the affection of those calves (*tat-sneha-vaśaḥ* = *teṣāṁ vatsānāṁ snehena ākṛṣṭaḥ*) and therefore: *asmṛtātmā*, “by whom the body is not remembered (*asmṛtātmā* = *na smṛtaḥ ātmā yena saḥ*), quickly went...” near the pastures. How was the entire set of cows?

☆ *atyātmapa-durga-mārgaḥ* means: *atīkrāntaḥ ātma-pān gopālān yaḥ saḥ atyātmapaḥ, tathā durgaḥ durgamaḥ mārgaḥ yasya saḥ, saḥ ca saḥ ca*, “The multitude is *atyātmapa* (it has gone beyond their keepers, the cowherds) and it is *durga-mārga* (its path is difficult to go on).

☆ *dvi-pāt* portends: While running like that with two legs joined, the multitude looked like bipeds (*dvi-pāt* = *dvi-pād iva pratiyamānaḥ*).¹⁰⁸

☆ *kakud-grīvaḥ* means: *kakudy ākuñcitāḥ grīvāḥ yasya saḥ*, “whose necks are bent unto the hump.”

108 *Dvi-pāt* is singular: one biped. Since a multitude cannot be a biped, the incongruity is explained by considering that the singularity of *dvi-pāt* is used in the sense of *jāti* (category).

☆ *udāśya-pucchaḥ* means: *unnamitāny āśyāni pucchāni ca yena saḥ*, “by whom the faces and the tails are elevated.”

☆ *āsru-payāḥ* means: *sarvataḥ sravanti payāṁsi yasya saḥ*, “whose milk is flowing everywhere (*ā* = *sarvataḥ*).” In the reading *āsnu-payāḥ* instead of *āsru-payāḥ*, the meaning is the same. The term *govrajaḥ* also signifies that the bulls and others went.

Sanātana Gosvāmī—*Ca* means *tu* (but) (in the reading *dr̥ṣṭvā* *ca* instead of *dr̥ṣṭvātha*), for the sake of a specialty, as compared to the past. And that specialty is because of the nature of fully beholding dear ones suddenly and unexpectedly. Or its purpose is to enlighten the elder brother on that day about His pastime. Even in the reading *atha*, the meaning is the same.

With the adjectives beginning from *asmṛtātmā*, Śuka illustrates the same special *sneha*. “The multitude of cows went beyond their keepers and the rough path” (*atyātmapa-durga-mārgaḥ* = *ātma-pān durga-mārgaṁ ca atikrāntaḥ*).

Jīva Gosvāmī—(The commentary is the same. In addition:) In both readings, the other being *astu*, there is the suffix *[k/vi/p]* at the end. The absence of the affix *t[uk]* is poetic license.¹⁰⁹

Viśvanātha Cakravartī—“Forgetting about themselves (*asmṛtātmā* = *ātmānam api viśmṛtya*), the multitude of cows (*saḥ go-vrajaḥ* = *saḥ go-samūhaḥ*) went.” *Atyātmapa-durga-mārgaḥ* means: *atikrāntāḥ ātma-pāḥ gopāḥ durga-mārgāḥ ca yena saḥ*, “that multitude, by which their own keepers, the cowherds, and the paths that are difficult to go on were overcome.” While running with two legs mutually joined, the multitude looked like bipeds (*dvi-pāt* = *dvi-pād iva pratiyamānaḥ*).

109 *Astu* in Jīva Gosvāmī’s commentary is a typographical mistake. The two readings are *āsru* and *āsnu*, as indicated in Śrīdhara Svāmī’s commentary. These are participial nouns made from the verbal roots are *ṣṇu* and *sru*. At first, the suffix *[k/vi/p]* is added in the active voice after a verbal root. Then *[k/vi/p]* is deleted by the rule: *kevalasya pratyaya-ver haraḥ* (HNV 612). However, since each verbal root ends in a short vowel, the affix *t[uk]* should have been applied, by the rule: *vāmanāt tuk pṛthau* (HNV 777). The irregularity is in conformity with the meter.

✧ *kakud-grīvaḥ* signifies: *kakudi grīvāḥ yasya saḥ*, “whose necks are on the hump,” on account of facing upward.

✧ *udāśya-pucchaḥ* means: *udgatāni āśyāni pūcchāni ca yasya saḥ*, “whose tails and faces are raised.”

✧ *āsru-payāḥ* means: *ā samyag eva sravanti kṣaranti āsrūṇi payāṃsi ca yasya saḥ*, “whose tears and milk are fully flowing (*ā* = *samyak*).”¹¹⁰

Baladeva Vidyābhūṣaṇa—The syntactical connection is: *saḥ go-vrajaḥ vatsān dr̥ṣṭvā agāt*, “Upon seeing the calves, that group of cows went to the calves (*agāt* = *tān agamat*).”

Bhaktisiddhānta Sarasvatī—*Dr̥ṣṭvātha* means *atha dr̥ṣṭvā* (after seeing the entirety), that is to say: *vatsān ālokyā* (after beholding the calves). *Huṅkṛtaiḥ* signifies: *huṅ-kārāiḥ upalakṣitaḥ*, “[the multitude,] characterized by mooing sounds.”

Vallabhācārya—*Go-vrajaḥ* signifies *sarvāḥ eva gāvaḥ* (all the cows).

✧ *asmṛtātmā* means: *asmṛtaḥ ātmā dehaḥ yena saḥ*, “by whom the body is forgotten.”

✧ *dvi-pāt* means: *dvi-pāt jātaḥ*, “[the multitude] became bipeds.” They were running while jumping with a pair of feet joined.

✧ *udāśya-pucchaḥ* means: *ūrdhvam āsye puccham yasya saḥ*, “whose tails are upright, on the heads.”

✧ *huṅkṛtaiḥ* means *huṅkṛtaiḥ saha* (with moos).

10.13.31

sametya gāvo 'dho vatsān vatsavatyo 'py apāyayan |
gilantya iva cāṅgāni lihantyaḥ svaudhasaṁ payaḥ ||

sametya—after assembling (or after arriving); *gāvaḥ*—the cows; *adhah*—below; *vatsān*—the calves; *vatsa-vatyah*—who had calves;

110 Here Viśvanātha Cakravartī takes *payas* in its two meanings of ‘water’ and ‘milk’. Thus, Baladeva Vidyābhūṣaṇa’s paraphrase of the above derivation of *āsru-payāḥ* is: *ā samyak sravanti payāṃsi netra-jalāni dugdhāni ca yasya saḥ* (*Vaiṣṇavānandīnī*).

Incidentally, *asru* and *āśru* are synonymous, according to *Amara-koṣa* (2.6.94): *asru netrāmbu rodanaṁ cāśram āśru ca*, “*Asru*, *netrāmbu*, *rodanam*, *asram*, and *āśru* are synonymous [and mean ‘tear’].”

api—although; *apāyayan*—caused to drink; *gilantyaḥ iva*—as if swallowing; *ca*—and (or a word used to fill the meter); *aṅgāni*—the limbs; *lihantyaḥ*—while licking; *sva-audhasam*—existing in their udders; *payah*—milk.

(govardhanasya) *adhaḥ sametya gāvaḥ vatsavatyaḥ api vatsān (teṣām) aṅgāni gilantyaḥ iva lihantyaḥ svaudhasam (sravat) payah apāyayan.*

Arriving at the bottom, the cows, though they had younger calves, made those calves drink milk, which was flowing from their udders, while licking their limbs as if they were swallowing them.

Śrīdhara Svāmī—Śuka talks about the behavior of the cows, because of a particularity at that time. *Adhaḥ* connotes: *govardhanasya adhaḥ* (below Govardhana). *Vatsavatyo 'pi* means: *punaḥ prasūtāḥ api*, “though the cows had given birth again after those.”

Sanātana Gosvāmī—In *svaudhasam*, *audhasam* means: *udhobhyaḥ sravat*, “flowing from the udder.” The separation is either *sva-audhasam*, where *sva* means *svakīyam* (own), that is, “extraordinary by being very sweet, etc.,” or *sv-audhasam*, where *su* denotes *suśobhanam* (very resplendent).

Jīva Gosvāmī—(The commentary is the same.)

Viśvanātha Cakravartī—“Having assembled at the bottom of Govardhana (*adhaḥ* = *govardhanasya adhaḥ*), the cows, though they had calves that were two-days old, three-days old, etc. (*vatsavatyo 'pi* = *dvy-āhika-try-āhikādi-vatsavatyo 'pi*), made the calves drink milk that was flowing by itself from the udder (*audhasam* = *ūdhubhyaḥ svayam eva sravat*).” Regarding *gilantya iva* (as if swallowing): The excellence of the cows’ licking is suggestive of the excellence of their affection.

Vallabhācārya—*Svaudhasam payah* means: *svasya audhasi sthitam payah*, “milk located in their udders.”

10.13.32

*gopās tad-rodhanāyāsa-maughya-lajjoru-manyunā |
durgādhva-kṛcchrato 'bhyetya go-vatsair dadṛśuḥ sutān ||*

gopāḥ—the cowherd men; *tad-rodhana-āyāsa*—of the exertion to stop them; *maughya*—on account of the fruitlessness; *lajjā*—due to the embarrassment; *uru-manyunā*—[endowed] with great anger; *durga*—rough (hard to travel); *adhva*—because of path; *kṛcchrataḥ*—with great difficulty; *abhyetya*—after arriving; *go-vatsaiḥ*—with the offsprings of cows; *dadṛśuḥ*—saw; *sutān*—the sons.

*gopāḥ tad-rodhanāyāsa-maughya-lajjoru-manyunā (yuktāḥ)
durgādhva-kṛcchrataḥ abhyetya go-vatsaiḥ (saha sveṣāṁ) sutān
dadṛśuḥ.*

Arriving with difficulty because of the rough path, the cowherds, greatly angry due to the embarrassment of the fruitlessness of their endeavor to stop the cows, saw their sons with the calves.

Śrīdhara Svāmī—“Arriving with great anger and embarrassment due to the uselessness of the exertion of stopping those cows (*tad-rodhanāyāsa-maughya-lajjoru-manyunā* = *tāsāṁ gavāṁ rodhanayaḥ āyāsaḥ tasya maughyena moghatvena lajjayā saha uru-manyunā*) and with the affliction engendered because of the rough path (*durgādhva-kṛcchrataḥ* = *durga-mārga-janita-kleśena ca yuktāḥ*¹¹¹), the cowherds saw the sons with the calves (*go-vatsaiḥ* = *go-vatsaiḥ saha*).”

Sanātana Gosvāmī—*Anvetya* means *paścād āgatya* (arriving afterward). In the other reading, the sense is: *abhimukham etya*, “having arrived right in front of the cows.”

Jīva Gosvāmī—*Abhyetya* means *abhimukham etya*. Sometimes the reading is *anvetya*.

111 The word *yuktāḥ* (endowed) is added here by Gaṅgā Sahāya (*Anvītārtha-prakāśikā*).

Viśvanātha Cakravartī—“Arriving with anger and embarrassment, due to the uselessness of the exertion of stopping those cows by throwing sticks etc., and with the affliction engendered because of the rough path (*durgādhva-krcchrataḥ* = *durga-mārga-janita-kleśena ca*), the cowherds saw the sons along with the calves (*go-vatsaiḥ* = *go-vatsaiḥ saha*).”

Vallabhācārya—In three verses he talks about the cowherds’ increase of *sneha*. *Go-vatsaiḥ sutān dadṛśuḥ* signifies: *go-vatsaiḥ saha militān sutān dadṛśuḥ*, “They saw the boys, who had assembled with the calves.”

10.13.33

tad-ikṣaṇotprema-rasāplutāśayā
jātānurāgā gata-manyavo ’rbhakān |
uduhya dorbhiḥ parirabhya mūrdhani
ghrāṇair avāpuḥ paramām mudam te ||

first half: *upajāti* (12)
 second half: *upajāti* (11)

tad-ikṣaṇa-utprema-rasa-āpluta-āśayāḥ—whose minds are immersed in high *prema-rasa* by seeing them; *jāta-anurāgāḥ*—they whose love occurred; *gata-manyavaḥ*—they whose anger is gone; *arbhakān*—the little boys; *uduhya*—lifting; *dorbhiḥ*—with [their] arms; *parirabhya*—embracing; *mūrdhani*—on the head; *ghrāṇaiḥ*—by smells (or in such a way that there are many smells); *avāpuḥ*—got; *paramām*—the highest; *mudam*—pleasure; *te*—they.

te (gopāḥ) tad-ikṣaṇotprema-rasāplutāśayāḥ jātānurāgāḥ gata-manyavaḥ (santaḥ sveṣām) arbhakān (sveṣām) dorbhiḥ uduhya parirabhya (ca teṣām) mūrdhani ghrāṇaiḥ paramām mudam avāpuḥ.

By seeing their sons, the cowherd men were immersed in high *prema-rasa*, their *anurāga* occurred, and their anger dissipated. Lifting their sons with their arms and embracing them, they attained the topmost pleasure, all the while repeatedly smelling their heads.

Śrīdhara Svāmī—Afterward, their minds were immersed in high *prema-rasa*, which arose by seeing them (*tad-ikṣaṇotprema-rasāplutāśayāḥ* = *teṣāṃ ikṣaṇena udgataḥ yaḥ prema-rasaḥ tasmin āplutāḥ nimagnāḥ āśayāḥ yeṣāṃ te*). Their anger had gone away (*gata-manyavaḥ*), though they had come to chastise them on account of embarrassment, anger and hardship. Not only that, “their love occurred” (*jātānurāgāḥ* = *jātaḥ anurāgaḥ yeṣāṃ te*). They achieved the highest delight by smells (*ghrāṇaiḥ* = *avaghrāṇaiḥ*) on the head (*mūrdhani*).”

Sanātana Gosvāmī—Although exertion and other obstacles to the rising of *prema-rasa* were mentioned and although the fault of those boys is suggested—because of bringing the calves on the path of the eyes of those cows which have the topmost *vatsala*, and because of not making the calves wander away—, nevertheless: “The cowherds’ minds became immersed in *prema-rasa*, which is elevated, or eminent (*ut* = *uccaḥ utkrṣṭaḥ vā*), by seeing the sons. The cowherds took their sons high, on their chests (*udgrhya* = *uccaiḥ ghrītvā*) (*uccaiḥ* = *aṅke*)...” In the reading *udūhya* [Vallabhācārya’s reading] instead of *udgrhya*, the long vowel is poetic license. The meaning is the same.

Jiva Gosvāmī—(The commentary is the same.)

Viśvanātha Cakravartī—“Hey simpletons! Why were the calves brought here, on the path of the eyes of the cows, who have extreme *vatsala*?” Although the men had in mind to chastise their boys in this way, “their minds became overwhelmed by *prema-rasa*, which originated by seeing the boys (*tad-ikṣaṇotprema-rasāplutāśayāḥ* = *teṣāṃ bālānāṃ ikṣaṇodbhūtena prema-rasena āplutāśayāḥ*). Thereafter they reached *anurāga*, the fifth stage of the types of *prema*, a stage consisting of intense eagerness because of two *anurāgas* (for the boys, who were Kṛṣṇa, and for Kṛṣṇa Himself) (*jātānurāgāḥ* = *premnām eva pañcamīm kakṣām anurāgābhyām tṛṣṇātīśaya-mayīm prāptāḥ*). Then they forgot about their anger (*gata-manyavaḥ* = *vismṛta-krodhāḥ*).”

Baladeva Vidyābhūṣaṇa—In the term *jātānurāgāḥ*, *anurāga* denotes a high condition of *prema*.

10.13.34

tataḥ pravayaśo gopāś tokāśleṣa-sunirvṛtāḥ |
kṛcchrāc chanair apagatāś tad-anusmṛty-udaśravaḥ ||

tataḥ—after that; *pravayaśaḥ gopāḥ*—old cowherd men; *toka-āśleṣa*—by embracing the sons; *sunirvṛtāḥ*—very happy; *kṛcchrāt*—with difficulty; *śanaiḥ*—gradually; *apagatāḥ*—they went away; *tad-anusmṛti*—by constantly remembering them; *ud-aśravaḥ*—they whose tears are [going] out.

gopāḥ pravayaśaḥ tokāśleṣa-sunirvṛtāḥ (santāḥ) kṛcchrāt śanaiḥ apagatāḥ. tataḥ (te) tad-anusmṛty-udaśravaḥ (abhūvan).

The cowherd men, who were advanced in age and were very happy by hugging their sons, went away with difficulty, gradually. Later they became tearful by constantly remembering those boys.

Śrīdhara Svāmī—With difficulty, they went away from there. That is, the men, whose tears gushed out by continuously remembering the sons (*tad-anusmṛty-udaśravaḥ* = *teṣāṃ sutānām anusmṛtyā udgacchanti aśrūṇi yeṣāṃ te*), returned from there (*tataḥ apagatāḥ* = *tataḥ nivṛtāḥ*).

Jīva Gosvāmī—(Additions are underlined.) They were old (*pravayaśaḥ* = *vṛddhāḥ*), hence for the most part they had good judgement, and so normally they should not be bewildered by such a short time of separation from their sons, yet on this occasion they were so bewildered.

These old cowherds used to tend cows. Because this was the natural occupation for the caste of cowherds, and because no one could replace them, inasmuch as Kṛṣṇa was too young to tend the cows, they themselves were herding the cows, due to the appropriateness of being with Him. “Later they became tearful by constantly remembering (*anusmṛti* = *nirantara-smaraṇa*) those boys.”

Viśvanātha Cakravartī—“The seniors (*pravayaśaḥ* = *vṛddhāḥ*), with

difficulty, gradually, only because of having to graze the cows, went away after disuniting from that hug (*apagatāḥ = tasmād āśleṣād viyuḥḥya gatāḥ*).” After that, due to a rise of the feeling of separation their tears emerged by continuously remembering their boys (*tad-anusmṛty-udaśravaḥ = teṣāṃ anusmṛtyā udgatāśravaḥ*).

Baladeva Vidyābhūṣaṇa—“Those old cowherds—the sense is: although they had many children—who were very happy by hugging those boys (*tokāśleṣa-sunivṛtāḥ = tokānām teṣāṃ āśleṣeṇa sunivṛtāḥ*), went toward the cows (*apagatāḥ = gāḥ prati gatāḥ*) after disuniting from that hug gradually, with difficulty, only because of having to graze the cows. Then they shed tears.”

Vallabhācārya—Here Śuka says they were attracted to them even at the time of departure. “Though they were old (*pravayasāḥ = vṛddhāḥ api*), the cowherd men became superbly joyful (*sunivṛtāḥ = suṣṭhu nivṛtāḥ jātāḥ*) by embracing the boys. They went away from there with difficulty, gradually. They even became tearful by constantly remembering the boys.”

10.13.35

*vrajasya rāmaḥ premarddher vīkṣyautkaṇṭhyam anukṣaṇam |
mukta-staneṣv apatyēṣv apy ahetu-vid acintayat ||*

vrajasya—of the multitude; *rāmaḥ*—Rāma; *prema-ṛddheḥ*—because of an increase of love; *vīkṣya*—after observing; *autkaṇṭhyam*—intensity; *anu-kṣaṇam*—at every moment; *mukta-staneṣu*—by whom the breast/ udder was relinquished (who had stopped suckling); *apatyēṣu*—for the offsprings; *api*—although; *ahetu-vit*—who does not know the reason; *acintayat*—pondered.

vrajasya mukta-staneṣu api apatyēṣu anukṣaṇam premarddheḥ (hetoh) autkaṇṭhyam vīkṣya rāmaḥ (tatra) ahetu-vid (idam) acintayat.

Observing the longing, due to an increase of their love at every moment, of the multitude for their offsprings although they had stopped suckling, Rāma, not knowing the reason for that, pondered as follows.

Śrīdhara Svāmī—The syntactical connection is: *premarddher autkaṇṭhyam mukta-staneṣv apatyēṣu vīkṣya ahetu-vid acintayat*, “Seeing the intensity (*autkaṇṭhyam* = *atiśayam*) of the increase of love for the offsprings, by whom the breast (or the udder) was abandoned, Balarāma, not knowing the reason (*ahetu-vit* = *hetum ajānan*), pondered.”

Sanātana Gosvāmī—“Rāma noticed a great attachment (*autkaṇṭhyam* = *āśaktim*) at every moment (*anukṣaṇam*) due to an increase of their love (*premarddheḥ* = *premarddheḥ hetoḥ*).” In the reading *autkaṭyam* [in Vallabhācārya’s edition], the word is connected with *premarddheḥ*: “He noticed an upsurge (*autkaṭyam* = *ādhikyam*) of an increase of love.”

Jiva Gosvāmī—The longing—this takes place by a figurative superimposition (*upacāra*)¹¹² and only amounts to an intensity in that regard—was caused by an increase of love (*premarddheḥ* = *premarddheḥ hetoḥ*). Concerning *autkaṭyam* in the commentary: that is the reading in some places.¹¹³

Krama-sandarbha—“Rāma noticed the longing of the multitude of cows (*vrajasya* = *go-vrajasya*) for the calves (*apatyēṣu* = *vatsēṣu*).” In addition, another clause is implied: *gopānām bālakeṣv api* (he also noticed the cowherds’ longing for their boys). This clause is not literally expressed by the word *vraja* (multitude) because the modifier of ‘offsprings’ is *mukta-staneṣu* (they had stopped suckling).

Viśvanātha Cakravartī—The longing of the cows was due to an increase of love (*premarddheḥ hetoḥ*)—although they had newly born calves and mature calves (*vrajasya* = *nava-prasūta-vatsatariṇām api gavām*)—for the calves (*apatyēṣu* = *vatsēṣu*), although they had stopped suckling (*mukta-staneṣv api*). Observing this, Rāma, not knowing the reason (*ahetu-vit* = *hetum ajānan*), pondered.

Every day during all this time, he was also seeing all those cows

112 There is figurative usage because conventionally animals do not have high emotions.

113 Rather, Śrīdhara Svāmī writes *autkaṇṭhyam*.

suckle only the old calves after abandoning the newly born calves at the time of milking the cows. Even on that day, the cogitation of the old cowherds was not like his thought that arose on that very day, although they have sound judgment.

The reason for that is simply Yogamāyā because, starting right from the day Brahmā was bewildered, all the cows, cowherd ladies and cowherd men, along with Baladeva, were bewildered by the Lord through His Yogamāyā. Although there was a perception of a contrariety daily, no one looked into the matter. However, the desire to reveal this pastime was not well-suited in regard to Baladeva previously because of the inappropriateness of the deception, on account of being His *priya-sakhā*, His elder brother, and the highest *amṣī* even of Kāraṇārṇava-śāyī, the cause of the entire universe—inasmuch as it was not appropriate to give him, for up to one year, the sadness of separation from the various *priya-sakhās*, such as Śrīdāmā. Yet His own sadness of that never happened insofar as He was near them already as the one manifestation searching for the group of calves.

Consequently, when that desire of the Lord occurred in regard to Baladeva, only at the conclusion of one year, Māyā too desisted from that ever so gently, portion by portion, but not all at once, in order to immerse him too, after making him have the conceit of being a devotee, in the demonstrative proof of the Lord's *aiśvarya*.

Baladeva Vidyābhūṣaṇa—He talks about Balabhadra's thoughts after seeing the conduct of the cows and of the cowherd men toward their respective offsprings: "Seeing the intensity caused by an increase of love (*premarddheḥ = premarddheḥ hetoḥ*), of the multitude, i.e. of the cowherd ladies, the cows, and the cowherd men (*vrajasya = gopinām gavām gopānām ca*), even for the offsprings that had stopped suckling (*mukta-staneṣu api apatyēṣu*), he, not knowing the reason for that (*ahetu-vit = tat-kāraṇam ajānan*), pondered this (as described in the next verse) (*acintayat = idam acintayat*)."

Although such a contrariety was already seen by Balabhadra starting from the day of Viriṇca's bewilderment, still, on that day, his taking interest in that was due to Yogamāyā's gradual withdrawal of the magical influence in those circumstances. Kṛṣṇa wanted to make His pastime understood in such a way that Balabhadra become unexpectedly immersed in the demonstration of His *aiśvarya*.

10.13.36

*kim etad adbhutam iva vāsudeve 'khlātmani |
vrajasya sātmanas tokeṣv apūrvam prema vardhate ||*

kim etad adbhutam—what [is] this wonder; *iva*—like; *vāsudeve* *akhila-ātmani*—for Vāsudeva, the Soul of all; *vrajasya sa-ātmanaḥ*—of the multitude, accompanied by me; *tokeṣu*—for the offsprings; *apūrvam*—unprecedented (or unprecedentedly); *prema*—love; *vardhate*—increases.

sātmanaḥ (api) vrajasya (sva-)tokeṣu (tasya vrajasya pūrvam) vāsudeve akhlātmani (prema avardhata) iva prema apūrvam vardhate (iti yad asti,) kim etad adbhutam (asti)?

“The love of the multitude, inclusive of me, for the offsprings is unprecedented and increases like their love for Vāsudeva, the Soul of all. What is this wonder?”

Śrīdhara Svāmī—In two verses, Śuka describes Balarāma’s thoughts. “The love of the multitude increases for their own offsprings (*tokeṣu* = *sva-tokeṣu*) in the same way they had love for Vāsudeva previously. What is this wonder? Not only that, the multitude is inclusive of me (*sātmanaḥ* = *mat-sahitasya*).” The drift is: “Why do I, too, love them so much?”

Sanātana Gosvāmī—“What are these facts beyond any logical reasoning?” (*adbhutam* = *yukty-atītam*). They have love for the Soul of all, Paramātmā (*akhlātmani* = *akhilasya ātmani paramātmāni*), because: *vāsudeve*, He is the presiding deity of the subconscious and is the best of the *catur-vyūha*. Alternatively, *vāsudeve 'khlātmani* stands for *vāsudeve khlātmani*: *khilaḥ nyūnaḥ ātmā api priyatayā yasmāt*, “Vāsudeva is He compared to whom the soul is lesser,” because the Soul is dear. This means He is much dearer to oneself than one’s self (ref. 10.14.50-55). Moreover, the name Vāsudeva denotes Kṛṣṇa who became the son of Vasudeva for the sake of manifesting His endless godly might. Thus in every way the suitability of an increase of love only for Him is substantiated. Still,

the multitude loved their offsprings just like they love Him. The word *iva* is connected with *vāsudeve*.

Although the cows' *sneha* of that sort for the calves was mentioned, nevertheless: *tokeṣu*, since only humans have a direct experience of the characteristics of the might of amazing love. Or the calves too are meant by the word *toka* (offspring) here and by the word *apatya* in the previous verse. For this reason it is said *vrajaśya* (of the multitude), which means *vraja-vāsinām sarveṣām eva* (of all the inhabitants of Vraja).

Jiva Gosvāmī—“What are these facts beyond any logical reasoning?” (*adbhutam = yukty-atītam*). They have love for the Soul of all, Paramātmā, because: *vāsudeve*, He is the shelter of all (= *sarvāśraye*). The suitability of a love of that sort only for Him is indicated thus.

The word *iva* is connected with *vāsudeve*: “The love of the multitude, consisting of cows and cowherds (*vrajaśya = vrajaśya go-gopātmakasya*), for their own offsprings (*tokeṣu = svāpatyeṣu*) is like their love for Vāsudeva (*vāsudeva iva*).”

Viśvanātha Cakravartī—Śuka talks about his cogitation, which arose by seeing the discrepancy when at first the intensity of the illusion decreased by some degree. (The rest is the same as Śrīdhara Svāmī's commentary.)

Vira-Rāghava—“The unprecedented love of Vraja for the offsprings grows in the same way they loved Vāsudeva previously. Why is this as if amazing (*iti etad adbhutam iva kim*)?” The word *iva* has the sense of *anatirikta* (not abundant; not so different). This means: “What is the reason for it?” Moreover, “What is the reason for my love and Vraja's love for them? It is fitting that way only toward Vāsudeva.” With this intention, he specifies: *akhilātmani*. Only *ātmā*, the Soul, is the object of unsurpassed *prīti* (affection, pleasure). The gist is: This is appropriate because of the truth.

Vallabhācārya—“What is this that is contradicted by logical reasoning? Therefore it should be amazing, but it is not so amazing when there is Vāsudeva, the Soul of all (*vāsudeve 'khilātmani =*

vāsudeve 'khlātmani satī). Is the reason simply a proximity to the Lord or is there another cause? (*kim = āho svit*)." Thus there is a doubt.

"That an unprecedented (*apūrvam = abhūta-pūrvam*) love of all of Vraja, inclusive of me (*vrajasya sātmanah = sva-sahitasya sarvasya eva vrajasya*), for the boys (*sātmanastokeṣu = sātmanah stokeṣu*) (*stokeṣu = bālakeṣu*) keeps growing is as if amazing."

Śukadeva Ācārya—*Akhlātmani* portends: "the root (*ātmani = mūle*) of the universe (*akhila = akhilasya = viśvasya*)." Because of *ahetu-vit* (10.13.35), it's understood that the Avatāras of the Lord are omniscient at all times, but on the topic of the Lord, the omniscience is only in accordance with the Lord's will.

10.13.37

keyaṁ vā kuta āyātā daivī vā nāry utāsuri |
prāyo māyāstu me bhartur nānyā me 'pi vimohinī ||

kā iyaṁ—what is this; *vā*—or; *kutaḥ*—from where; *āyātā*—it has come; *daivī*—godly; *vā*—whether; *nārī*—human; *uta*—or; *āsuri*—demoniac; *prāyaḥ*—for the most part (in all probability); *māyā*—magic (or illusory potency); *astu*—it must be; *me bhartuḥ*—of my master; *na*—not; *anyā*—another; *me*—me; *api*—also; *vimohinī*—bewilders.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

īyaṁ māyā kā? kutaḥ vā āyātā? (kim) daivī vā nārī uta āsuri? prāyaḥ (īyaṁ māyā) me bhartuḥ astu. anyā (māyā) na (sambhavati, yataḥ) me api vimohinī.

"What is this magic and where does it originate from? Is it godly, human, or demoniac? Most likely, it is the illusory power of my master, not any other power, for it bewilders me too."

Śrīdhara Svāmī—"What is this illusion (*kā iyaṁ māyā*)? Does it belong to gods, humans, or demons (*daivī vā nārī uta āsuri = devānām vā narāṇām vā asurāṇām*)? Or wherefrom has it been used

(*vā kutaḥ āyātā = kasmād vā prayuktā*)? Another type of illusion in that regard is not possible (*nānyā = tatra anya-māyā na sambhavati*) because even my bewilderment persists, hence for the most part (*prāyaḥ = prāyaśaḥ*) it must be the *māyā* of my master alone, Śrī Kṛṣṇa (*mama bhartuḥ = mat-svāmīnaḥ śrī-kṛṣṇasya eva*)."

Sanātana Gosvāmī—"It was done by gods (*daivī = devaiḥ kṛtā*), such as Garuḍa and others who are worthy of being worshiped in the world, given that greatly loving them makes sense since the boys are Avatāras of those ones.¹¹⁴ But that is impossible in their case, for they are solely dedicated to Śrī Kṛṣṇa." Therefore, with *nārī* he imagines another alternative: "It was done either by Vasudeva and others or by Nanda and others, otherwise all the boys would be jealous of Śrī Kṛṣṇa." Since it is impossible that the boys be jealous, after observing the abundance of their natural affection for Śrī Kṛṣṇa, with *āsuri* he imagines another possibility: "Or (*uta = vā*) it was done by Kamsa and others to minimize Śrī Kṛṣṇa's glory by producing a decrease of Vraja's special feelings for Him by an increase of *sneha* for their offsprings which is like the *sneha* they have for Śrī Kṛṣṇa."

With *prāyaḥ* (most likely), which is either because of the impossibility of being a target of Kṛṣṇa's deception or because of not perceiving a reason, he means to say: "My increase of love for them in the same way I love Śrī Kṛṣṇa is impossible."

"It might be (*astu = syāt*) the *māyā* of my master." The verb has the sense of *sambhāvanā* (possibility) in the meaning of *anirdhāraṇa* (nonspecification). Or, "It must be (*astu = bhavatu*) the *māyā* of my master, otherwise I would be embarrassed because it bewilders me too." The prefix *vi* (in a special way) in *vimohinī* (it bewilders) is expressive of a long duration of time.

Jīva Gosvāmī—Balarāma conjectures: "Whose magic is the cause of this? This magic, which increases their love for them, is the potency that accomplishes what is difficult to accomplish."

"What is this magic" means "What is its characteristic?" (*kā =*

114 Śrīdāmā is Garuḍa (*Laghu-bhāgavatāmṛta* 1.5.374). In *nārāyaṇa-līlā*, Śrīdāmā becomes Garuḍa, so in a way the opposite too is true: Garuḍa is an Avatāra, an expansion, of Śrīdāmā.

kim-lakṣaṇā). The word *vā* (in *vā kutah*) has the sense of *samuccaya* (conjunction: and). “Where does it originate from (*kutah āyātā = kasmāt samudbhūtā*)? And by whom is it done?”

The word *vā* (in *daivī vā*) has the sense of *vitarka* (conjecture): “Is it done by some demigods (*daivī vā = devaiḥ kairapi kṛtā kim*) that are very powerful and that are worshiped by the fathers, et al., of those ones?” With *nārī* (human)—this too is connected with *vā*—, he imagines another possibility in the same way by considering the power of sages.

“Isn’t it that a competition, among the people of Vraja, between an increase of *prema* for their sons and their love for Śrī Kṛṣṇa makes no sense?” Hence he keeps conjecturing. *Uta* has the sense of *pakṣāntara* (another alternative): “Is it done by Kāṁsa and others (*āsuri = kāmśāḍibhiḥ kṛtā kim*) to minimize Śrī Kṛṣṇa’s glory by producing a decrease of Vraja’s special feelings for Him by an increase of *sneha* for their offsprings which is like the *sneha* they have for Śrī Kṛṣṇa? Everyone saw how Pūtanā and others bewildered the people of Vraja.”

There is another explanation: “This magic is the work of gods and sages (*daivī vā nārī = devānām muninām ca*). Eager to participate in Kṛṣṇa’s pastimes, they made the calves and the boys disappear and have assumed their shapes. On second thought, they are good people, so this does not make sense.” In the next conjecture, “The magic is the work of demons (*āsuri = asurāṇām*),” this is understood: Pūtanā, Vatsāsura and others are behind this, because they are evil.

(Additions are underlined.) With *prāyaḥ* he means to say: “My increase of love for them in the same way I love Śrī Kṛṣṇa is impossible.” *Prāyaḥ* is said because of the impossibility of being a target of Kṛṣṇa’s deception and because, by not perceiving any other reason, of perceiving that such a love is actually linked only to Kṛṣṇa’s svarūpa.

“It might be (*astu = syāt*) the *māyā* of my master.” The verb has the sense of *sambhāvanā* (possibility) in the meaning of *anirdhāraṇa* (nonspecification). Or, “It must be (*astu = avatu*)¹¹⁵ the *māyā* of my master, otherwise I would be embarrassed because it

115 The verb *avatu* (it must protect) in the commentary is a typographical mistake in the place of *bhavatu*. The translation follows the latter.

bewilders me too.” *Vimohinī* modifies *māyā* (magic) and signifies: *niranusandhāna-prema-vardhinī*, “It increases love without any thought behind it.” The prefix *vi* (in a special way) in *vimohinī* (it bewilders) is expressive of a long duration of time, and so forth. Thus her characteristic too is illustrated.

Krama-sandarbha—*Astu* has the sense of *sambhāvanā* (possibility).

Viśvanātha Cakravartī—“Fine, I will understand the reason for this by being omniscient.” Considering in this way for a moment, this thought occurred to him when the second portion of the magic ceased: “This is *māyā*,” and then he pondered: “Of which kind is it? Where is it from? Does it belong to someone?”

After conjecturing in many ways: “What is this illusion (*keyaṁ māyā*)? Wherefore is it? Wherefrom is it? (*vā kutaḥ = kūtaḥ hetoḥ kutaḥ deśād vā*).” Regarding *daivī*, “Is it that Brahmā and other gods became the calves and the boys to test our¹¹⁶ *aiśvarya* and are making our hearts melt for them? No, these are Śrīdāmā and others.” Regarding *nārī*, “Is it that only Ṛṣis and other humans became these calves and boys to test our awareness?” Regarding *āsurī*, “Is it that Kāṁsa and other demons became these ones for the sake of hurting us by deceit, being unable to defeat us by force?”

With *prāyaḥ* he considers additional possibilities, when there was a cessation of a third portion of the illusion: “This illusion, the extraordinary potency called Mahā-Yogamāyā, who is qualified to act on us, the controllers of Māyā, though we are made of pure and dense consciousness, must only belong to my master, Śrī Kṛṣṇa.” The verb *astu* is in the imperative tense, in the sense of *sambhāvanā* (possibility).

Regarding *nānyā* and the rest, the kernel is: “Who the heck is this Māyā? It bewilders me too, but the whole world, including Brahmā, is bewildered by the Māyā of the creator of the *mahat-tattva*, the Puruṣa, who is my *amśa*.”

Baladeva Vidyābhūṣaṇa—With *prāyaḥ*, He further considers the

116 The words in underline are from Baladeva Vidyābhūṣaṇa’s commentary.

possibilities, when there was a cessation of a third portion: “This illusion called Yogā only belongs to my master, Śrī Kṛṣṇa. The other Māyā, Triguṇā, which comes only because of being averse to Kṛṣṇa, does not bewilder me either (*nānyā me 'pi vimohinī = anyā tri-guṇā māyā me api vimohinī na bhavati*) (*me = mama*).” “The world, in which the foremost is Viriṇca, is bewildered by the Māyā of the creator of *mahat-tattva*, who is the Puruṣa that lies in the Kāraṇa Ocean and who is my *aṁśa*, so how can a magic that is either godly, human or demonic bewilder me? Therefore it is only my master’s.”

10.13.38

*iti sañcintya dāśārha vatsān savayasān api |
sarvān ācaṣṭa vaikunṭhaṁ cakṣuṣā vayunena saḥ ||*

iti—thus; *sañcintya*—after fully considering; *dāśārhaḥ*—Balarāma (“the descendant of Daśārha”) (Daśārha means “he who is worthy of a wick”); *vatsān*—the calves; *savayasān*—the companions (“who have an age”); *api*—and; *sarvān*—all; *ācaṣṭa*—saw; *vaikunṭhaṁ*—as Vaikuṇṭha (as Śrī Kṛṣṇa); *cakṣuṣā*—with the eye; *vayunena*—that is knowledge; *saḥ*—he.

iti sañcintya saḥ dāśārhaḥ cakṣuṣā vayunena sarvān vatsān savayasān api vaikunṭhaṁ ācaṣṭa.

Fully deliberating in this way, with the eye of knowledge he, the descendant of Daśārha, saw all the calves and the companions as Vaikuṇṭha.

Śrīdhara Svāmī—“With an eye made of knowledge (*vayunena = jñāna-mayena*), he saw (*ācaṣṭa = apaśyat*) everyone, even the companions (*savayasān api = sakhīn api*), only as Vaikuṇṭha, Śrī Kṛṣṇa (*vaikunṭhaṁ = śrī-kṛṣṇam eva*).”

Sanātana Gosvāmī—“Vaikuṇṭha” means Kṛṣṇa, who is devoid of slow-wittedness in every way (*vaikunṭhaṁ = sarvathā kuṇṭhatā-rahitam*). The propriety of those various forms is meant that way. The sense of *vayunena cakṣuṣā* (by the eye which is knowledge) is

antar-dṛṣṭyā (by an inner vision). Still, suspecting an improbability, Śuka refutes it: *dāśārhaḥ* means *śrī-yadu-kulodbhavaḥ* (he who originates from Yadu's clan).¹¹⁷ The sense is Balarāma is Kṛṣṇa's brother.

Jīva Gosvāmī—Concerning *savayasān*, the end of the compound is poetic license.¹¹⁸ The word *vaikuṇṭham* is made with the suffix *a[n]* without a change in meaning (Vaikuṇṭha means Vikuṇṭha). “Vaikuṇṭha” means Kṛṣṇa, who is devoid of slow-wittedness in every way. It is a sign of what those forms are like.

Balarāma saw with an eye consisting of awareness which involves taking interest in the matter (*vayunena* = *anusandhānātmaka-jñāna-mayena*). Śuka hints at a special ability in this regard, given that the awareness was imbued with a special *prema*: *Dāśārhaḥ* means *śrī-yadu-kulodbhavaḥ* (he was born in Yadu's clan). The sense is Balarāma is Kṛṣṇa's brother.

Viśvanātha Cakravartī—“Fine, I will look into this again, with the eye of knowledge, to harmonize the discrepancy.” When there was such a consideration, after the fourth portion of the magic ceased only by Śrī Kṛṣṇa's will, he saw them as these *svarūpas* of Kṛṣṇa, in conformity with the true meaning. Concerning *savayasān*, the end of the compound is poetic license.

“With an eye consisting of awareness in full concentration (*vayunena* = *samāhita-jñāna-mayena*), he saw (*ācaṣṭa* = *apaśyat*) that everyone was only Kṛṣṇa.”

ANNOTATION

Vikuṇṭha literally means: *vigataḥ kuṇṭhaḥ yasmāt saḥ*, “He from whom mental dullness has gone.” Jīva Gosvāmī says the suffix *a[n]* is applied in the word's own meaning, that is, *vaikuṇṭha* means *vikuṇṭha*. The rule is: *prajñādibhyaś ca* (*Aṣṭādhyāyī* 5.4.38) (*prajñādeḥ keśava-ṇaḥ*, HNV 1272). For example, *bāndhava* means *bandhu*. The name Vaikuṇṭha is listed as a name of the Lord in *Amara-koṣa* (1.1.18).

117 For information about Daśārha, consult Annotation 10.11.17.

118 The grammatical form should be *savayasāḥ*.

In other contexts, when *Vaikuṇṭha* is the name of the spiritual world, the derivation is “it belongs to *Vikuṇṭha*,” by the rule *tasyedam* (this pertains to that) (*Aṣṭādhyāyī* 4.3.120) (HNV 1164). The *Bhāgavatam* states: *vaikuṇṭham tad-adhiṣṭhānam vikuṇṭham*, “*Vikuṇṭha*, and His abode, *Vaikuṇṭha*” (3.16.27). Śrīdhara Svāmī explains *Vikuṇṭha* as *Hari*.

Moreover, the word *kuṇṭha* is defined as follows: *kuṇṭho 'karmaṇya-mūrkhayoḥ*, “*Kuṇṭha* means *akarmaṇya* (slow in actions) and *mūrkha* (imbecile)” (*Medinī-koṣa*). *Amara-koṣa* specifies: *kuṇṭho mandah kriyāsu yaḥ*, “One who is *kuṇṭha* is slow in actions” (3.1.17). In the above derivation of *Vikuṇṭhā*, the word *kuṇṭha* is made with the suffix *[gh/a/n]* (Pāṇini calls it *ghañ*) in the passive impersonal voice, whereas in the definition in these dictionaries, *kuṇṭha* is made in the active voice. The verbal root is *kuth[i]* *gati-praghāte* (to oppose movement). It should not be confused with *kuth[i]* *himsā-sankleśayoḥ* (to hurt, suffer). Additionally, *Vaikuṇṭha*, “the son of *Vikuṇṭhā*,” is the name of a *Manvantara* *Avatāra* (*Bhāgavatam* 8.5.4).

10.13.39

naite sureśa ṛṣayo na caite
tvam eva bhāśīśa bhidāśraye 'pi |
sarvam prthak tvam nigamāt katham vade-
ty uktena vṛttam prabhuṇā balo 'vait ||

upajāti (11)
 (the third line is irregular)

na—not; *ete*—these ones; *sura-īśāḥ*—the lords of demigods; *ṛṣayaḥ*—Ṛṣis; *na*—not; *ca*—and; *ete*—these ones; *tvam*—You; *eva*—only; *bhāśī*—shine (or appear); *īśa*—O Lord; *bhidā-āśraye api*—although there is locus of differences; *sarvam*—everything; *prthak*—separate; *tvam*—You (or *prthaktvam*—separateness); *nigamāt*—concisely; *katham*—why (or how); *vada*—tell; *iti*—thus; *uktena*—who was addressed; *vṛttam*—the occurrence; *prabhuṇā*—because of the Almighty; *balah*—Bala; *avait*—understood.

Śrīdhara Svāmī—

“īśa! (*pālyamānāḥ tāvad vatsāḥ ṛṣīṇām amśāḥ, pālāḥ ca devānām amśāḥ iti tāvad ahaṁ vedmi, idānīm tu na tathā.*) sureśāḥ ete na (*bhavanti.*) ṛṣayaḥ ca ete na (*bhavanti. kintu asmin*) bhidāśraye api *tvam eva bhāsi. (ataḥ tvam) sarvaṁ prthak (vivicya) katham (vṛttam iti) vada*” *iti uktena prabhuṇā (vaktrā) nigamād (uktaṁ) vṛttam balaḥ avait.*

Viśvanātha Cakravartī—

“īśa! sureśāḥ (*brahmādyāḥ eva māyayā*) ete (*vatsa-bālakākārāḥ*) na (*sambhavanti,*) na (*api*) ṛṣayaḥ ete (*sambhavanti, na*) ca (*asurāḥ ete sambhavanti, kintu*) bhidāśraye api (*vatsa-bālādi-samūhe*) *tvam eva (ekaḥ) bhāsi. (ekasya api tava) prthaktvaṁ sarvaṁ katham (tad) nigamāt vada*” *iti uktena prabhuṇā (hetunā) balaḥ vṛttam avait.*

Bala addressed Kṛṣṇa, the Almighty: “These ones are not the chief gods, nor are they Ṛṣis, nor are they demons. Only You appear, Lord, in this multitude of calves and boys, although the multitude consists of differences. Tell me concisely why everything, this separateness of Yours, is occurring.” He understood the situation because of the Almighty.

Śrīdhara Svāmī—In this verse Śuka says: He, knowing Kṛṣṇa’s forms generally in this manner, asked Kṛṣṇa and specifically understood by Kṛṣṇa’s teaching. This is the meaning: “‘I know this much: ‘The calves, only those that are being herded, are *amśas* of Ṛṣis, and the herders are *amśas* of gods,’ but now this truth does not apply. Only You shine (*tvam eva bhāsi*) in this locus of differences (*bhidāśraye* *’pi* = *asmin bhidāśraye* *’pi*). Therefore, by distinguishing everything separately (*sarvaṁ prthak* = *sarvaṁ prthak vivicya*), You should say why it happened (*katham vada* = *katham vṛttam iti vada*).” Bala understood (*avait* = *viditavān*) the occurrence, which was told (*vṛttam* = *uktaṁ vṛttam*) concisely (*nigamāt* = *saṅkṣepataḥ eva*) by the Almighty, the speaker (*prabhuṇā* = *prabhuṇā vaktrā*), who was addressed thus (*ity uktena*).”

Jīva Gosvāmī—(Additions are underlined.) “These ones are not the best gods” (*sureśāḥ* = *deva-śreṣṭhāḥ*), such as Garuḍa. The Ṛṣis are

Nārada and others. “Although it is a multitude of boys and calves, etc., which is the locus of manifold differences, nonetheless You alone appear (tvam eva bhaṣi) in it” (*bhidāśraye 'pi = bāla-vatsādi-samūhah yah yadyapi vividha-bhedasya āśrayah tathāpi tasmin*) because of his realization of the bliss of His svarūpa, and so on. The rest was explained by Śrīdhara Svāmī.

There is another interpretation. He conjectures as in *daivī vā nāry utāsuri* (10.13.37) and then refutes what he posits as a possibility. “These ones, the calves, etc., are not the best gods, nor are they Ṛṣis.” The drift is: “It is not that, due to eagerness for those various games, they hid those ones and became the forms of calves and so on,” because they cannot possibly be the proper objects of such love and because, according to the style of the verse beginning *ittham satām brahma-sukhānubhūtyā* (10.12.11), they are not *kṛta-punya-puñja* of that sort. Only the reference to *āsuri* is not done, due to conciseness. Therefore: *ekaḥ api tvam prthak sarvam idam vatsādi-rūpaṁ katham abhūḥ iti nigamād vada*, “Concisely say why (or how) (*katham = kutaḥ*) You, though one, became all this, the forms of calves, etc., which is existing as various differences (*prthak = vividha-bhedena vartamānam*).”

“Because of the Almighty, he understood (*avait = ajñāsīt*) that occurrence (*vṛttam = vṛttam tad*),” because: *balah*, he has superior ability for everything, in view of the statement: *balādhiḥyād balaṁ viduḥ*, “They know him as Bala on account of his profuse strength” (10.8.12). Thus, his understanding of it was made to be perceived only by Śrī Kṛṣṇa’s favor.

Hence for all this time, his ignorance about the truth of the matter happened only by the Lord’s will, in order to bring about that pastime. And that desire of His came about only by presuming this: “My elder brother, who has the simple nature of being compassionate, would not be able to tolerate that they were bewildered by Brahmā.”

Sanātana Gosvāmī—The Ṛṣis are Vasiṣṭha and others.¹¹⁹ *Nigamāt*

119 “Vasiṣṭha” is also spelled Vasiṣṭha (*Bhāgavatam* 1.9.7; 1.19.9; 3.12.22; 10.74.7 etc.). Vasiṣṭha is Parāśara’s maternal grandfather (*Mahābhārata*, *ādī* 169.3). Parāśara is the father of Vyāsa. In the old days, the school system was not well-developed, and so people would confuse the sibilants. Similarly,

means ‘concisely’. Or, “Tell me everything, which is separate from the Vedas,” meaning all these occurrences are beyond the Vedas (*nigamāt prthak = vedātītam*) (beyond anything described in Vedic literature), insofar as all of them are forms of dense *sat-cid-ānanda*, and also because there is nondifference even when there are manifold differences.

Viśvanātha Cakravartī—“Moreover, what is the purpose of Kṛṣṇa’s becoming calves and boys in this manner? And where were those calves and boys placed?” Māyā is not the reason Bala was unable to understand this by himself, even by very numerous *samādhis*, rather it is Svayaṁ Bhagavān Kṛṣṇa’s *aiśvarya*, which is an extraordinary *svarūpa* (nature, form) in this way. At all times, the Parameśvaras such as Nārāyaṇa have the same state of being knowers of little, on topics related to Him, although they are omniscient and are *svāmśas*, but it is not that they are automatically omniscient. The proof of this is Bhūman, who abducted, though he is the Mahā-Puruṣa, the children of Brāhmaṇas residing in Dvārakā. This is going to be narrated later on (10.89). Therefore, in this verse Śuka says Baladeva understood all the truth only after seeing Kṛṣṇa.

“The chief gods (*sureśāḥ*), Brahmā and others, cannot possibly be the forms of these calves and boys by magic. Not even the Ṛṣis can be those forms. Not even the demons—because of *ca* (in *na caite*), *na api asurāḥ* is added—. However, You alone appear, that is, You appear as one (*tvam eva bhāsi*) (*eva = ekaḥ*), in the multitude of calves, boys, and attire, although it is a locus of manifold differences (*bhidāśraye ’pi = vividha-bhedāspade ’pi vatsa-bālādi-samūhe*). Concisely (*nigamāt = saṅkṣepāt*) say why all that, Your being separate, i.e. Your being forms of calves, boys, etc., though You are one, is occurring (*sarvaṁ prthaktvaṁ nigamāt katham vada = ekasya api tava prthaktvaṁ vatsa-bālādi-rūpatvaṁ sarvaṁ katham tad vada*).”¹²⁰

“Bala understood (*avait = jñātavān*) what happened (*vṛttam*)—beginning from Brahmā’s bewilderment—because of the Almighty,

rasanā and *raśanā* mean the same.

120 In this interpretation, *prthaktvaṁ* is one word, whereas Śrīdhara Svāmī understands it as *prthak tvam*.

Śrī Kṛṣṇa (*prabhuṇā = śrī-kṛṣṇena hetunā*), who was asked this (*ity uktena = iti prṣṭena*).”

10.13.40

*tāvad etyātmabhūḥ ātma-mānena truṭy-anehasā |
puro-vad ābdam kṛḍantam dadṛśe sa-kalam harim ||*

tāvat—after so long; *etya*—arriving; *ātma-bhūḥ*—Brahmā; *ātma-mānena*—by his own measurement; *truṭi*—of one *truṭi*; *anehasā*—for the totality of time (*anehas* means “it has no rivalry”); *puraḥ-vat*—like before; *ā-abdam*—for up to one year; *kṛḍantam*—playing; *dadṛśe*—saw; *sa-kalam*—accompanied by expansions; *harim*—Hari.

tāvad (*varṣe gate*) *ātma-bhūḥ ātma-mānena truṭy-anehasā etya ābdam puro-vat kṛḍantam sa-kalam harim dadṛśe*.

After so long, arriving in a millisecond by his own calculation, Brahmā, the self-born, saw Hari with His expansions. For one year, He had been playing as before.

Śrīdhara Svāmī—“Then what happened?” In this regard, Śuka says: “Although one year had gone by (*tāvat = varṣe jāte 'pi*), Brahmā arrived in a time that was a mere millisecond¹²¹ (*truṭy-anehasā = truṭi-mātreṇa kālena*) by his own calculation (*ātma-mānena = ātmanah mānena*) and saw Hari, who was with the companions (*sa-kalam = sānucaram*).”

Sanātana Gosvāmī—Only by the Lord’s mercy, Brahmā too understood the truth. In this verse, Śuka begins the narration leading up to that. With *tāvat*, Śuka makes one aware that there was no delay from Brahmā’s perspective. That is just what he says: *truṭy-anehasā*. It is to be understood that the quick arrival was on account of great fear, because: *ātma-bhūḥ* (self-born), which means: *ātmanah hareḥ eva bhavati iti tathā saḥ*, “he exists from the same Hari.” This means

121 Two *paramāṇus* make nine *truṭis*. Blinking takes nine hundred *truṭis* (*Bhāgavatam* 3.11.5-6).

he is Hari's son.

“Hari had been playing as before (*puro-vat* = *pūrva-vat*) for one year (*ābdam* = *ekābda-paryantam*).” Here Kṛṣṇa is called Hari with the intent to express that He stole (*haraṇa*) Brahmā's mind. This is about to be described. In *sa-kalam*, the *kalās* are the boys and the calves, but not Baladeva because on that day too he was not brought in the forest, in order to have good fun on that day too as before.

Jīva Gosvāmī—Only by the Lord's mercy, Brahmā too understood the truth. In this verse, Śuka begins the narration leading up to that. The sense of *tāvat* is: *gate 'pi varṣe* (when one year had passed). It is to be understood that the extremely quick arrival was on account of great fear, because: *ātma-bhūḥ*, which means: *ātmanaḥ hareḥ eva bhavati iti tathā saḥ*, “He exists from the same Hari.” *Ābdam* means *ekābda-paryantam* (for up to one year). In *sa-kalam*, the *kalās* are the boys and the calves, but not Baladeva because on that day he was not brought in the forest, having been told the secret, in order to have good fun on that day.

Krama-sandarbhā—*Sakalam* signifies: *kalābhiḥ vatsādibhiḥ sahitam*, “Hari, accompanied by *kalās* (the *aṁśās*), that is, by the calves and the boys.”

Viśvanātha Cakravartī—Having explained, only on the occasion of Brahmā's bewilderment, the bewilderment of the cowherd ladies and others, Śuka begins to explain yet another bewilderment of Brahmā, in the details.

“Though one year had passed, Brahmā arrived in a time that was a mere millisecond (*truṭy-anehasā* = *truṭi-mātra-kālena*) by his own calculation (*ātma-mānena* = *ātmanaḥ mānena*)—the arrival was extremely quick owing to great fear, since he exists from Hari (*ātma-bhūḥ* = *ātmanaḥ hareḥ sakāśād eva bhavati iti saḥ*)—and saw (*dadṛṣe* = *dadarśa*) everything (*sakalam*),” that is, the calves, the boys, the apparel, and Kṛṣṇa (*sa-kalam harim* = *sakalam vatsa-bālādikaṁ kṛṣṇam ca*). Everything had been playing for one year (*ābdam* = *ekābda-paryantam*).

In truth, however, the *kalās* are the boys, the calves, and the apparel, all of whom and all of which are of His nature. He was

accompanied by them (*sa-kalam* = *kalā-sahitam* = *tat-sahitam*). Yet Baladeva was kept back by his mother for the sake of propitiatory rites for averting evil, bathing and so forth, on the day of the birth constellation, as in previous years. This is to be understood as before.

Baladeva Vidyābhūṣaṇa—“Hari’s son (*ātma-bhūh* = *hari-putraḥ*) saw (*dadr̥ṣe* = *dadar̥śa*) Hari, who was with the *kalās*, i.e. the calves and their herders (*sa-kalam* = *kalāḥ vatsa-tatpālāḥ tat-sahitam*), who had been playing as before, for one year (*ābdam* = *varṣam ekam vyāpya*).”

Gaṅgā Sahāya—The *ātmanepada* in *dadr̥ṣe* is poetic license.

10.13.41

yāvanto gokule bālāḥ sa-vatsāḥ sarva eva hi |
māyāśaye śayānā me nādyāpi punar utthitāḥ ||

yāvantaḥ—however many; *gokule*—in Gokula; *bālāḥ*—boys; *sa-vatsāḥ*—accompanied by calves; *sarve eva*—all; *hi*—certainly (or a word used to fill the meter); *māyā-āśaye*—on the bed of magic; *śayānāḥ*—sleeping; *me*—my; *na*—not; *adya api*—even now; *punaḥ*—still; *utthitāḥ*—arisen.

Jīva Gosvāmī—

gokule yāvantaḥ bālāḥ (vatsa-pāla-rūpāḥ āsan, tāvantaḥ) sarve eva sa-vatsāḥ (santaḥ) me māyāśaye śayānāḥ adya api punar na utthitāḥ.

“All the boys that were in Gokula, as well as the calves, are sleeping on the bed of my magic and have still not arisen.

Śrīdhara Svāmī—“Upon observing the situation, Brahmā took a guess.” This is what Śuka says in two verses. *Me māyāśaye* means: *me māyātalpe* (on the bed of my magic).

Viśvanātha Cakravartī—(The commentary is the same.)

Sanātana Gosvāmī, Jīva Gosvāmī—“As many boys, the calf herders,

as there were (*yāvantah bālāḥ*), all of them (*sarve = tāvantah sarve*), who were with calves (*sa-vatsāḥ = vatsa-sahitāḥ santah*)...”

Gaṅgā Sahāya—*Hi* means *niścitam* (certainly), i.e. there’s no doubt about it.

10.13.42

ita ete ’tra kutratyā man-māyā-mohitetare |
tāvanta eva tatrābdaṁ kṛḍanto viṣṇunā samam ||

itaḥ—because of this; *ete*—these ones; *atra*—here; *kutratyāḥ*—they reside where?; *mat-māyā-mohita-itare*—other than those bewildered by my magic; *tāvantaḥ eva*—who are exactly that many; *tatra*—there; *abdam*—for one year (or *ā-abdam*—for up to one year); *kṛḍantaḥ*—are playing (have been playing); *viṣṇunā samam*—with Viṣṇu.

itaḥ tatra (māyāśaye abdaṁ yāvantah sthāpitāḥ), tāvantah eva atra man-māyā-mohitetare abdaṁ viṣṇunā samam kṛḍantaḥ. ete kutratyāḥ?

“Therefore, where are these ones here coming from? They are other than those confounded by my magic, are just as many as those ones there, and have been playing with Viṣṇu for one year.”

Śrīdhara Svāmī—“These ones are other than those confounded by my magic” (*man-māyā-mohitetare = man-māyā-mohitebhyaḥ itare*).

Jīva Gosvāmī—*Itaḥ* means *itaḥ hetoḥ* (therefore, lit. “because of this”). The name ‘Viṣṇu’ is used to signify that the good fun took place in the same way for one year (*abdaṁ = abdaṁ vyāpya*).

Viśvanātha Cakravartī—“These ones are the same that were bewildered by my magic and have been brought here by Kṛṣṇa, or not?” Reflecting in this way, and remaining not too far from the illusory ones, with the index finger he says, dramatically: “These calves and these boys already abide (*ete = ete vatsa-bālāḥ vartante eva*) a little far away (*atra = kiñcid dūre*) from here (*itaḥ = itaḥ*)

pradeśāt). Wherefrom are those ones playing there with Viṣṇu? Those ones are other than the ones confounded by my magic (*man-māyā-mohitetare = man-māyā-mohitebhyaḥ ebhyaḥ itare*).”

Baladeva Vidyābhūṣaṇa—“How were they brought here by Hari?” Reflecting thus, and seeing them from a little far away, he says: “These ones number as many as before, are other than the ones already bewildered by my magic a little far away (*atra = kiñcid dūre*) from here (*itaḥ = itaḥ pradeśāt*) and are playing with Viṣṇu. Where are they from?”

Bhaktisiddhānta Sarasvatī—*Kutratyāḥ* means *kutaḥ āgatāḥ*, “Where did these ones come from?”

10.13.43

evam eteṣu bhedeṣu ciraṁ dhyātvā sa ātma-bhūḥ |
satyāḥ ke katare neti jñātum neṣṭe kathañcana ||

evam—in this way; *eteṣu bhedeṣu*—on these ones, which are [mutually] different; *ciraṁ*—for a long time; *dhyātvā*—after meditating; *saḥ*—he; *ātma-bhūḥ*—Brahmā (“self-born”); *satyāḥ*—real ones; *ke*—who; *katare*—who of the two; *na*—[are] not; *iti*—thus; *jñātum na iṣṭe*—not able to understand; *kathañcana*—anyhow.

saḥ ātma-bhūḥ eteṣu (bāla-vatsādiṣu) bhedeṣu ciraṁ evaṁ dhyātvā “ke satyāḥ (santi)? katare (satyāḥ) na (santi)?” iti kathañcana jñātum na iṣṭe.

Śukadeva Ācārya (*Siddhānta-pradīpa*)—*eteṣu (māyāśaye śayāneṣu vṛndāvane kṛīḍamāneṣu ca) bhedeṣu “ke satyāḥ katare na” iti ciraṁ dhyātvā (api) saḥ ātma-bhūḥ kathañcana (api) jñātum na iṣṭe.*

Contemplating in that way for a long time on these ones, who were different, he, the self-born, was unable to understand by any means: “Of the two groups, which one is real?”

Śrīdhara Svāmī—In two verses he says: Brahmā was puzzled while conjecturing.

Jīva Gosvāmī—“Even after contemplating for a long time: “Of these ones (*eteṣu* = *eteṣu madhye*) that are different in that way (*evam* = *ukta-prakāreṇa*)—this means there was a confusion between those ones there and these ones here—, who are real and who are unreal? Did the Lord substitute those bewildered by my magic by making doubles of the original ones by His magic and putting those doubles here too in order to confound me? Or these ones playing with the Lord were created by Māyā. Or I am seeing those ones by mistake. Or maybe these ones are seen by mistake.” Thus, Brahmā was unable to come to a conclusion (*jñātuṁ neṣṭe* = *nīścetum na śaktaḥ*). The gist is: Although he is self-born (*ātma-bhūḥ*), meaning although his knowledge is *svataḥ-siddha* (inherent in his nature), and although he expands Māyā, Brahmā was unable to understand only because of the Lord’s Māyā.

Viśvanātha Cakravartī—In point of *eteṣu bhedeṣu*: “Are these ones the real ones?” In that regard Brahmā thought: “They were created by Kṛṣṇa. Or these ones were created by Kṛṣṇa and those ones there are the real ones. Or both were created by Kṛṣṇa, but Kṛṣṇa made the real ones go somewhere within the universe. Or both are real because Kṛṣṇa made the calves and the boys into a pair of manifestations. Or, when I was over there, Kṛṣṇa brought these ones over there, and when I came here He brought them here; fine, I will look in both places simultaneously.” After doing so and seeing them in both places, and meditating for a long time, he thought of another course of action: “So be it. I will know for sure by my own omniscience.” But even by entering in *samādhi* numerous times, he was never able to understand. That is exactly what Śuka says, “He was unable (*neṣṭe* = *na iṣṭe* = *na śaśāka*) to understand in any way (*kathañcana jñātum*).” He was not even able to bring this idea of difference in the range of his doubtful mind: “Of these ones which are different (*eteṣu bhedeṣu* = *eteṣu bhedeṣu madhye*), the real ones are the *svarūpas* of the Lord and the unreal ones were created by the *bahiraṅga* Māyā.”

Baladeva Vidyābhūṣaṇa—Now Śuka talks about Viriñca’s specific bewilderment. “Is it that these ones here are the real ones and those ones there were made by Kṛṣṇa? Or these ones were made by Him and those ones there are the real ones. Or perhaps both of them were made by Him: I took one kind, but He made the real ones go somewhere.”

“Meditating for a long time (*ciraṁ dhyātvā*) on these ones, who were special in this way (*evam eteṣu bhedeṣu = evam eteṣu viśeṣeṣu*)—*Medinī-kośa* states: *bhedo dvaidhe viśeṣe syāt*, “*Bheda* is used in the senses of duality and particularity”—, he was unable to understand by any means, even by having the doubt: *satyāḥ ke katarē neti*, “Who are the real ones and who of the two are unreal?” In other words: “They were fashioned only by that trickster. Or who are they?” He remained perplexed.

Vallabhācārya—“Even after contemplating for a long time on these boys, who were of two kinds (*eteṣu bhedeṣu = eteṣu bāleṣu ubhaya-vidheṣu*), although he is *ātma-bhū* he was unable to understand “Who are real and who of the two are not?”, even by logical reasoning (*kathāñcana = yuktyā api*).”

10.13.44

evam sammohayan viṣṇum vimoham viśva-mohanam |
svayaiva māyayājo 'pi svayam eva vimohitaḥ ||

evam—in this way; *sammohayan*—while bewitching; *viṣṇum*—Viṣṇu; *vimoham*—who is devoid of bewilderment; *viśva-mohanam*—who bewilders the world; *svayā eva māyayā*—only by his own magic; *ajāḥ*—unborn; *api*—although; *svayam eva*—only himself; *vimohitaḥ*—bewildered.

ajāḥ api evam vimoham viśva-mohanam viṣṇum sammohayan svayā eva māyayā svayam eva vimohitaḥ.

While bewitching Viṣṇu in this manner, who is proof against bewilderment and who puzzles the world, Brahmā, though unborn, only confused himself by his own magic.

Sanātana Gosvāmī—Brahmā bewitched Viṣṇu by concealing the calves and the boys by his own magic. Or the sense is Brahmā wanted to bewitch Him, hence the prefix *sam* only reflects Brahmā's intention. The name Viṣṇu is used because He pervades everything. The drift is: Covering His vision by one's magic cannot happen. Therefore: *vimoham*, Viṣṇu cannot possibly be bewildered (= *mohayitum aśakyam api*). Moreover: *viśva-mohanam*, Viṣṇu bewilders the world. Brahmā is *aja*, meaning *svayam-bhū* (self-born). As before, because of the pair of words *eva* (only, same), this is to be perceived: Only Brahmā was bewildered by his own magic. Brahmā was not bewildered by the Lord's magic, nor was the Lord bewildered.

Jīva Gosvāmī—(The commentary is the same.)

Viśvanātha Cakravartī—After that, Brahmā fell in the whirlpool of an ocean of stupefaction. “Even Brahmā, (*ajo'pi = brahmā api*), who had begun to bewilder by the theft of calves and boys (*sammohayan = vatsa-bāla-steyena mohayitum upakramamāṇaḥ*), bewildered only himself just by his magic,” because it was used toward Viṣṇu. Brahmā was especially bewildered (*vimohitaḥ = viśeṣeṇa eva mohitaḥ*) by the Lord's Māyā. This means: Although he was bewildered, only Brahmā's offense, the use of magic toward the Lord, who could not be bewildered and hence was giving rise to Brahmā's confusion in this manner, is the reason. However, it should not be explained this way: “Brahmā was bewildered only by his magic,” because magic cannot possibly bewilder its basis (*āśraya*)¹²² and because of a contradiction with the example in the next verse.¹²³

Baladeva Vidyābhūṣaṇa—These are adjectives of *viṣṇum*: (1) *vimoham* means: *vigataḥ mohah yasmāt tam*, “Him, from whom bewilderment has gone away,” and (2) *viśva-mohanam* means:

122 However, just the opposite is shown in an episode in Dvārakā-līlā, where a fiery demon, frustrated by the power of Kṛṣṇa's Sudarśana *cakra*, returned from Dvārakā to Kāśī and burned to death the priest who created it (*Bhāgavatam* 10.66.40).

123 In the first sentence in his next commentary, Viśvanātha Cakravartī contradicts this statement.

viśveṣām svetareṣām sarveṣām mohanam, “Him who bewilders the worlds, those other than His own.” The sense is: He bewilders (*mohanam* = *moha-karam*) by Yogā and by Trigunā, depending on the circumstances.

10.13.45

tamyām tamo-van naihāraṁ khadyotārcir ivāhani |
mahatītara-māyaisyaṁ nihanti ātmani yuñjataḥ ||

tamyām—at night; *tamaḥ-vat*—like the darkness (thickness); *naihāraṁ*—pertaining to fog; *kha-dyota*—of a firefly (“which radiates in the atmosphere”); *arciḥ iva*—like the light; *ahani*—during the day; *mahati*—toward a great; *itara*—of one who is other [than a great] (or other, i.e. lower); *māyā*—the magic; *aiśyaṁ*—the might; *nihanti*—diminishes (or destroys); *ātmani*—in itself (or in himself); *yuñjataḥ*—[of a person] who is using.

tamyām naihāraṁ tamo-vat ahani khadyotārciḥ iva mahati (puruṣe māyām) yuñjataḥ (puṁsaḥ) itara-māyā ātmani (sthitam) aiśyaṁ nihanti.

Like the thickness of fog on a moonlit night and like the radiance of a firefly in daytime, the power of the magic used against a greater person dissipates.

Śrīdhara Svāmī—“How can he, the *āśraya* of his own magic, possibly be bewildered?” Expecting this reply, Śuka speaks. There are two examples in the sense that, toward the Lord, who owns Mahā-māyā, another’s *māyā* is unable to do either *āvaraṇa* (concealment, i.e. the covering of the true nature) or *vikṣepa* (projection, Māyā projects the world unto the mind).¹²⁴

“Like darkness (thickness) that originates from particles of

124 *Āvaraṇa* and *Vikṣepa* are the two powers of Māyā’s Avidyā-śakti. For example, in the illusion of seeing a snake in the place of a rope, the *Āvaraṇa*-śakti conceals the true nature of the rope while the *Vikṣepa*-śakti projects the idea of a snake unto the screen of the mind. If only *Vikṣepa*-śakti is active, the onlooker sees both the rope and a snake.

mist (*naihāram tamo-vat* = *hima-kaṇa-prabhavam*¹²⁵ *tamaḥ iva*) at night (*tamyām* = *tamisrāyām* = *rātryām*)..." *Naihāram* is a modifier, pertaining to the Vedas, of *tamaḥ*, although *tamaḥ* is an *upasarjana* (a word, in a compound, whose meaning has become secondary) which has the sense of a *taddhita*.¹²⁶

As that darkness (thickness) does not make a separate covering of darkness, rather it only merges in it, and as the radiance of a firefly does not make a separate illumination during the day, so the low magic (*itarā-māyā* = *itarā māyā* = *nīcā māyā*) of a man who is using it (*yuñjataḥ* = *māyām yuñjataḥ puṁsaḥ*) against a greater personality (*mahati* = *mahati puruṣe*) does not do anything intended, rather it diminishes the capability (*aiśyam* = *sāmarthyam*) only in himself (*ātmani* = *svasmin eva*).

Sanātana Gosvāmī—And that is fitting (only *Brahmā* was bewildered by his own magic). Śuka mentions it here. When has the denseness of profound obscurity been achieved by the darkness of fog? Therefore Śuka gives the second example. Moreover, *itarā-māyā* means either *itarā māyā* (another magic) or *itarasya māyā* (another's magic). *Yuñjataḥ* denotes *tām yuñjataḥ*, in other words: *māyām prayuñjataḥ*, "of a person using that magic."

Jiva Gosvāmī—And that is fitting. Śuka mentions it here. The following is explained by following the sequence, which is agreed

125 The word *hima-kaṇa* (a speck of cold) in Śrīdhara Svāmī's gloss usually means snowflake. For his part, Vira-Rāghava glosses *tamo-van naihāram* as: *nihāra-kaṇa-prabhava tama iva*, "like darkness in an origination of particles of mist."

126 The word *naihāram* has a primary status and *tamaḥ* has a secondary status due to being so compounded, hence although *naihāram* is meant to be a modifier of *tamaḥ*, the connection is not grammatically sound. The words *tamo-van naihāram* constitute the fault called *avimṛṣṭa-vidheyāmśa* (an aspect of the predicate is wrongly positioned), although in usage this fault only applies to compounds proper (*samāsa*, not *taddhita*), and so Śrīdhara Svāmī says it pertains to irregularities seen in the Vedas. In this verse, this fault is also seen in connection with the words *itarā-māyā* and *yuñjataḥ*, if *itarā* is interpreted as *itarasya*, because *yuñjataḥ* is then taken as a modifier of *itarasya*, and because *itarasya* is an *upasarjana* (a word with a secondary status): Its meaning has become secondary since it is the first word in a *tatpuruṣa* compound. For the details, consult *Sāhitya-kaumudī* 7.17.

upon, of *āvaraṇa* (covering of the true nature) and *vikṣepa* (superimposition unto the true nature) in Śrīdhara Svāmī's commentary (the magic of an inferior being is unable to effect either *āvaraṇa* or *vikṣepa* unto the other being).

“Just as the darkness (*tamo-vat* = *tamaḥ yathā*) of fog at night does not envelop night—not only that, the darkness of fog automatically merges in the night, and then the darkness of night intensifies and envelops the fog—and just as the radiance of a firefly is unable to make one understand the light of the sun like the radiance of the full moon in daytime makes one understand, through itself, the radiance of the sun, rather the radiance of the firefly comes across as a thing whose influence is diminished, so the magic used toward a greater being of one who is using it (*yuñjataḥ itara-māyā* = *māyām prayuñjānasya itarasya māyā*) is unable to cover the greater being's power nor project (*vikṣeptum*) another mode of being (it cannot alter the nature of the greater being's power) hence it is pointed at by itself by the fact of having a basis and diminishes the power in its basis, the inferior person (*ātmani* = *tasmin itaratra*).”

This word *vat* is an indeclinable word. *Amara-koṣa* states: *yad vā yathā tathevaivaṁ sāmye*.¹²⁷

Krama-sandarbhā—The explanation is: *itarasya kṣudrasya māyā sva-prabhāva-darśanā tām yuñjataḥ puṁsaḥ ātmani aiśyaṁ hanti*, “The magic, which shows off its own power, of a feeble person who is using it hurts the power in itself.”

¹²⁷ The above is a typographical mistake instead of: *vad vā yathā tathevaivaṁ sāmye*. Firstly, this suffix *vat* is not in the scope of any of the two rules of the suffix *vat[i]*: *tena tulyaṁ kriyā ced vatiḥ* (*Aṣṭādhyāyī* 5.1.115) (HNV 1197) and *tatra tasyeva* (*Aṣṭādhyāyī* 5.1.116) (HNV 1198), therefore the usage here is irregular. This *vat* is not the suffix *vat* which is a replacement of *mat[up]* as in *bhagavat* (*bhagavān*). Secondly, although *Amara-koṣa* reads: *va vā yathā tathevaivaṁ sāmye*, “*Va, vā, yathā, tathā, iva, and evam* are used in the sense of sameness” (3.4.9), Bhānujī Dīkṣita comments: *kvacit vat iti pāṭhaḥ. sa tu na yuktaḥ, vati [Pā. 5.1.115]-pratyayena gatārthatvāt. na ca vatiḥ evātra pāṭhitaḥ, sādṛśya-paryāye pratyaya-pāṭhasyāyuktatvāt, apatyā-samūhādi-paryāyeṣv aṅ-vuñ-ādinām apāṭhāt, “vaṁ pracetasi jāniyād ivārthe tu tad avyayam iti” mediny-ādi-sammateṣ ca*, “Sometimes the reading is *vat* (***vad vā* instead of *va vā***). However, that is not proper because of being a meaning that belongs to the suffix *vat[i]* (in *Aṣṭādhyāyī* 5.1.115)” (*Rāmāśramī* 3.4.9).

Viśvanātha Cakravartī—Toward the Lord, who owns Mahā-māyā, another's māyā, being unable to do either āvaraṇa or vikṣepa, makes its basis disappear: Śuka expresses this with two examples.

“Just as the darkness of fog (*naihāraṁ tamo-vat = nīhāra-sambandhi tamaḥ iva*) at night (*tamyām = tāmasyām = rātrau*)...” Here the word *vat* has the sense of *iva* (like), by the definition: *iva vad vā ca sādṛśye*, “*Iva, vat, and vā* are used in the sense of similarity.” Just as the darkness of fog is unable to conceal the night, makes the darkness of night dense, covers only itself with that darkness of night and dissipates the fog, so Brahmā's magic, being unable to bewilder the Lord, is covering him, only by intensifying the Lord's *aiśvarya*, and only makes Brahmā disappear.

In the above example, Brahmā's magic is partly a cause. Unsatisfied with this, Śukadeva gives another illustration, the example of a firefly: “Just as my radiance flashes at night, my radiance should radiate during daytime too.” The radiance (*arciḥ = prabhā*) of a firefly is unable to become manifest during daytime: On the contrary, it makes everyone understand that the firefly has lost its glow. In the same way, though he has *aiśvarya* elsewhere, Brahmā, who desired to manifest, through magic, his own *aiśvarya* to the Lord, just lost his glow.

Consequently, “another's magic—*itara-māyā* is the subject of the verb—diminishes the might (*aiśyam = aiśvaryam*) of a person who is using it (*ātmani yuñjataḥ = ātmānam yuñjataḥ = svaṁ prayuñjānasya puṁsaḥ*) against a greater person (*mahati = mahati puruṣe*).”

Baladeva Vidyābhūṣaṇa—In the first example, Brahmā's magic is a cause, and so Śuka gives another example: “Just as the radiance used by a firefly (*khadyotārcir iva = khadyota-prayuktārciḥ yathā*) does not make a separate illumination during the day, but instead merges in it—the firefly itself appears as if it has lost its glow—, so the insignificant magic (*itara-māyā = itarā māyā = tucchā māyā*) of a person who is using it (*yuñjataḥ = yuñjataḥ puṁsaḥ*) toward a great personality (*mahati = mahati puruṣe*) diminishes the might situated in itself (*ātmani aiśyam = ātmani sthitam aiśyam*).”

Vallabhācārya—The words *tamo-van naihāram* stand for *naihāra-*

tamo-vat. The darkness of fog at night is not even seen. In the second example, the radiance of a firefly represents Brahmā's power: In the presence of the light of the sun, which represents the Lord's power, it is insignificant (and is ridiculed).

10.13.46

tāvat sarve vatsa-pālāḥ paśyato 'jasya tat-kṣaṇāt |
vyadrśyanta ghana-śyāmāḥ pīta-kauśeya-vāsasaḥ ||

tāvat—meanwhile; *sarve*—all; *vatsa-pālāḥ*—the calves and the herders; *paśyataḥ ajasya*—while the unborn one was looking (or disregarding Brahmā, who was looking on); *tat-kṣaṇāt*—instantaneously; *vyadrśyanta*—were seen; *ghana*—[like] a cloud (like a bluish monsoon cloud); *śyāmāḥ*—who are dark (or dark blue); *pīta-kauśeya-vāsasaḥ*—whose garments are yellow silk.

(*yāvad evaṁ vicārayan vyāmuhyati sma*), *tāvad ajasya paśyataḥ (sataḥ) tat-kṣaṇāt sarve vatsa-pālāḥ ghana-śyāmāḥ pīta-kauśeya-vāsasaḥ (bhagavad-rūpāḥ brahmaṇā) vyadrśyanta*.

While Brahmā was looking on, all the calves and the boys instantly transformed into cloud-like bluish bodies that had yellow silken garments.

Śrīdhara Svāmī—Śuka mentions yet another wonder. “The calves and the herders (*vatsa-pālāḥ* = *vatsāḥ pālāḥ ca*), and all the staffs, the horns, etc. (*sarve* = *yaṣṭi-viṣṇāṇādayaḥ ca*).”

Sanātana Gosvāmī—Before long, the Lord extended His mercy to Brahmā, who had become meek due to a confusion in that manner.

The genitive case in *paśyataḥ* has the sense of *kartā* (the doer) in the instrumental case: *paśyatā satā*, “[They were seen by him,] who was looking.” The sense is: *punar api vicārayatā* (by him who was still pondering). Or “by him who was gazing at the Lord, out of humility and fear.” Or, “by him who was only looking at Them.” Thus a special wonder is mentioned, and a mistake is repudiated.

The verb *vyadrśyanta* means: *viśeṣetaḥ adrśyanta dr̥ṣṭāḥ*, “The Viṣṇu forms were seen (*adrśyanta* = *dr̥ṣṭāḥ*) in a specific away (*vi*

= *viśeṣetaḥ*).” Or the genitive case in *paśyataḥ* has the sense of the locative: *aje paśyati sati vyadrśyanta*, “While the unborn one was looking on, They became objects of sight (*vyadrśyanta* = *drṣṭi-viṣayāḥ jātāḥ*).”

Jīva Gosvāmī—With one set of nine verses—each verse is commented upon separately—, Śuka says: Before long, the Lord spread His mercy—in conformity with this intention: to show yet another charming glory—to Brahmā, who had become meek due to a confusion in that manner.

“They were seen, disregarding the unborn one, who was looking (*paśyato ’jasya* = *paśyantam ajam anādrtya*).” In other words: “Without requiring (*anādrtya* = *anapekṣya*) the power of his eyes, of Their own accord They became visible in his eyes (*vyadrśyanta* = *adrśyanta* = *svayam eva tad-drṣṭau vyakti-bhūtāḥ*).” The mode of being *karma-kartṛ* is because of a manifestation only by Their own power.¹²⁸

Viśvanātha Cakravartī—The word *tāvat* (for that long) implies its correlative *yāvat* as follows: *yāvad evaṁ brahmā mīmāṃsamānaḥ vyāmuhyati sma*, “as long as Brahmā, who was analyzing the situation in that way, was stupefied.”

“Not taking into consideration the unborn one, although he was looking (*apaśyato ’jasya* = *paśyantam apy ajam anādrtya*), the calves and the herders (*vatsa-pālāḥ* = *vatsāḥ pālāḥ ca*) were seen.” They were as if telling him: “Hey you, the unborn one (*aja*) who resides in Satyaloka, the truth (*satya*) is you are a goat (*aja*). You create the universe only with this kind of intelligence. You want to bewitch us by magic, but you can’t even understand what happened. Look.” They were seen, that is, they were as if made to be understood (*vyadrśyanta* = *jñāpayante iva*): “Although we are all the calves of Vṛndāvana that graze on grass and all the cowherd boys herding them, we can become like this too.” The sense is: Of their own accord They became directly perceptible to his eyes, because They were self-manifestations (*sva-prakāśa*).

128 They became visible of Their own accord: It is not that They were seen simply by Brahmā’s power of eyesight. For the details on *karma-kartari*, see: *karma-kartari karma-vad ātmapadādi* (*Hari-nāmamṛta-vyākaraṇa* 639).

Baladeva Vidyābhūṣaṇa—In this verse he says: Only the mercy of Nanda’s son occurred, since Viriṇca is a servant, although he did an offense. *Vyadrśyanta* is a usage in *karma-kartari*. Because of being *sva-prakāśa*, of Their own accord They became directly perceptible to the eyes. The genitive case in *paśyato ’jasya* has the sense of *anādara* (disregard). “You are unable to understand Us, although We are His *aṁśas*, who reside in Vṛndātavī. Behold Our great *aīśvarya*.”

Vallabhācārya—*Paśyato ’jasya* signifies: *paśyataḥ eva ajasya sataḥ*, “while the unborn one was just looking.” *Ghana-śyāmāḥ* means: *nila-megha-śyāmāḥ*, “dark [like] a dark blue cloud.”

Gaṅgā Sahāya—*Ghana-śyāmāḥ* means: *ghanāḥ iva śyāmāḥ* (dark like clouds). The clause “*bhagavad-rūpāḥ brahmaṇā vyadrśyanta*” (the forms of the Lord were seen by Brahmā) is syntactically connected everywhere (in upcoming verses).

10.13.47-48

catur-bhujāḥ śaṅkha-cakra-gadā-rājīva-pāṇayah |
kirīṭinaḥ kuṇḍalino hāriṇo vana-mālīnaḥ ||
śrīvatsāṅgada-do-ratna-kambu-kaṅkaṇa-pāṇayah |
nūpuraiḥ kaṭakair bhātāḥ kaṭi-sūtrāṅgulīyakaiḥ ||

catur-bhujāḥ—who have four arms; *śaṅkha-cakra-gadā-rājīva-pāṇayah*—in whose hands are conchshells, *cakras*, maces, and lotuses; *kirīṭinaḥ*—who have crowns; *kuṇḍalīnaḥ*—who have earrings; *hāriṇaḥ*—who have necklaces; *vana-mālīnaḥ*—who have sylvan garlands;
śrīvatsa-āṅgada-do-ratna-kambu-kaṅkaṇa-pāṇayah—(see below); *nūpuraiḥ*—with anklebells; *kaṭakaiḥ*—with foot bracelets; *bhātāḥ*—shone (looked resplendent); *kaṭi-sūtra*—with girdles; *āṅgulīyakaiḥ*—with finger rings.

(*te bhagavad-rūpāḥ*) *catur-bhujāḥ śaṅkha-cakra-gadā-rājīva-pāṇayah kirīṭinaḥ kuṇḍalīnaḥ hāriṇaḥ vana-mālīnaḥ śrīvatsāṅgada-do-ratna-kambu-kaṅkaṇa-pāṇayah nūpuraiḥ kaṭakaiḥ kaṭi-sūtrāṅgulīyakaiḥ (ca) bhātāḥ*.

They had four arms. In Their hands were a conchshell, a *cakra*, a mace and a lotus. They had crowns, earrings, necklaces and sylvan garlands. Their chests were endowed with the line of Lakṣmī. Their arms had armlets, Their necks, similar to conchshells, were endowed with a jewel, and Their hands had bangles. They were splendid with ankle bells, anklets, girdles, and finger rings.

Śrīdhara Svāmī—The compound *śrīvatsa-aṅgada-do-ratna-kambu-kaṅkaṇa-pāṇayaḥ* means: *śrīvatsa-prabhā-yuktāny aṅgadāni doḥṣu yeṣāṃ, ratna-mayāni kambu-vat tri-dhārāṇi kaṅkaṇāni pāṇiṣu yeṣāṃ te ca te ca*, “They are *śrīvatsa-aṅgada-doḥ*¹²⁹ (in whose arms are armlets endowed with the splendor of *śrīvatsa*) and They are *ratna-kambu-kaṅkaṇa-pāṇi* (in whose hands are bangles, made of jewels, that have three lines like the lines on a conchshell).”

Sanātana Gosvāmī—The purpose of being four-armed and so forth is to facilitate the understanding that They are the same as Vaikuṇṭha-nātha, because Brahmā, His servant, would believe that glory only in this way. Or the reason is that Brahmā and others think of Śrī Kṛṣṇa only as a four-armed form.

10.13.48

Śrīvatsa is on the right side of the Lord’s chest and is a thin curl of hair turning clockwise. This is a unique characteristic of the Lord by which a similarity with the *pārṣadas* who have attained *sārūpya* is repudiated. *Kaṭakaiḥ* means *pāda-valayaiḥ* (with anklets).

Jīva Gosvāmī—By the mode of being four-armed, etc., the state of being Viṣṇu is understood. The states of being the first Puruṣa and the second Puruṣa will be understood only in terms of being the presiding deity of Māyā and so on (*mahat-tattva*, etc.). Therefore, this *āvirbhāva* should be understood to be intermixed, only for the sake of subtly informing about the nondifference between the three. Besides, usually the *āvirbhāva* of Viṣṇu is viewed as the occasion for

129 The nominal base is *doḥ*, but before the *r* of *ratna* the *visarga* is deleted.

Him to reveal all the powers to Brahmā so he can carry out his work of creation, in the light of Brahmā's statement to Nārada:

srjāmi tan-niyukto 'ham haro harati tad-vaśaḥ |
viśvaṁ puruṣa-rūpeṇa paripāti tri-śakti-dhṛk ||

“I, enjoined by Him, create. Hara, under His control, destroys. He, who has three potencies, maintains the world as the form of the Puruṣa.” (2.6.32)

10.13.48

Śrīvatsa is on the right side of the Lord's chest and is a thin curl of hair turning clockwise. This is a unique characteristic of the Lord. Or *śrīvatsa* is derived as *śrī-yuktaṁ vatsaṁ vakṣaḥ tat-prabhā-yuktaṁ*, “The Viṣṇu forms had the splendor of a chest which has Lakṣmī.”¹³⁰ Or *śrī-yuktaṁ vatsaṁ vakṣo yeṣām*, “The Viṣṇu forms had a chest endowed with Lakṣmī.” The definition in *Amara-koṣa* is: *uro vatsaṁ ca vakṣaś ca*, “*Uras*, *vatsa* and *vakṣa* are synonymous” (2.6.78).

Kaṭakaiḥ means *pāda-valayaiḥ* (with anklets), because those are what was left. The rest was explained by Śrīdhara Svāmī. In his commentary, *kambu* signifies that the bracelets had three lines like those at the forefront of the opening of a conch. Or *kambu* means *valaya* (bracelet, i.e. bracelet consisting of shells). A *kaṅkaṇa* is a string-like bracelet studded with jewels and worn around the wrist. In the *nānārtha-varga* of *Amara-koṣa*, one definition is: *kambuḥ syād valaye śaṅkhe*, “*Kambu* means bracelet and conch” (3.3.133). Kṣīrasvāmī has given the above explanations in his commentary on those definitions.

Viśvanātha Cakravartī—The compound *śrī-vatsāṅgada-do-ratna-kambu-kaṅkaṇa-pāṇayaḥ* is explained as: *śrīḥ lakṣmī-rekhā tad-yuktāni vatsāni vakṣāṁsi yeṣāṁ te ca aṅgada-yuktāḥ doṣaḥ bāhavaḥ yeṣāṁ te ca ratnaṁ kaustubhaḥ tad-yuktāḥ kambavaḥ atīśayoktyā tri-rekhāṅkitāḥ kaṅṭhāḥ yeṣāṁ te ca kaṅkaṇa-yuktāḥ pāṇayaḥ yeṣāṁ te*

130 The golden line of Lakṣmī is on the left side of Kṛṣṇa's chest, and Śrīvatsa is on His right side (*Govinda-līlāmṛta* 16.55-57). Śrīdhara Svāmī says that Śrīvatsa is a tuft of curling white hairs turning to the right, and situated on the right side of the Lord's chest (*Bhāvārtha-dīpikā* 11.5.27).

ca te, “They are *śrī-vatsa*, “Their chests are endowed with the line of Lakṣmī,” They are *aṅgada-doh*, “They have many arms, which are endowed with armlets,” They are *ratna-kambu*, “Their necks—conch means neck, as an *atiśayokti* ornament (introsusception)—have the Kaustubha and are marked with three lines due to eminence,” and They are *kañkaṇa-pāṇi*, “Their hands are endowed with bracelets.” *Kaṭakaiḥ* means *pāda-valayaiḥ* (with foot bracelets).

Baladeva Vidyābhūṣaṇa—*Ratna-kambu* signifies: *ratnaṁ kaustubhaḥ tadvantaḥ kambavaḥ tat-tulyāḥ kañṭhāḥ yeṣāṁ*, “Their necks are similar to conchshells and have a jewel, the Kaustubha.” This is from *nṛ-varga*: *kañkaṇaṁ kara-bhūṣaṇam*, “*Kañkaṇam* (bracelet) is a hand ornament” (*Amara-koṣa* 2.6.108).

Vallabhācārya—*Śrīvatsa* is a line of hairs turning to the right. The compound *śaṅkha-cakra-gadā-rājīva-pāṇayaḥ* signifies: *śaṅkha-cakra-gadā-rājīvāni pratyekaṁ pāṇiṣu yeṣāṁ*, “in whose hands are, severally, a conchshell, a *cakra*, a mace, and a lotus.” *Kaṇṭakaiḥ* means *hastābharaṇaiḥ* (wrist ornaments).

Bhaktisiddhānta Sarasvatī—*Bhātāḥ* (they shone) means *śobhitāḥ* (they were splendid). *Vyadrśyanta* (they were seen) is added.

10.13.49

āṅghri-mastakam āpūrṇās tulasī-nava-dāmabhiḥ |
komalaiḥ sarva-gātreṣu bhūri-puṇya-vad-arpitaiḥ ||

ā-āṅghri-mastakam—from head to foot; *āpūrṇāḥ*—fully replete; *tulasī-nava-dāmabhiḥ*—with new garlands of *tulasī*; *komalaiḥ*—soft; *sarva-gātreṣu*—on all the limbs; *bhūri-puṇya-vat-arpitaiḥ*—which were offered by those who have much merit.

(*te bhagavad-rūpāḥ*) *sarva-gātreṣu bhūri-puṇya-vad-arpitaiḥ komalaiḥ tulasī-nava-dāmabhiḥ āṅghri-mastakam āpūrṇāḥ (āsan)*.

On all Their limbs, from head to toe, They were replete with new, soft garlands of *tulasī*, offered by persons who have much *puṇya*.

Śrīdhara Svāmī—The *tulasī* garlands were offered by persons endowed with merit acquired over many lifetimes (*bhūri-puṇya-vad-arpitaiḥ* = *bahu-janmārjitaṁ puṇyaṁ tad-yuktaiḥ janaiḥ arpitaiḥ*).

Sanātana Gosvāmī—The *tulasī* garlands were offered by those who have much *puṇya* (*bhūri-puṇya-vad-arpitaiḥ* = *bhūri-puṇya-vadbhiḥ arpitaiḥ*), hence their holding the garlands with *prīti* is implied. Or *bhūri-puṇya* means *bhakti*: The garlands were offered by those who had that. As an *utprekṣā* (fanciful assumption), it is imagined that the Viṣṇu forms held those garlands on each limb with the intent to be imbued with that. Therefore here it is said that They were decked (*āpūrṇāḥ*) with *tulasī* garlands from head to toe (*āṅghri-mastakam* = *aṅghritāḥ mastaka-paryantam*).

Jiva Gosvāmī—The *tulasī* garlands were offered, with mind and action, to those various symbols (*pratimā*) by *sādhakas* who have much *puṇya*. This implies that they made many garlands and that they held them with *prīti*.

Viśvanātha Cakravartī—The *tulasī* garlands were offered by a thousand devotees whose devotional service includes *śravaṇa* and *kīrtana* (*bhūri-puṇya-vad-arpitaiḥ* = *bhūri-puṇyāni śravaṇa-kīrtanādi-bhajanāni tadvatā bhakta-sahasreṇa arpitaiḥ*).

Baladeva Vidyābhūṣaṇa—The *tulasī* garlands were offered by devotees who have *śravaṇa*, *kīrtana*, etc., which effect purity (*bhūri-puṇya-vad-arpitaiḥ* = *bhūrīni puṇyāni viśuddha-karāni śravaṇa-kīrtanādini tadvadbhiḥ bhaktaiḥ arpitaiḥ*).

10.13.50

candrikā-viśada-smeraiḥ sārūṇāpāṅga-vikṣitaiḥ |
svakārtānām iva rājaḥ-sattvābhyām sraṣṭṛ-pālakāḥ ||

candrikā-viśada-smeraiḥ—with smiles as white as moonlight; *sārūṇa-apāṅga-vikṣitaiḥ*—with glances from the corners of the eyes, which were red also; *svaka-artānām*—of the purposes (or of the desires) of Their own; *iva*—as if; *rājaḥ-sattvābhyām*—with *rajo-guṇa* and with *sattva-guṇa*; *sraṣṭṛ-pālakāḥ*—creators and protectors.

(*te bhagavad-rūpāḥ*) *candrikā-viśada-smeraiḥ sārūṇāpāṅga-vikṣitaiḥ svakāṛthānām rājaḥ-sattvābhyām sraṣṭr-pālakāḥ iva* (*vyadṛśyanta*).

With Their smiles as white as moonlight, accompanied by glances from the reddish corners of Their eyes, They were perceived as if They were creators, with *rajas*, and protectors, with *sattva*, of Their devotees' purposes.

Śrīdhara Svāmī—“They were seen (*vyadṛśyanta* is added) as if they were creators and protectors (*sraṣṭr-pālakāḥ iva*) with *rajas* and with *sattva* (*rājaḥ-sattvābhyām*)—this means they were as if protectors by a smile as white as *sattva* and were creators by a reddish color, which is like *rajas*—of Their devotees' desires (*svakāṛthānām* = *svabhakta-manorathānām*)¹³¹ with glances accompanied with a smile as white as moonlight and with corners of the eyes which have a reddish hue (*candrikā-viśada-smeraiḥ sārūṇāpāṅga-vikṣitaiḥ* = *candrikā-viśada-smīta-yuktaiḥ sahārūṇa-guṇena ca vartamānā ye 'pāṅgās tair vikṣitaiḥ*).”¹³²

Jīva Gosvāmī—(Additions are underlined.) The glances were smiling in such a way that they were white as moonlight (*candrikā-viśada-smeraiḥ* = *candrikā-vad viśadam yathā syāt tathā smeraiḥ smayamānaiḥ*).¹³³ It is a compound which includes an adverb, as in

131 The gloss of *artha* as *manoratha* (desire) is an extrapolation of the meanings of *artha* either as *arthanā* (request) or as *prajojana* (purpose), because *artha* does not literally mean ‘desire’. The sense of *arthanā* is seen in *Medinī-kośa*. The definition of *artha* is: *artho viśayārthanayor dhana-kāraṇa-vastuṣu, abhidheya ca śabdānām nivṛttau ca prayojane*, “*Artha* means *viśaya* (sense object), *arthanā* (request), *dhana* (wealth), *kāraṇa* (cause, motive, reason), *vastu* (thing; subject matter), *śabdānām abhidheya* (meaning of words), *nivṛtti* (stoppage), and *prayojana* (purpose, goal)” (*Medinī-kośa*). The words *svakāṛthānām sraṣṭr-pālakāḥ* literally mean “The Viṣṇu forms protect the devotees’ goals.” Vallabhācārya explains *artha* as *puruṣārtha*.

132 In the verse, the sequence is white and red on the one hand and *rajas* and *sattva* on the other. This constitutes the literary fault called *bhagnakrama* (broken sequence).

133 That the glances are smiling constitutes the *utprekṣā* ornament (fanciful imagination).

mrdu-pācaka (cooking gently).

The clause “*svakārthānām sraṣṭr-pālakāḥ*” is used on account of the fulfillment of the types of desires appropriate for earnest devotees (*ekānti-bhakta*), who are stated with the word *svaka* (own), only by means of those kinds of sidelong glances.

With reddish sidelong glances, They are creators: Because the reddish quality, situated there, maddens the minds of His own, one sidelong glance of Theirs evokes various desires centered on Him. And with sidelong glances endowed with smiles, They are protectors: By one sidelong glance, They save and nourish their devotees who had belittled themselves by considering themselves unqualified. *Iva* (as if) has the sense of an utpreksā (fanciful imagination): *rajaḥ-sattvābhyām iva*, “[They were creators and protectors of Their devotees’ desires] as if with *rajas* and *sattva*,” which represent *aruṇa* (reddish) and *viśada* (white) respectively.

Viśvanātha Cakravartī—“The Viṣṇu forms were seen as if they were creators and protectors with *rajas* and *sattva*—this means they were as if creators by *rajas*, the red color in Their eyes, and as if protectors by *sattva*, the white smile—of the desires of Their devotees, to whom compassion should be shown (*svakārthānām = anukampanīya-sva-bhakta-manorathānām*),¹³⁴ by means of straight glances that were existing with reddish corners of eyes (*sāruṇāpāṅga-vikṣitaiḥ = aruṇāpāṅgena saha vartamānāni yāni sammukha-vikṣitāni taiḥ*) and that were excellently smiling in such a way that the smile was white like moonlight (*candrikā-viśada-smeraiḥ = candrikā-vat viśadaṁ yathā syāt tathā smerayante iti candrikā-viśada-smerāṇi*).”¹³⁵ Thus, *candrikā-viśada-smeraiḥ* is a compound which includes an adverb, as in *mrdu-pācaka* (cooking gently).

134 Here the suffix *ka* in *svaka* has the sense of *anukampā* (endearment, compassion) (HNV 1262).

135 As regards *smeraiḥ*, *smera* means ‘a smile’, but the gloss as *smerayante*, a verbal form, indicates that *smera* is derived in the active voice. The rule is, *namī-kampī-smī-kamī-hiṁsi-dīpādibhyo raḥ*, “[In the active voice, and in either one of the three senses of doing that as a habit, doing that as a duty, and doing that well (HNV 864),] the suffix *ra* is applied after the verbal roots *nam*, *kap[i]*, *smi[ñ]*, *kam[u]*, *hiṣ[i]*, and *dīp[i]*” (HNV 871) (*Aṣṭādhyāyī* 3.2.167). A smile is white because of the splendor of the teeth.

Baladeva Vidyābhūṣaṇa—They were creators, by a glance from the reddish corners of the eyes, which is as if *rajas*, and they were protectors, by a white smile, which is as if *sattva*, of the desires of Their devotees who were shown compassion (*svakāṛthānām* = *svānukampita-bhakta-manorathānām*) with smiles that were white like moonlight (*candrikā-viśada-smeraih* = *candrikā-vad viśadaiḥ smitaiḥ*) and that were accompanied with a glance from the reddish corners of the eyes (*sāruṇāpāṅga-vikṣitaiḥ* = *aruṇāpāṅga-vikṣitena sahitaiḥ*).

Vallabhācārya—“They were the creators and protectors of the goals of life of the devotees (*svakāṛthānām* = *bhakta-puruṣārthānām*) with smiles and glances, as if with *rajas* and *sattva*.”

10.13.51

ātmādi-stamba-paryantair mūrtimadbhiś carācaraiḥ |
nṛtya-gītādy-anekārhaiḥ pṛthak pṛthag upāsītāḥ ||

ātmā-ādi-stamba-paryantaiḥ—beginning from himself and ending with clumps of grass; *mūrti-madbhiḥ*—embodied; *cara-acaraiḥ*—by both moving and nonmoving [things]; *nṛtya-gīta-ādi*—beginning from dances and songs; *aneka-arhaiḥ*—with multiple means of worshiping; *pṛthak pṛthak*—each one separately; *upāsītāḥ*—They were worshiped.

(*te bhagavad-rūpāḥ*) *ātmādi-stamba-paryantaiḥ mūrtimadbhiḥ carācaraiḥ* (*prāṇibhiḥ karṭṛbhiḥ*) *nṛtya-gītādy-anekārhaiḥ* (*karaṇaiḥ*) *pṛthak pṛthag upāsītāḥ*.

Each of Them was being worshiped separately by manifest beings, either moving or stationary, from himself to clumps of grass, with multiple means of worshiping such as dancing and singing.

Śrīdhara Svāmī—*Ātma* (himself) means *Brahmā*. *Anekārhaiḥ* means *anekārhanaiḥ* (with multiple means of worshiping).

Jīva Gosvāmī—“They were worshiped by all the presiding deities

(*carācaraiḥ* = *tat-tad-adhiṣṭhāṭṛ-daivataiḥ*) with dances, songs, and many other useful things for offering respect (*naikārhaiḥ*¹³⁶ = *anekārhaṇopakaraṇāni taiḥ*)." Each was worshiped separately (*prthag prthak*) because of the variety of paraphernalia for worshipping in accordance with their respective qualifications.

Thus it is said that every one of those boys and calves is the God of each respective universe. For example, ahead, in Brahmā's prayer: *tāvanty eva jaganty abhūḥ*, "You became exactly that many universes" (10.14.18).

Sanātana Gosvāmī—(In addition to the above:) Or *nṛtya-gītādi-naikārhaiḥ* is separated as *nṛtya-gītādinā ekārhaiḥ*, and *ekārhaiḥ* modifies *carācaraiḥ*. "They were worshiped by means of dances, songs, etc., by moving and nonmoving beings that are fit for the one, the Lord (*ekārhaiḥ* = *ekasya śrī-bhagavataḥ yogyaiḥ*)." In other words, those beings are the foremost of those various worshipers, that is, they are known as the manifestations of the Lord's might that abide on Vaikuṇṭha planets. That is the meaning because all of Them are worthy of that kind of worship.

Viśvanātha Cakravartī—Here *ātman* (himself) refers to *brahmā*. *Naikārhaiḥ* means *anekārhaṇaiḥ* (with multiple means of worshipping).

Śukadeva Ācārya—"They were worshiped separately by moving beings and by nonmoving beings (*carācaraiḥ* = *caraiḥ acaraiḥ ca karṭṛbhiḥ*), from himself to clumps of grass (*ātmādi-stambaparyantaiḥ* = *sva-prarṭibhiḥ stambāntaiḥ*)." Those beings were connected with their respective universes, in view of the text: *tāvanty eva jaganty abhūḥ*, "You became exactly that many universes" (10.14.18). Worshipping Them, as done by the performers, is linked to the intention of expressing the presiding deities, as in: *tā āpa abruvan*.

136 Jīva Gosvāmī and others have the reading *nṛtya-gītādi-naikārhaiḥ* instead of *nṛtya-gītādy-anekārhaiḥ*. The former reading is only seen in Bhaktisiddhānta Sarasvatī's and in Rāma-Nārāyaṇa's editions of *Bhāgavatam*.

ANNOTATION

The above is a misquote of: *tā āpa aikṣanta*, “The waters saw.” The text is: *tad aikṣata bahu syām prajāyeyeti tat tejo 'srjata. tat teja aikṣata bahu syām prajāyeyeti tad āpo 'srjata. [...]* *tā āpa aikṣanta bahvayaḥ syāma prajāyemahūti tā annam asrjanta*, “Brahman (Viṣṇu) saw. “I shall become many.” Brahman created fire. The Fire saw. “I shall become many.” Brahman created water. The Water saw. “I shall become many.” Brahman created food” (*Chāndogya Upaniṣad* 6.2.3-4). Vyāsadeva refers to the above text in this *sūtra*: *abhimāni-vyapadeśas tu viśeṣānugatibhyām*, “This is only a mention in reference to the presiding deities, because of the distinction [between the sentient deities and the insentient elements] and because of the inherence [of presiding deities in them]” (*Vedānta-sūtra* 2.1.5).

10.13.52

aṇimādyair mahimabhir ajādyābhir vibhūtibhiḥ |
catur-vimśatibhis tattvair paritā mahad-ādibhiḥ ||

aṇima-ādyair—by *aṇiman* and so on; *mahimabhiḥ*—by *mahiman* and so on; *ajā-ādyābhiḥ vibhūtibhiḥ*—by potencies beginning from Ajā; *catur-vimśatibhiḥ tattvair*—by the twenty-four principles [of Sāṅkhya philosophy; ref. 3.26.11-14]; *paritāḥ*—They were surrounded; *mahad-ādibhiḥ*—at whose beginning there is *mahat-tattva*.

(*te bhagavad-rūpāḥ mūrtimadbhiḥ*) *aṇimādyair* (*ca mūrtimadbhiḥ*) *mahimabhiḥ* (*ca mūrtimadbhiḥ*) *ajādyābhiḥ vibhūtibhiḥ* (*ca mūrtimadbhiḥ*) *mahad-ādibhiḥ catur-vimśatibhiḥ tattvair* (*ca*) *paritāḥ*.

They were surrounded by *aṇimā* and so on, by *mahimā* and so on, by the *vibhūtis* beginning from Ajā, and by the twenty-four *tattvas* beginning from *mahat*.

Śrīdhara Svāmī—“They were surrounded by the potencies beginning from Māyā and Vidyā (*ajādyābhiḥ vibhūtibhiḥ* = *māyāvidyādibhiḥ*)

śaktibhiḥ) and by the twenty-four causes of the world (*catur-vimśatibhiḥ tattvaih* = *catur-vimśati-tattvaih* = *jagat-kāraṇaiḥ*).” The term *mahad-ādibhiḥ* is separately mentioned to signify the difference between Mahat and Sūtra.

Sanātana Gosvāmī, Jīva Gosvāmī—*Mahiman* and others are the mystical perfections. *Na jāyate ity ajā*, “She is not born, and so she is Ajā.” She is *nitya-siddhā sat-cid-ānanda-vigrahā bhagavatī* Lakṣmī. Or she is the *śakti* known as Yogamāyā. “They were surrounded by the *vibhūtis*, the forms of potencies (*vibhūtibhiḥ* = *śakti-rūpābhiḥ*), such as Māyā, Vidyā, and Avidyā,” because of the word *ādi* (*ādyā*, in *ajādyābhiḥ*).

Viśvanātha Cakravartī—“They were surrounded by the mystical powers (*mahimabhiḥ* = *aiśvaryaiḥ*), by the potencies beginning from Māyā (*ajādyābhiḥ vibhūtibhiḥ* = *ajā māyā tad-ādyābhiḥ śaktibhiḥ*), and by the twenty-four causes of the world (*tattvaih* = *jagat-kāraṇaiḥ*).” The term *catur-vimśatibhiḥ* is used to signify the difference between *mahat-tattva* and *sūtra-tattva*.

Baladeva Vidyābhūṣaṇa—*Ajā* is *mūla-prakṛti*. The plurality, as regards *catur-vimśatibhiḥ*, is because each of so many *tattvas* (principles) was worshiping.

Vallabhācārya—*Ajā* is Lakṣmī. The twenty-four *tattvas* denote the deities who have the conceit of the twenty-four *tattvas* respectively.

Gaṅgā Sahāya—*Mūrtimadbhiḥ* (embodied) in the previous verse should be syntactically connected to each term representative of the worshipers.

10.13.53

kāla-svabhāva-saṁskāra-kāma-karma-guṇādibhiḥ |
sva-mahi-dhvasta-mahibhir mūrtimadbhir upāsītāḥ ||

(*te bhagavad-rūpāḥ*) *kāla-svabhāva-saṁskāra-kāma-karma-guṇādibhiḥ* *sva-mahi-dhvasta-mahibhiḥ mūrtimadbhiḥ* (*prthag prthag*) *upāsītāḥ*.

They were revered by Time, Svabhāva, Saṁskāra, Kāma, Karma, the Guṇas, and so forth, which were embodied and whose greatness was eclipsed by the Lord's glory.

Śrīdhara Svāmī—Kāla and others are their assistants. Kāla is *kṣobhaka* (the agitator of the *guṇas*). Svabhāva is *pariṇāma-hetu* (the cause of transformation of the *guṇas*). Saṁskāra means *vāsanāyāḥ udbodhaka* (what awakens the tendencies in the subconscious). All of them, *aṇimā* and all the others, lost their independence due to the glory of the Lord (*sva-mahi-dhvasta-mahibhiḥ* = *bhagavan-mahimnā tiraskṛta-svātantryaiḥ uktaiḥ sarvaiḥ aṇimādyaiḥ*).

Viśvanātha Cakravartī—(The commentary is the same.)

Sanātana Gosvāmī—The *guṇas* are *sattva* and so on. Because of *ādi*, *jāti* (category, class), *nāma*, and so forth are included. “The Viṣṇu forms were revered by *aṇimā* and others, because of whom the greatness of the others is ruined by their own greatness” (*sva-mahi-dhvasta-mahibhiḥ* = *sva-mahimnā dhvastaḥ mahimā anyeṣāṁ yaiḥ aṇimādyaiḥ*), because *aṇimā* and others are the forms of great *siddhis* and because the *tattvas* and so on are the causes of the world.

Jīva Gosvāmī—(Additions are underlined.) The *guṇas* are *sattva* and so on. Because of *ādi*, *jāti* (category, class), *nāma*, and so forth are included. “The Viṣṇu forms were revered by *aṇimā* and others, because of whom the greatness of the others is ruined by their own greatness” (*sva-mahi-dhvasta-mahibhiḥ* = *sva-mahimnā dhvastaḥ anyeṣāṁ mahimā yaiḥ taiḥ aṇimādy-ādibhiḥ*), because *aṇimā* and others are unparalleled in that respect and are making the minuteness (*aṇimā*) of others, and because the *tattvas* and so on are the causes of the world.

Baladeva Vidyābhūṣaṇa—Saṁskāra is *udbodha-hetu* (cause of awakening). Kāma is *viṣayābhilāṣa* (longing for sense objects). Karma is the form of *punya*, etc.

Vallabhācārya—Kāla and others too are the deities who have

that conceit. Śuka talks about their greatness: *sva-mahi-dhvasta-mahibhiḥ* means: *sva-mahimnā eva dhvastaḥ mahimā anyeṣāṁ yaiḥ*, “by *aṇimā* and so on, because of whom the greatness of others is ruined due their own greatness.” Or their greatness is ruined by the Lord’s glory. “Each of Them was worshiped separately (*upāsītāḥ* = *prṭhak prṭhak upāsītāḥ*) by those embodied forms too.”

Śukadeva Ācārya—Kāma is the reason for karma. In point of Karma: The activities are the means of accomplishing the four goals of life (*karma* = *karmāni* = *catur-varga-sādhanaṇi*). The Guṇas are the attributes of those *padārthas* (categories of existence, as described in Nyāya-Vaiśeṣika philosophy). The term *ādi* refers to the Vedas, the Itihāsas, the Purāṇas, and the Saṅgrahas, which reiterate all the *padārthas*.

10.13.54

satya-jñānānantānanda-mātraika-rasa-mūrtayaḥ |
asprṣṭa-bhūri-māhātmyā api hy upaniṣad-dṛśām ||

satya-jñāna-ananta-ānanda-mātra-eka-rasa-mūrtayaḥ—whose forms are the one essence of Truth, consciousness, and entire, endless bliss (or whose forms are of one essence, the entire bliss, which is real, is consciousness, and is unlimited); *asprṣṭa-bhūri-māhātmyāḥ*—whose glory is ample and is untouched; *api*—even; *hi*—certainly; *upaniṣat-dṛśām*—by those who see the *Upaniṣads*.

(*te bhagavad-rūpāḥ*) *satya-jñānānantānanda-mātraika-rasa-mūrtayaḥ upaniṣad-dṛśām api hi asprṣṭa-bhūri-māhātmyāḥ (santāḥ vyadrśyanta)*.

They had forms that are real and are the one essence of sheer consciousness and infinite bliss. Even the scholars whose eye is the Upaniṣads cannot see through Their glory.

Śrīdhara Svāmī—With *satya-jñāna* and so on, Śuka points out a distinct feature although all of Them have bodies. “They whose bodies are real, are the form of consciousness, are unlimited, and

are forms of bliss, and moreover they are *eka-mātra* (only one), that is, they are devoid of the difference of *vijātiya*, and in addition they are *eka-rasa*, meaning they always have one form.”¹³⁷ (*satya-jñānānāntānanda-mātraika-rasa-mūrtayaḥ = satyāś ca jñāna-rūpās cānāntāś cānanda-rūpās ca tatrāpi tad eka-mātr vijātiya-sambheda-rahitās tatrāpi caika-rasāḥ sadaika-rūpā mūrtayo yeṣāṃ te*)

Alternatively: *satya-jñānādi-mātraika-rasaṃ yad brahma tad eva mūrtayo yeṣāṃ*, “They whose bodies are Brahman, which is real and is the one essence of entire consciousness and endless bliss.”¹³⁸

137 Regarding *vijātiya-sambheda*, there are three kinds of differences: (1) *sa-jātiya-bheda*, a difference between things of the same *jāti* (category): For example, a book is different from another book, (2) *vijātiya-bheda*, a difference between things of different *jātis*: For example, a book is different from a pen, and (3) *sva-gata-bheda*, a difference between an entity and its parts (or a difference within the entity): For instance, Śrī Kṛṣṇa is not different from His limbs. The nonexistence of *sa-jātiya-bheda* was implied in previous verses. One argument is that, since Brahman and Viṣṇu are one *svarūpa* in essence and since this *svarūpa* is not a *jāti* in the usual sense of the term (material *jāti*), there is no *vijātiya-bheda*. Akṛūra says: *anākhyeṃbhidhānaṃ tvāṃ nato 'smi paramēśvara. na yatra nātha vidyante nāma-jāty-ādi-kalpanāḥ, tad brahma paramaṃ nityaṃ avikāri bhavān ajah*, “O master, O supreme God, I bow to You, whose designations are unnameable. You, the birthless, are Brahman, which is supreme, eternal and unchanged, and in which hypotheses pertaining to name and class (*jāti*), etc., do not exist” (*Viṣṇu Purāṇa* 5.18.52-53).

138 The word *satya-jñānānāntānanda-mātraika-rasa* is a variation of the term *sac-cid-ānandaika-rasa* (the one essence of Existence, consciousness and bliss), seen in *Gopāla-tāpanī Upaniṣad*: *sac-cid-ānandaika-rase bhakti-yoge tiṣṭhati* (2.78). Although *sat* can mean *satya* (real) and *vidyamāna* (existing), *satya* is not defined as *vidyamāna* (existing). The definition of *sat* is: *satye sādhu vidyamāne praśaste 'bhyarhite ca sat*, “*Sat* means *satya* (real; truth), *sādhu* (good person; transcendentalist, i.e. spiritual practitioner), *vidyamāna* (existing), *praśasta* (eminent), and *abhyarhita* (venerable) (*Amara-koṣa* 3.3.83).” The definition of *satya* is: *satyaṃ kṛte ca śapathe tathye triṣu tu tadvatī*, “*Satyaṃ* has the senses of *kṛta* (*Satya-yuga*), *śapatha* (vow), and *tathyam* (truth)” (*Medinī-koṣa*, ya-dvikam 61). The *Chāndogya Upaniṣad* states: *tat satyaṃ sa ātmā tat tvam asi śvetaketu*, “That, the Truth, is the soul. You are That, O Śvetaketu” (6.8.7). Moreover, the notion of *eka-rasa* (one essence) is sourced in other Upaniṣads too: *nirañjanaṃ niṣkriyaṃ san-mātraṃ cid-ānandaika-rasaṃ śivaṃ praśāntaṃ amṛtaṃ tat paraṃ ca brahma* (*Sāṅdilya Upaniṣad* 2.1); *caturthaś caturātmāpi sac-cid-eka-raso hy ayam* (*Nārada-parivṛājaka Upaniṣad* 8.20) (Aiyar, K. Nārāyaṇa Svāmī (2003) *Thirty minor Upaniṣads*, Delhi: Parimal Publications).

Therefore: “Their glory, which is great indeed (*hi = niścitam*), is not touched, rather it cannot be touched (*asprṣta = asprśya = na sparśa-yogyam*), even by scholars whose eye is the knowledge of the soul (*upaniṣad-dṛśām api = upaniṣad ātma-jñānam saiva dṛk cakṣur yeṣāṁ teṣāṁ api*).” Being such, They were seen (*santaḥ vyadrśyanta* is added).

Sanātana Gosvāmī—With *satya-jñānānantānanda-mātraika-rasa*, Śuka talks about a nondifference among Them, although They are different in some ways on account of the gestures of Their manifold bodies, senses, and so on. Thus the logical reasoning called *bhedābheda*, which is agreed upon by Vaiṣṇavas, is proven.

Someone might wonder: “How can the one Entity also be different by being the opposite of *Māyā*?” “It’s true. It is extremely difficult to reason.” With this in mind he says *asprṣta*. “Their glory is untouched even by those who know the truth about the soul (*upaniṣad-dṛśām = ātma-tattva-jñānām*).” Or, Their glory cannot be touched (*asprṣta = asprśya*) through the eyes of the *Upaniṣads* (*upaniṣad-dṛśām = upaniṣadām akṣibhiḥ*), who have forms in Satyaloka and so on and are the sources of Brahmā’s and others’ knowledge of the essence. The drift is: That truth, the form of the philosophical conclusion of the essence of the scriptures, can be understood only through the special grace of the Lord, only by the favor of persons who are dear to Him. For this reason, it will be said: *itūreṣe ’tarkye nija-mahimani*, “In this way, when Brahmā, the master of Sarasvatī, was bewildered about His glory, which cannot be logically explained” (10.13.57).

Jīva Gosvāmī—Although the Viṣṇus have form and although They are manifold, with *satya* and so on Śuka mentions a particularity in terms of being an aspect solely belonging to Para-Brahman. In that regard, They are real (*satya*) and are of one essence (*eka-rasa*), because of not being made, on account of being the cause of and the basis of Time too. That was said: *kāla-svabhāva* and so on (in the previous verse) in reference to Śruti: *sarve nimeṣā jajñire vidyutaḥ puruṣād adhi*, “All the blinks of Time originated from the Puruṣa, who is *vidyut*” (*Mahā-Nārāyaṇa Upaniṣad* 1.8). *Vidyut* means: *viśeṣeṇa vividham vā dyotate dīptim karoti iti vidyut*, “He

shines, meaning He makes an illumination, either in a special way or variously.” The blinks (*nimeṣa*) are portions of Time that originate from the twinkle of His blinks,¹³⁹ in accordance with this:

*yo 'yaṁ kālas tasya te 'vyakta-bandho
ceṣṭām āhuś ceṣṭate yena viśvam |
nimeṣādir vatsarānto mahīyāṁs
taṁ tveśānaṁ kṣema-dhāma prapadye ||*

“O friend of the Unmanifest, they say Time is Your deed. The world is active because of Time, which is colossal, from a blink to years and years. I take shelter of You, the Lord, an abode of safety.” (10.3.26)

They are forms of consciousness (*jñāna* = *jñāna-rūpāḥ*) because of not being material, due to being self-manifesting. That was said: *paśyato 'jasya tat-kṣaṇāt vyadṛśyanta*, “While Brahṁā was looking on, instantaneously They were seen” and so on (10.13.46) because of Śruti:

✧ *na cakṣuṣā paśyati rūpam asya*, “One does not see its form with the eyes.”¹⁴⁰

✧ *yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanuṁ*¹⁴¹ *svām*, “He is attained only by one whom He chooses. The Soul reveals His body only to that person.”

✧ *āditya-varṇaṁ tamasaḥ parastāt*, “It is the color of the sun and is beyond Material Nature” (*Śvetāśvatara Upaniṣad* 3.8).

✧ And also because of *Nārāyaṇādhyātman*: *nityāvyakto 'pi bhagavān iṅkṣyate nija-śaktiṭaḥ*, “Although He is always invisible, the Lord is seen by His power.”

139 In his commentary on the same text, in *Bhagavat-sandarbhā* (28.2), Jīva Gosvāmī deleted this clause.

140 This is also how Jīva Gosvāmī gives the quotation (*Bhagavat-sandarbhā* 45.2 and *Prīti-sandarbhā* 193-194), but the *Upaniṣads* reads: *rūpam asya na cakṣuṣā paśyati*. (*Kaṭha Upaniṣad* 2.3.9) (*Śvetāśvatara Upaniṣad* 4.20). This refers to the invisible form (Brahman): *avyakta-mūrtinā* (*Gītā* 9.4). Viṣṇu (Parameśvara) and Brahman are one in nature: *svarūpa-dvayābhāvāt*, “because there is no dual *svarūpa*” (*Bhāgavatam* 6.9.36).

141 Kṛṣṇa-Śāṅkara Śāstrī’s edition of *Laghu-vaiṣṇava-toṣaṇī* reads *tanuṁ*. The reading *tanuṁ* is from *Kaṭha Upaniṣad* 1.2.23 and the reading *tanuṁ* is from *Muṇḍaka Upaniṣad* 3.2.3.

They are unlimited (*ananta*) insofar as They are *vibhu* (omnipresent) by *acintya-śakti*, although They are mostly delimited, because of Śruti: *yas tv etam evaṁ prādeśa-mātram abhivimānam ātmānaṁ vaiśvānaram upāste*, “but he who worships (meditates on) the Vaiśvānara Self, who is identified with one’s conceit and is the measure of a *prādeśa* (the natural distance between the thumb and the index)” (*Chāndogya Upaniṣad* 5.18.1) and also because of being said with this: *na cāntar na bahir yasya*, “He has neither an inside nor an outside” (*Bhāgavatam* 10.9.13).

They are sheer bliss (*ānanda-mātra*) because all of Them are *aṁśas* of the abode of the highest *prema*, which is devoid of an *upādhi* (material characteristic). That was said: *kim etad adbhutam iva vāsudeve ’khilātmani*, and so on: “The love of the multitude, inclusive of me, for the offsprings is unprecedented and increases like their love for Vāsudeva, the Soul of all. What is this wonder?” (10.13.36) because of Śruti: *ānandaṁ brahmaṇo rūpam*, “The form of Brahma is bliss,”¹⁴² and because of being said with the verse beginning: *vidito ’si bhavān sākṣāt*:

*vidito ’si bhavān sākṣāt puruṣaḥ prakṛteḥ paraḥ |
kevalānubhavānanda-svarūpaḥ sarva-buddhi-dṛk ||*

Vasudeva said: “Now I know You directly. Your Lordship are the Puruṣa, who is beyond Prakṛti. You are of the nature of Brahman, the bliss of the absolute experience, and You are Paramātmā, the witness of everyone’s intelligence.” (10.3.13)

Moreover, the plurality of forms of the one Entity is due to the intent to express the nondifference of an *āvirbhāva*, because of Śruti: *ānanda-mātram ajaram purāṇam ekaṁ santaṁ bahudhā dṛśyamānam*, “Being one, ancient, undecaying, sheer bliss, it is being seen as manifold.”¹⁴³ In accordance with His will, the Lord appears in a particular form although He simultaneously has unlimited

142 This could be a misquote. The closest, similar quotation is: *ānandaṁ brahmaṇo vidvān*, “he, knowing the bliss of Brahman, [never fears]” (*Taittirīya Upaniṣad* 2.4).

143 This is also quoted in *Bhagavat-sandarbha* (47.2), but the reference given by scholars, *Bṛhad-āraṇyaka Upaniṣad*, does not match modern editions.

forms and an infinite number of qualities. Hence even the forms of calves, boys, etc., are not adventitious in that respect. That was stated: *maṇir yathā vibhāgena* and so on:

maṇir yathā vibhāgena nīla-pītādibhir yutaḥ |
rūpa-bhedam avāpnoti dhyāna-bhedāt tathācyutaḥ ||

“Just as a cat’s-eye reflects a spectrum of light such as blue or yellow and appears differently when turned, so Acyuta appears in various forms due to the different types of meditation.” (*Nārada Pañcarātra*, quoted in *Bhagavat-sandarbha*, and in *Laghu-vaiṣṇava-toṣaṇī* 10.2.28)

Therefore, with the intent to express oneness, in the commentary Śrīdhara Svāmī says: *yadvā* (“Alternatively, Their bodies are Brahman, which is real and is the one essence of entire consciousness and endless bliss”). And Akrūra will say: *bahu-mūrty-eka-mūrtikam*, “They worship You, who have one body and many bodies” (10.40.7).

Thus, all this is proven by such texts of Śruti, insofar as this scripture too, which is inclusive of texts such as the current verse beginning *satya*, is the fifth Veda, and also because this scripture is the form of the essence of Śruti, by the logic in: *sarva-vedānta-sāraṁ hi*, “Certainly, [*Śrīmad Bhāgavatam* is] the essence of all Vedānta” (12.13.15), and in: *sarva-vedetihāsānām sāraṁ sāraṁ samuddhṛtam*, “This Purāṇa is repeatedly the extracted cream of the Vedas and Itihāsas” (1.3.41), and so even Śrīdhara Svāmī does not explain the term Vedānta cited above (“the conclusion of Vedic knowledge”) (12.13.15) as ‘Upaniṣad’.¹⁴⁴ It will be said: *atan-nirasana-mukha-brahma-ka-mitau*, “[in regard to the Lord’s *svarūpa*,] on the topic of which there is knowledge by means of the best Śrutis by negating what is not That” (10.13.57). *Sad* has the meaning of *jñāna* (knowledge) because it has the sense of *gati* (to move, to know).¹⁴⁵ That *jñāna* is

144 In other contexts, the Upaniṣads are called Vedānta because they are the last part of the Vedas.

145 This denotes the verbal root *ṣad[ḥ]* *viśaraṇa-gaty-avasādenēṣu*, from which ‘*upaniṣad*’ is made, by adding the prefix *upa*, and the suffix *[k/vi/p]* in the active voice. The rule is: *nāmni sadḥ-sū-dviṣa-druha-duha-yujālābhārtha-vida-bhida-chida-ji-nī-rājibhyaḥ kvip* (HNV 846) (*Aṣṭādhyāyī* 3.2.61). The resultant meaning is “one who sits down near [a guru].” Jīva Gosvāmī seems

ātma-jñāna (knowledge about the soul), which is inferior to *īśvara-jñāna* (knowledge about God in form). Or the name Upaniṣad refers to texts of this nature: *yato vāco nivartante*, “Not reaching Brahman, words return along with the mind” (*Taittirīya Upaniṣad* 2.4 and 2.9) given that Brahman is infinite and beginningless.¹⁴⁶

Expounding being *nirviśeṣa* (without any quality)¹⁴⁷ is repudiated by the word *bhūri-māhātmya* (Their great glory). And by the word *mātra* (“nothing but” *satya*, *jñāna* and *ānanda*), the notion that His *svarūpa* has other attributes too, like light has the quality of whiteness, and so on, is meant. Being materialistically adventitious is also negated by that word. For example:

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate |
parāśya śaktir vividhaiva śrūyate
svābhāviki jñāna-bala-kriyā ca ||

“He has neither a body nor senses. No one is seen to be either equal to or superior to Him. His supreme potency, inherent in Him, is heard of as diverse: It consists of *jñāna-śakti*, *bala-śakti*, and *kriyā-śakti*.” (*Śvetāśvatara Upaniṣad* 6.8)

Therefore, the Lord existed prior to the agitation of Prakṛti. For example: *sa aikṣata*, “He saw” (*Aitareya Upaniṣad* 1.1.1); *sa āsīt*, “He was” and so on.¹⁴⁸

to be implying another explanation. For instance, in the *Bāla* commentary on the rule: *vāmanāt tuk prthau* (*Hari-nāmāmṛta-vyākaraṇa* 777), *upaniṣat* is defined as: *tattva-jñāna-hetu-vidyā* (knowledge that is the cause of knowing the Truth).

146 Śaṅkarācārya derives the name Upaniṣad as follows: *upaniṣad upa samīpaṁ nigamayatīty abhidhāyakaḥ śabda upaniṣad ity ucyate*, “*Upaniṣad* is said to be a word that denotes: ‘It draws a conclusion that is very close [to the truth] (as much as words can be used to express the truth)’” (commentary on *Bṛhad-āraṇyaka Upaniṣad* 2.1.20).

147 This is the meaning attributed to the word *nirviśeṣa* by Śaṅkarācārya. For this reason, Jīva Gosvāmī rejects the term *nirviśeṣa* as applied to Brahman or to Bhagavān. But it was shown in the appendix of chapter three that according to Sanskrit rhetoric, *nirviśeṣa* means “without a material quality.”

148 The text in the *Upaniṣad* is: *om ātmā vā idam eka evāgra āsīt. nānyat*

Krama-sandarbha—Moreover, They are real (*satya*) on account of being the cause of everything. They are the form of consciousness (*jñāna* = *jñāna-rūpāḥ*) on account of being self-manifesting. They are unlimited (*ananta*) on account of being all-pervading. They are bliss on account of being the supreme abode, which is devoid of *upādhi*. They are one essence (*eka-rasa*) due to being the cause of Time. Therefore there is oneness. And because of manifesting separately, it is understood that there is also separateness.

Viśvanātha Cakravartī—With *satya*, etc., Śuka says: “Nor should it be thought: All of this was shown by the Lord, who is Māyā.” “Their bodies are real, are the form of consciousness, are unlimited, and are forms of bliss, and on top of that they are *tad-eka-mātra* (nothing but that), i.e. devoid of the difference of *vijātiya*, and over and above that they are *eka-rasa*, meaning they always have one form because of the nonexistence of a separation by Time.” (*satya-jñānānantānanda-mātraika-rasa-mūrtayaḥ* = *satyāś ca jñāna-rūpāś ca anantāś ca ānanda-rūpāś ca tatrāpi tad-eka-mātrā vijātiya-sambheda-rahitāḥ tatrāpy eka-rasāḥ kāla-paricchedakābhāvāt sadaika-rūpā mūrtayo vapūṃṣi yeṣāṃ te*)

Alternatively: *satyādi-rūpaṃ yad brahma tad eva mūrtayo yeṣāṃ te*, “They whose bodies are Brahman, the form of *satya* and so on.” That form is mentioned in the Śruti, such as: *satyaṃ vijñānam ānandaṃ brahma*,¹⁴⁹ *satyaṃ vijñānam anantaṃ brahma*, “Brahman is real, is consciousness, and is endless” (*Taittirīya Upaniṣad* 2.1),¹⁵⁰ and: *ānandaṃ brahmaṇo rūpaṃ* (see above).

Someone might object: “Those who explain Vedānta never say that Brahman is seen nor that it has many varieties.” In response he says *asprṣṭa* and so on: “Their great glory is not even touched by the philosophers who explain the Upaniṣads.” They see the

kiñcana miṣat. sa iksata lokānn usrjā iti, “Indeed, in the beginning this universe was the Soul alone. Nothing whatsoever was blinking. It saw. It created the worlds” (*Aitareya Upaniṣad* 1.1.1).

149 The *Upaniṣad* reads: *vijñānam anandaṃ brahma*, “Brahman is consciousness and bliss” (*Bṛhad-āraṇyaka Upaniṣad* 3.9.28.7).

150 The *Upaniṣad* reads: *satyaṃ jñānam anantaṃ brahma*. Moreover, it should be perceived that in these quotations there is no word *ca* (and), and so all these modifiers are synonymous: They are one in essence (*eka-rasa*).

Upaniṣads, but they do not understand the real meaning because they have no *bhakti*. (*aśprṣṭa-bhūri-māhātmyā api hy upaniṣad-dṛśām = upaniṣadaḥ paśyanti bhakty-abhāvān na tu tad-arthaṁ jānantīty upaniṣad-dṛśo dārśanikās teṣāṁ tair na sprṣṭam api bhūri-māhātmyaṁ yeṣāṁ te*)

This is well known from these texts of Śruti and Smṛti:

✧ *na cakṣuṣā paśyati rūpam asya*, “One does not see its form with the eyes” (*Kaṭha Upaniṣad* 2.3.9) (*Śvetāśvatara Upaniṣad* 4.20);

✧ *yam evaiṣa vṛnute tena labhyas tasyaiṣa ātmā vivṛnute tanūṁ svām*, “He is attained only by one whom He chooses. The Soul reveals His body only to him” (*Kaṭha Upaniṣad* 1.2.23) (*Muṇḍaka Upaniṣad* 3.2.3);

✧ *āditya-varṇaṁ tamasaḥ parastāt*, “[whose form, which is inconceivable (*acintya-rūpam*),] is the color of the sun and is beyond *prakṛti*” (*Bhagavad-gītā* 8.9) (*Śvetāśvatara Upaniṣad* 3.8, but without *acintya-rūpam*);

✧ *ānanda-mātram ajaram purāṇam ekaṁ santaṁ bahudhā dṛśyamānam*, “Being one, ancient, undecaying, sheer bliss, it is being seen as manifold”;

✧ *bahu-mūrty-eka-mūrtikam*, “[They worship You,] who have one body and many bodies” (*Bhāgavatam* 10.40.7);

sarve nityāḥ śvāśvatās ca dehās tasya parātmanah |
hānopādāna-rahitā naiva prakṛti-jāḥ kvacit |
paramānanda sandohā jñāna-mātrās ca sarvataḥ ||

“He is Paramātmā. All His bodies are eternal and constant, neither assumed nor given up, and are never produced from Material Nature. They are a mass of topmost bliss and the totality of consciousness.” (*Mahā-Varāha Purāṇa*, quoted in *Prameya-ratnāvalī* 21, in *Bhagavat-sandarbha* 54.3, and in *Laghu-vaiṣṇava-toṣaṇī* 10.2.18).

Brahman too has a transcendental form, qualities, etc., This is understandable with an eye that has *bhakti*, by His desire:

✧ *bhaktyāham ekayā grāhyah*, “I can be grasped through exclusive devotional service” (*Bhāgavatam* 11.14.21);

✧ *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*, “By *bhakti*, a person can understand Me as I am” (*Bhagavad-gītā* 18.55).

Baladeva Vidyābhūṣaṇa—With *satya* and so on, he says: “It is not that They were fabricated by Hari and that He is made of Triguṇa-Māyā.” The compound *satya-jñānānantānanda-mātraika-rasa-mūrtayaḥ* means: *yat satya-jñānānantānandaṁ brahma tan-mātrās tad-eka-rūpā ata eka-rasāḥ kūṭa-sthā mūrtayo yeṣāṁ te*, “Their bodies are the entire Brahman—which is *satya-jñānānantānanda*, as stated by the Śruti: *satyaṁ jñānam anantaṁ brahma* (*Taittiriya Upaniṣad* 2.1) and *vijñānam anantaṁ brahma* (*Bṛhad-āraṇyaka Upaniṣad* 3.9.28.7)—that is, they are one form of That (*tan-mātrāḥ* = *tad-eka-rūpāḥ*); therefore they are the highest (*eka-rasāḥ* = *kūṭa-sthāḥ*).”

Although there is no difference between a body and the possessor of that body, the statement of that difference is only because of *viśeṣa*, as in: *sattā satī* (existence is existing) and so on. This should be understood.¹⁵¹

“Their glory is untouched, that is, not thoroughly grasped (*aspr̥ṣṭa-bhūri-māhātmyāḥ* = *sākalyena agr̥hītaṁ māhātmyaṁ yeṣāṁ te*), even by those whose eye is Vedānta (*upaniṣad-dṛṣāṁ api* = *vedānta-dr̥k yeṣāṁ taiḥ api*).”¹⁵²

Being known through the Upaniṣads is from the Śruti: *namo vedānta-vedyāya*, “Obeisances to Kṛṣṇa, who is to be known through Vedānta” (*Gopāla-tāpanī Upaniṣad* 1.1), *aupaniṣadaḥ puruṣaḥ*, “the Puruṣa, who pertains to the Upaniṣads.”¹⁵³ Being unable to be

151 For example, in saying “the bliss of Brahman,” a distinction is made between Brahman and bliss when in fact Brahman is bliss (unless “the bliss of Brahman” is taken as a metaphor: the bliss which is Brahman).

152 Here, the genitive case in *dṛṣāṁ* is taken as the instrumental case, in conformity with Viśvanātha Cakravartī’s explanation. The reason is this: *vartamāne bhāve ca ktasya yoge kartari ṣaṣṭhī vā*, “In connection either with the present tense or with the passive impersonal voice, the doer of an action optionally takes the genitive case (if not the instrumental case)” (*Hari-nāmāmṛta-vyākaraṇa* 646) (*ktasya ca vartamāne, Aṣṭādhyāyī* 2.3.67). In this verse, the sense of *aspr̥ṣṭa* (untouched) is ‘unknown’, as indicated by Baladeva Vidyābhūṣaṇa in his gloss. Past passive participles of verbal roots that mean ‘to know’ can signify the present tense: *ñi-rāmeto buddhicchā-pūjārthebhyaś ca kto vartamāne ca* (HNV 769). Or *aspr̥ṣṭa* (untouched) is in the passive voice in the past, and so naturally the doer must be in the instrumental case; the idea is Brahṁā is the first scholar of the Upaniṣads to see such forms.

153 This seems to be a misquote of: *taṁ tv aupaniṣadaṁ puruṣaṁ*

thoroughly known is from the Smṛti: *kārtsnyena nājo 'py abhidhātum īśaḥ*, “Though unborn, he was unable to explain entirely.”

Śrīnātha Cakravartī—Being sheer consciousness (*caitanya*), being nondelimited (*aparichinna*), and being the pervader (*vyāpaka*) are obtained. The gist is: What more is there to say about it? Alternatively, *satya-jñānānantānanda-mātraika-rasa-mūrtayaḥ* means: “They whose bodies are Brahman, which is *satya-jñānānantānanda-mātraika-rasa*.” Therefore, given that the multitude of *vigrahas*, which are *vibhūti*s, is Brahman, Brahman is a *vibhūti* of Śrī Kṛṣṇa, Vibhu. This is said by the Sātvatas (the devotees).

“What is the corroboration of that? Can it be proved by the Śruti in this way?” In response he says *asprṣṭa-bhūri-māhātmyāḥ* and so on: “Their great glory is untouched even by the eyes that are the Upaniṣads (*upaniṣad-dṛśām = upaniṣadaḥ eva dṛśaḥ cakṣūṁsi tābhiḥ api*).” Their glory cannot be grasped by the eyes that are the form of Śruti, so how could it possibly be proved therein?

Bṛhat-krama-sandarbhā—“Isn’t it that Māyā is revealing this? Also, she must be Āvarikā, on account of being a joker.” To that he says: *satya-jñānānantānanda-mātraika-rasa-mūrtayaḥ*, which means: “They whose bodies are forms of Brahman, which is *satya-jñānānantānanda-mātraika-rasa*.” “How is it that the *satya-jñānānantānanda-mātraika-rasa* is manifold? That is not explained in the Śruti.” With this in mind he says: *asprṣṭa-bhūri-māhātmyā api hy upaniṣad-dṛśām*.

Vīra-Rāghava—By the word *mātra* (only), there is an exclusion of aspects of enclosure, such as *vikāra* (change), *jādyam* (inertness), and *duḥkham* (unhappiness). Their glory is untouched by the Upanishadic mindset (*upaniṣad-dṛśām api = upaniṣadām manovṛttinām api*).

Vallabhācārya—Having mentioned attributes, now he talks about the *svarūpa*. The compound *satya-jñānānantānanda-mātraika-rasa-mūrtayaḥ* means: *tan-mātrāḥ eka-rasāḥ mūrtayaḥ yeṣām*,

“They whose bodies are one essence, which is the whole *satya-jñānānantānanda*.” “Their great glory is not touched even by those who see the Upaniṣads (*upaniṣad-dṛśām api* = *upaniṣad-dṛgbhiḥ api*).”

Śukadeva Ācārya—They are forms (*mūrtayaḥ*) of Śrī Kṛṣṇa, who is *satya-jñānānantānanda-mātraika-rasa*. The suffix *mātra[c]* suggests that the Lord is untouched by faults such as being *vikārin* (having change), being inert, being delimited, and being devoid of bliss.¹⁵⁴

“They whose great glory is untouched, i.e. cannot be delimited, even by those whose eye is knowledge generated from the study of the Upaniṣads (*upaniṣad-dṛśām* = *upaniṣad-abhyāsa-janyam jñānam sā eva dṛk cakṣur yeṣām teṣām api*).”¹⁵⁵

10.13.55

evam sakṛd dadarśajāḥ para-brahmātmāno 'khilān |
yasya bhāsā sarvam idam vibhāti sa-carācaram ||

evam—in the way that was mentioned; *sakṛt*—at once (or simultaneously); *dadarśa*—saw; *ajāḥ*—Brahmā (“who is unborn”); *para-brahma-ātmanāḥ*—of Viṣṇu (who is the Ātmā of Para-Brahman, or whose body is Para-Brahman, or who is of the nature of Para-Brahman); *akhilān*—all; *yasya*—of whom; *bhāsā*—by the light; *sarvam idam*—all this [universe]; *vibhāti*—shines (appears); *sa-cara-acaram*—including both moving and nonmoving [things].

154 The suffix *mātra[c]*, which Jiva Gosvāmī calls *mātra[t]* (*mātraḥ pramāṇe*, HNV 1211) (*pramāṇe dvayasaj-daghnān-mātracāḥ*, *Aṣṭādhyāyī* 5.2.37), signifies that *ānanda-mātra*, for example, means “whose measure (extent) is bliss.” Everyone else takes *mātra* as the word itself, not as the suffix. The word *mātra* is defined as follows: *mātram kārtsnye 'vadhāraṇe*, “*Mātra* is used in the senses of *kārtsnya* (totality) and *avadhāraṇa* (only).” (*Amara-koṣa* 3.3.177). This aside, Śukadeva Ācārya’s interpretation of *satya-jñānānantānanda-mātraika-rasa* as a *bahuvrīhi* compound of Śrī Kṛṣṇa is significant because another sense is: “[of Śrī Kṛṣṇa,] who is *satya-jñānānantānanda-mātra* and who has the foremost *rasas*.” The definition of *eka* is: *eke mukhyānya-kevalāḥ*, “*Eka* means ***mukhya*** (foremost), *anya* (other), and *kevala* (only)” (*Amara-koṣa* 3.3.16).

155 Still, the word *dṛk* can mean knowledge. *Amara-koṣa* states: *dṛg jñāne jñātari triṣu*, “*Dṛś* means *jñānam* (knowledge) and, in all three genders, *jñātā* (knower).” (3.3.217)

yasya para-brahmātmanaḥ bhāsā idam sarvaṁ sa-carācaram vibhāti, (tat-para-brahmātmakān) akhilān ajāḥ evaṁ sakṛd dadarśa.

Brahmā at once saw all of Them, who are of the nature of Para-Brahman, by whose effulgence this entire universe, along with mobile beings and immobile things, shines.

Śrīdhara Svāmī—The prose order is: *evaṁ sakṛd ekadeva dadarśa*, “He at once (*sakṛt* = *ekadā eva*) saw in this way.” *Yasya* is a modifier of *para-brahman*.

Viśvanātha Cakravartī—The connection is: *yasya para-brahmaṇaḥ (para-brahmātmanaḥ = para-brahmaṇaḥ)*.

Sanātana Gosvāmī—Para-Brahman is Śrī Kṛṣṇa. “Brahmā saw everything simultaneously (*sakṛt* = *yugapat*). Everything had the nature of Śrī Kṛṣṇa (*akhilān = tad-ātmakān akhilān*).”

“How was it able to be seen in this manner by Parameṣṭhī? Is he qualified for that?” In that regard, Śuka speaks the second half of the verse (by whose effulgence this entire universe, along with mobile beings and immobile things, shines). The gist is: It was revealed to him by the Lord, Para-Brahman, out of mercy. Alternatively: “The entire universe (*sarvam idam = jagat sarvam*) shines in a special way—that is, it shines (*vibhāti = viśeṣeṇa bhāti*) (*bhāti = dyotate*) with the opulence of *karma*, *jñāna*, and *bhakti*—by the effulgence, i.e. by the nature (*bhāsā = tejasā = svabhāvena*), of Brahmā (*yasya = yasya ajasya*)...”

Since he is the creator by the grace of the Lord, and since he is the guru of Sanaka and other grandmasters of *yoga* and of Nārada and other devotees of the Lord, on account of the affirmation: *jagatām paro guruḥ*, “the highest guru of the worlds” (2.9.5), automatically he has a qualification. For this reason, the idea of seeing by luck or by accident is repudiated.

Jīva Gosvāmī—“Para-Brahman is real and is the form of consciousness, etc., so how did it become an object of sight?” Śuka responds in the second half of the verse. The gist is: It manifested

itself by giving life to his senses by its own potency—on account of being *svayam-prakāśya* (being able to become self-manifest) and on account of being *sarva-prakāśaka* (manifesting of all). Therefore the verb *vyadṛśyanta* (They were seen) (10.13.46) was said without a subject. This is the general idea. But in this way only the glory of the previous boys and calves was shown. It's understood that it was for hinting at this: "Only this specific *līlā* of Mine becomes successful that way, otherwise only a *māyika* creation would have been made."

Krama-sandarbhā—"If so, why did he see?" In response he speaks the second half of the verse. The sense is: because Para-Brahman is *sarva-prakāśaka* (it manifests all) and *sva-prakāśaka* (it manifests itself).

Baladeva Vidyābhūṣaṇa—"The unborn one at once saw everything: the calves, their herders, the *śaktis*, the *tattvas*, etc., all of which had the nature of Para-Brahman." *Evam* (in this way) signifies that all those were similar to the previous ones, in terms of number and names too.¹⁵⁶

"The entire universe (*sarvam idam = sarvam idam jagat*), including mobile things and immobile things, shines, that is, becomes adequate for effects (*vibhāti = kārya-kṣamaṁ bhavati*), by the light, i.e. by the potency (*bhāsā = śaktyā*), of Para-Brahman (*yasya para-brahmātmanah = yasya para-brahmaṇah*)...". The showing will be clearly mentioned in the next chapter:

*adyaiva tvad rte 'sya kiṁ mama na te māyātvam ādarśitam
eko 'si prathamam tato vraja-suhṛd-vatsāḥ samastā api |
tāvanto 'si catur-bhujās tad akhilaḥ sākāṁ mayopāsītās
tāvanty eva jaganty abhūs tad amitam brahmādvayaṁ śiṣyate ||*

"Have You not fully shown me today that without You this universe is Māyā? At first, You were alone. Then, You became all the calves and the friends of Vraja. Afterward You became that many four-handed forms, worshiped by all and also by me. Later You became

156 Śrīdhara Svāmī says the personified *tattvas* worshiped the Lord in Vaikuṇṭha (*Bhāvārtha-dīpikā* 2.9.17).

exactly that many universes. In the end, Brahman, unmeasured and nondual, remained.” (10.14.18)

10.13.56

tato 'tikutukodvṛtya-stimitaikādaśendriyaḥ |
tad-dhāmnābhūd ajaḥ tūṣṇīm pūr-devy-antīva putrikā ||

tataḥ—after that; *atikutuka-udvṛtya-stimita-ekādaśa-indriyaḥ*—whose eleven senses, which are to be stirred by intense curiosity, were transfixed; *tad-dhāmnā*—because of Their effulgence; *abhūt*—became; *ajaḥ*—Brahmā (the unborn); *tūṣṇīm*—silent; *pūr-devī-anti*—near a village deity; *iva*—like; *putrikā*—a doll.

Śrīdhara Svāmī—

tataḥ tad-dhāmnā atikutukodvṛtya stimitaikādaśendriyaḥ ajaḥ pūr-devy-anti putrikā iva tūṣṇīm abhūt.

Viśvanātha Cakravartī—

tataḥ ajaḥ tad-dhāmnā atikutukodvṛtya-stimitaikādaśendriyaḥ pūr-devy-anti putrikā iva tūṣṇīm abhūt.

Jīva Gosvāmī—

tataḥ ajaḥ tad-dhāmnā (teṣām) anti atikutukodvṛtya stimitaikādaśendriyaḥ (san) pūr-devī putrikā iva tūṣṇīm abhūt.

Afterward, due to Their effulgence, Brahmā, whose eleven senses, which could be stirred by a huge amazement, were transfixed, became silent, like a doll near a village idol.

Śrīdhara Svāmī—*Atikutukodvṛtya* signifies *atikutukena udvṛtya*. The deletion of the instrumental case ending after *atikutuka* is Vedic usage (or is due to the meter). “Because of astonishment (*atikutuka* = *atikutukena* = *āścaryeṇa*), he became silent by rolling the eyes (*udvṛtya* = *drṣṭiḥ parāvṛtya*),” or after falling on his swan’s back (*udvṛtya* = *haṁsa-prṣṭhe nipatya*).¹⁵⁷

157 Brahmā’s swan, his carrier, is mentioned in verse 62.

Alternatively, the words *udvṛtya stimita* signify *udvṛtyaḥ stimita*. The sense is: *atikutukena udvṛtyaḥ vilōḍyaḥ*, “Brahmā could be stirred (*udvṛtyaḥ* = *vilōḍyaḥ*) by an intense astonishment.” This means he was the opposite of himself. However, in the other reading, *atikutukodvṛttaḥ*, the sense is: *atikutukena kṣubhitāḥ* (agitated by intense astonishment).

“Brahmā (*aṇaḥ* = *brahmā*), all of whose senses were stunned (*stimitaikādaśendriyaḥ* = *stabdha-sarvendriyaḥ*) because of Their effulgence (*tad-dhāmnā* = *teṣāṃ tejasā*), became immobile (*tūṣṇīm* = *nīścalaḥ*).” There is an example: “like a four-faced artificial idol (*putrikā iva* = *catur-mukhī kṛtaka-pratimā iva*) near (*anti* = *saṃīpe*) some goddess that is the presiding deity of a cowherd village (*pūr-devy-anti* = *pūr-devī vrajādhiṣṭhātrī kācid devatā tasyāḥ saṃīpe*).”

Sanātana Gosvāmī—In this verse Śuka says: Afterward, stunned by extreme amazement, he was unable to do anything, such as praising and offering obeisances.

“He became silent.” This means he became immobile. There is an example: “like a wooden doll—which is painted to add resplendence—existing near (*anti* = *antike vartamānā*) an idol worshiped by villagers (*pūr-devī* = *pauraiḥ pūjyamānā devī*) is seen as immobile,” since there is no worship and so on.”

Jīva Gosvāmī—Now he talks about Brahmā’s bewilderment. “Being immobile (*stimitaikādaśendriyaḥ* = *nīśceṣṭaḥ san*) near Them (*anti* = *teṣāṃ antike*), due to Their influence (*tad-dhāmnā* = *teṣāṃ prabhāvena*), he became silent.” He was unable to speak.

There is a simile (*upamā*)¹⁵⁸ in relation to him, who was stunned and had a splendor on account of crowns and so on: *pūr-devī nānā-paricchedaiḥ pura-janārādhya pratimā iva*, “like an idol worshiped with various paraphernalia by the people of a village.”

The rest was explained by Śrīdhara Svāmī. In his commentary, the word *dr̥ṣṭīḥ* (eyes) is in the plural, not in the dual, because Brahmā has eyes in the four directions. In his interpretation of *udvṛtya stimita*

158 Jīva Gosvāmī does not use the term *dr̥ṣṭānta* (example) because in poetics, a word of comparison, such as *iva* (like), cannot be used in the *dr̥ṣṭānta* ornament. Still, in common usage, as in the commentaries, the term *dr̥ṣṭānta* does not denote the *dr̥ṣṭānta* ornament.

as *udvṛtyaḥ stimita*, the deletion of the *visarga* is obtained by the rule that begins *khar-pare* (*Vārttika* 8.3.36) (Annotation 10.13.25).

Krama-sandarbhā—“In Their presence (*anti* = *teṣām eva samīpe*), due to Their influence (*tad-dhāmnā* = *teṣām prabhāvena*)...” Moreover: *kācit pūr-devī pura-janārādhyamānā yathā sa-sōbhā niśceṣṭā ca saiva*, “like some goddess, the idol of a village, is worshiped by villagers, has resplendence and is immobile.”

Viśvanātha Cakravartī—This is one word: *atikutukodvṛtya-stimitaikādaśendriyaḥ*. The sense is: “he whose eleven senses, which could be stirred by a huge surprise, were stunned out of bliss” (= *atikautukena uddhṛtyāni vilōḍyāni stimitāni ānanda-stabdhāni ekādaśendriyāni yasya saḥ*). In the reading *udvṛttaḥ*, the sense of *atikutukodvṛttaḥ* is: *atikutukena kṣubhitaḥ* (he was moved by the great wonder).

“Because of Their effulgence (*tad-dhāmnā* = *teṣām tejasā*), he became silent.” He could neither speak nor move. There is an example: “like a doll (*putrikā iva* = *pañcālīkā iva*)—which is little, made of clay, not worshiped, and a boy’s toy—near (*anti* = *nikāṣe*) a village idol (*pūr-devī* = *grāma-devatā*) revered by many people.”

Śukadeva Ācārya—*Atikutukodvṛtya* signifies *atikutuka udvṛtya*. The *visarga* after *atikutuka* was completely deleted.¹⁵⁹ By seeing that wonder, he was *ati-kutukaḥ*, which means, “he had gone beyond all types of wonder” (= *kutukāni sarvāṇi āścaryāṇi atikrāntaḥ*). The sense is: *tucchī-kṛtetarāścaryāḥ*, “he by whom other wonders are made insignificant” by seeing this wonder. *Ati-kutukaḥ* is a compound made by the rule: *aty-ādayaḥ krāntādy-arthe dvitīyayā*, “In the meaning of *krānta* (surpassing) and so on, *ati* and others are compounded with a word ending in the accusative case” (*Vārttika* 2.2.18) (*aty-ādayo dvitīyayā*, HNV 959).

“By experiencing a revolution of all his sensory functions (*udvṛtya* = *sakalendriya-vṛttiḥ parāvṛtya*), all eleven of his senses became stunned and he became silent.”

159 Śukadeva Ācārya reasons that if Śrīdhara Svāmī takes *atikutukodvṛtya* as poetic license, why not give another interpretation in that line of thought?

10.13.57

*itīreṣe 'tarkye nija-mahimani sva-pramiti-ke
 paratrājāto 'tan-nirasana-mukha-brahma-ka-mitau |
 anīṣe 'pi draṣṭum kim idam iti vā muhyati sati
 cachādājo jñātvā sapadi paramo 'jā-javanikām ||
 (śikharīṇī)*

iti—in this way (or a word used to signify the end)¹⁶⁰; *irā-īṣe*—when Brahmā (“the lord of Irā”); *atarkye*—which cannot be understood by reasoning; *nija-mahimani*—[about the Lord’s *svarūpa*,] which is His own glory; *sva-pramiti-ke*—in regard to which the happiness is self-manifest; *paratra ajātaḥ*—which is beyond Māyā; *atat*—what is not that; *nirasana-mukha*—by means of removing (or [knowledge,] whose main thing is removing); *brahma-ka*—by the Upaniṣads (“the head of the Vedas”); *mitau*—the knowledge of which; *anīṣe api draṣṭum*—when he was even unable to see; *kim idam*—what is this; *iti*—thus; *vā*—and; *muhyati sati*—when he was bewildered; *cachāda*—covered (or uncovered); *ajāḥ*—Kṛṣṇa (unborn); *jñātvā*—understanding; *sapadi*—at once; *paramaḥ*—the supreme; *ajā-javanikām*—the curtain of Māyā.

nija-mahimani atarkye sva-pramiti-ke ajātaḥ paratra atan-nirasana-mukha-brahma-ka-mitau (bhagavat-svarūpe) “kim idam (asti)?” iti ireṣe muhyati sati, (paścāt tad) draṣṭum api anīṣe (sati) vā, paramaḥ ajāḥ (śrī-kṛṣṇaḥ) jñātvā ajā-javanikām sapadi cachāda.

When Brahmā, the master of Irā, was bewildered—What is this?—about the Lord’s identity, which is His own glory, is incomprehensible by means of reasoning, is self-manifest bliss, is beyond Māyā, and the knowledge of which is obtained via the Upaniṣads by regating what is not That, and was unable to see It afterward, the Supreme Being, the unborn, understood, and instantly uncovered the curtain of Māyā.

160 The definition of *iti* is: *iti prakaraṇe hetau prakāśādi-samāptiṣu, nidarśana-prakāre syād anukarṣe ca sammatam*, “*Iti* is used in the senses of *prakaraṇa* (topic), *hetu* (cause), *prakāśa* (revealing, mentioning), *ādi* (beginning), *samāpti* (end), *nidarśana* (example), *prakāra* (manner), and *anukarṣa* (carrying forward, in grammar)” (*Viśva-kośa*).

Śrīdhara Svāmī—In this verse he says Kṛṣṇa lifted Brahmā, who was plunged in stupefaction. “When Brahmā, the master of Sarasvatī, was bewildered as follows: “What is this (*kim idam iti*)?”, he was unable to see It, His *svarūpa* (nature, form, identity). Afterward, the Supreme (*paramaḥ*), the unborn (*ajah*), Śrī Kṛṣṇa, at once (*sapadi*) removed Māyā,” which is a curtain in the sense that she makes something disappear (*ajā-javanikām = māyā-rūpām tiraskariṇīm*). This means He made her, by whom the wonder was shown, go away (*cachāda = tiro-dhattaḥ = apasāritavān*).

Or He covered him with the curtain of Māyā, meaning He spread Māyā over him (*ajā-javanikām cachāda = tasya upari māyām prasāritavān*): “Brahmā’s conceit of himself is material, and so he is not qualified to see My godly might.”

Why was he bewildered? “He was bewildered about the *svarūpa*, whose glory is His own, meaning it is extraordinary (*nija-mahimani = nijah asādhāraṇaḥ mahimā yasya tasmin*), and which is not within the range of logical reasoning (*atarkye = tarkāgocare*).” The causes of his bewilderment are stated thus.

There are three modifiers for the sake of explaining the fact of being unable to be seen. *Sva-pramiti-ke* signifies: *sva-prakāśam ca tat kaṁ sukhaṁ ca yasmin*, “The *svarūpa* is a self-manifestation and is bliss (*ka = sukha*).” Therefore it is beyond Material Nature (*ajātaḥ paratra = prakṛteḥ parasmin*). Thirdly, “the *svarūpa* is something the knowledge of which is obtained by means of the top Śrutis, primarily by negating what is not That (ref. *neti neti*)” (*atan-nīrasana-mukha-brahma-ka-mītau = atan-nīrasana-mukhena brahma-kaiḥ śruti-śirobhiḥ mitiḥ jñānam yatra tasmin svarūpe*).

Sanātana Gosvāmī—“Upon realizing (*jñātvā = anubhūya*)... the glory of the Lord—this needs to be added, in accordance with the context—, Brahmā got perplexed” either because of an upsurge of *prema* or because of a special bliss. “And (*vā = ca*) afterward, when he was unable (*anīśe = aśaktaḥ*) to see...” on account of the intensity of those various ones. The rest was explained by Śrīdhara Svāmī.

Or *iti* means *etān* (these ones). Thus, Śuka says: Afterward, the Lord, while constantly favoring Māyā, covered (*saṁvṛtavān*) these ones, that is, both the forms of His calves and of His friends, which were manifest separately from the other ones, and Brahmā’s magic

toward the previous boys. “Upon considering the situation and seeing an opportunity (*jñātvā* = *avasaram vicārya*), Kṛṣṇa suppressed (*cachāda* = *saṁvṛtavān*) Brahmā’s magic” (*ajā-javanikām* = *ajasya śrī-brahmaṇaḥ ajā-javanikām māyām*) consisting of casting a spell on the boys and the calves.

Jīva Gosvāmī—“Or what is this (*idaṁ vā kim*) that I saw, the first wonder which was the calves, the boys, etc, all of which looked like the previous ones (*iti* = *pūrva-rītyā*)?” Kṛṣṇa removed the curtain of Māyā when He realized that Brahmā was out of it (*jñātvā* = *tan-mohanādikam avadhārya*).

The rest was explained by Śrīdhara Svāmī, who gives two interpretations. In the first one (Kṛṣṇa removed Māyā, which is a curtain in the sense that she makes something disappear), the idea is this: “Māyā has two functions: Vidyā and Avidyā. By Avidyā, Māyā blocked the sight of Kṛṣṇa from Brahmā’s eyes (the Āvaraṇa-śakti is symbolized as a curtain). Because of Māyā in the form of Avidyā, Kṛṣṇa’s *svarūpa* cannot even be guessed (*atarkye*) and so on. Thus, the wonder, unseen by others because the wonder involved the five modifiers beginning from *atarkye*, was shown by the Avidyā aspect of Māyā. Then Kṛṣṇa removed this Māyā.”

The above explanation is not Vaiṣṇavism and is improper. Suspecting this, Śrīdhara Svāmī gives another explanation.¹⁶¹ In this

161 True, Śrīdhara Svāmī wrote to entice Māyāvādīs to read his commentary, but there is no reason to believe that Śrīdhara Svāmī rejected the meaning of Māyā as Yogamāyā. This usage of the word *māyā* is seen in many verses, such as *Bhāgavatam* 10.14.17. Śrīdhara Svāmī had already stated: *puruṣaṁ paraṁ prakṛti-vyatirekopādhim īśvaram. [...] puruṣaṁ pūrṇaṁ nirupādhim*, “The superior Puruṣa (Mahā-Viṣṇu) has one *upādhī* on account of being contrasted with Prakṛti. The full Puruṣa has no *upādhī*” (*Bhāvārtha-dīpikā* 2.3.9-10; cited in *Tattva-sandarbha* 30). Śrīdhara Svāmī stated: *amśeneti pratīty-abhiprāyeṇoktam*, “The word *amśena* is said with the intent to promulge popular belief” (*Bhāvārtha-dīpikā* 10.1.2). This means he says the notion that Kṛṣṇa is Viṣṇu’s *amśa* is just a popular belief. Throughout his writings, Jīva Gosvāmī himself used the word *māyā* ambiguously, and many such examples are seen in his commentary on the next chapter, for instance in *Laghu-vaiṣṇava-toṣaṇī* 10.14.43. Another instance is: *māyayā pratyāyitam aupapatyaṁ tat khalv avāstavatvāt parastād avadvastam iti śrī-parama-puruṣa-śabdābhyāṁ pramītam*, “The fact that paramourship, made to be perceived by Māyā, is given up later on, due to

one (He covered him with the curtain of Māyā, meaning He spread Māyā over him), the gist is this: “Since He is self-manifest, the potency of being self-manifest is the reason for showing. However, Māyā has the attribute of covering, by Avidyā-vṛtti. Even by Vidyā-vṛtti, Māyā is unable to effect His manifestation. Rather, He makes her manifest. That is exactly what Śuka says with *paratrājātaḥ* (beyond Māyā). Consequently, the wonder was shown by removing Māyā from Brahmā’s glance toward that type of might. The wonder was concealed simply by spreading Māyā. Thus, He spread (*prasāritavān*) Māyā.” As it is, Māyā (the word *ajā-javanikām*) is not the object of a causative verb, but the verbal root *chad[i]* inherently has the causative sense.¹⁶² The word *iti* in his commentary signifies the end of the second interpretation. In his commentary, the sense is Brahmā was bewildered about Kṛṣṇa’s *svarūpa* as the four-handed Viṣṇu forms. Thus, *nija-mahimani* is a *bahuvrīhi* adjective of *svarūpe*.

Or *nija-mahimani* is the main noun, and the other words are its modifiers. The drift is His glory is His might (*nija-mahimani* = *sva-vaibhave*) which is the four-handed Viṣṇu forms, in reference to *vyadrśyanta ghana-śyāmāḥ*, “The cloud-like bluish forms were seen” and so on (10.13.46).

Krama-sandarbha—“In this manner (*iti* = *anena prakāreṇa*), He had made Māyā cover him over” (*cachāda* = *tām tad-upari chādayāmasa*). The causative sense is included in the verb.

being unreal, is proved by the two words *śrī* and *parama-puruṣa*” (*Gopāla-campū* 1.1.27). Furthermore, the *svarūpa* of the Lord is incomprehensible (*atarkya*) not only by *avidyā-vṛtti*, but also by *vidyā-vṛtti*. For this reason it was said: *asprṣṭa-bhūri-māhātmyā api hy upaniṣad-dṛśām*, “Even the scholars whose eye is the Upaniṣads cannot see through Their glory” (10.13.54).

162 This denotes the verbal root *chad[i]* *saṁvarane* (10P) (to cover), but there is also *chad āvarane* (10P) (to cover) and *chad saṁvarane* (10P) (to cover): these two are listed as *apavāraṇe* (to cover; to uncover) in Pāṇini’s list of verbal roots. Although the suffix *[ṇi]* is applied to any tenth class verbal root without a causative sense, Jīva Gosvāmī says the sense is causative here. Śrīdhara Svāmī’s gloss “*prasāritavān*” (He spread) can signify that *cacchāda* is a causative form of *chad[ir]* *ūrjane* (1P) (to animate, strengthen). *Cacchāda* is the proper grammatical form; *cachāda* is poetic license in consideration of the meter.

Viśvanātha Cakravartī—Here Śuka says: Perceiving that Brahmā, immersed in only that much of the beautiful glory, was unable to have a realization, and considering that he was not qualified for His own very beautiful glories, which are extraordinary, which number in the thousands and which could be shown, He put an end to the showing of the beautiful glory.

“When Brahmā, the master of Sarasvatī—this means “although Brahmā is very intelligent”—was bewildered as follows: “What is this (*kim idam iti*)?” the supreme, the unborn, Śrī Kṛṣṇa, understanding (*jñātvā*), that is, observing that Brahmā had become qualified to experience the Rasa of His own *aiśvarya*, at once (*sapadi*) uncovered (*cachāda* = *cacchāda*) Yogamāyā,” which is a curtain in the sense that she makes something disappear (*ajā-javanikām* = *yogamāyā-rūpām tiraskariṇīm*).

She is the same Yogamāyā by the agency of whom Kṛṣṇa, after concealing Śrīdāmā and other boys who were eating on the sandbank, the calves that were grazing grass, and Himself, who was searching for the calves, showed the calves and boys that were the *svarūpa* and again showed those same ones as being four-armed. The sense is: “He made her disappear (*cacchāda* = *antar-adhāpayat*).”

The potency that covers a material thing and then shows an unreal thing is Māyā, but the potency that covers something, real or unreal, and shows something, real or unreal, is Yogamāyā. On account of this difference between Māyā and Yogamāyā, here the word *ajā* (unborn) should not be interpreted as the external Māyā.

What was Brahmā bewildered about? *nija-mahimani*, which means: *darśita-catur-bhujādi-rūpa-sva-mahaiśvare*, “about His great might, the four-armed forms and other things that were shown.” Of which kind is it? *atarkye* (unconjecturable), because: *sva-pramiti-ke*, which means: *sva-prakāśam ca tat kaṁ sukha-rūpam ca tasmin*, “it is a self-manifestation and a form of bliss (*ka* = *sukha-rūpa*).” Therefore it is beyond Material Nature (*ajātaḥ paratra* = *prakṛteḥ parasmaṇ*).

Atan-nirasana-mukha-brahma-ka-mitau means: *atan-nirasana-mukhena brahma-kaiḥ śruti-śirobhiḥ brahmābhivyāñjakaiḥ mitiḥ jñānaṁ yatra tasmin svarūpe*, “[The might is] His *svarūpa*, the knowledge of which is obtained by means of the top Śrutis—

(*brahma-ka* = *śruti-śiras*)¹⁶³ which reveal Brahman, for example: *asthūlam anaṇv ahrasvam*, “It is not coarse, nor minute, nor short” and so on (*Bṛhad-āranyaka Upaniṣad* 3.8.8)—primarily by removing what is not That.”

Baladeva Vidyābhūṣaṇa—Hari understood that Viriñca, who was immersed in only a palmful of the beautiful glory, was not qualified for an ocean of that, and so He put an end to the show.

“When Viriñca, the father of Sarasvatī (*ireśe* = *irā sarasvatī tasyāḥ iśe pitari*)¹⁶⁴—in other words he abounds in great intelligence—, was bewildered: “What is this?”, and (*vā* = *ca*) afterward when he was unable to see, then the supreme, Nanda’s son, the Lord of all, knowing (*jñātvā*)... that he was unqualified for seeing His own beautiful glory and for realizing it, at once (*sapadi* = *tat-kṣaṇāt*) concealed the curtain of Yogamāyā.” He made her disappear (*cachāda* = *antar-adhāpayat*). The difference between Māyā and Yogamāyā should be looked into in the notes on the line: *viṣṇor māyā bhagavatī* (*Bhāgavatam* 10.1.25).

Brahma was bewildered about Kṛṣṇa’s own glory, the extraordinary *aiśvarya* which is the Viṣṇu forms. Of which kind is it? *atarkye* (unconjecturable), because: *sva-pramiti-ke*, “It is self-manifest, transcendental consciousness and bliss” (= *sva-prakāśa-vijñānānanda-rūpe*).¹⁶⁵ The sense is anyone like that is

163 Here *ka*, in *brahma-ka*, means head: The Upaniṣads are the top of the Vedas. One definition is: *sukha-śirṣa-jaleṣu kam*, “In the neuter gender, *kam* means happiness, head, and water” (*Medinī-kośa*). The words *brahma-ka* constitute the *punar-uktavad-ābhāsa* ornament (semblance of a repetition), because in other contexts *brahman* can mean Brahṁā and *ka* can mean Brahṁā: *ko brahmaṇi samirātma-yama-dakṣeṣu bhāskare*, “*Ka* means Brahṁā, a breeze, the soul, Yama, Dakṣa, and the sun” (*Medinī-kośa*).

164 The definition as ‘Sarasvatī’ is sourced in *Amara-kośa*: *irā bhū-vāk-surāpsu syāt*, “*Irā* denotes *bhū* (Earth), *vāk* (speech; Sarasvatī), *surā* (liquor), and *ap* (water)” (3.3.175).

165 Here Baladeva Vidyābhūṣaṇa explains *sva* as *sva-prakāśa*, *pramiti* as *vijñāna*, and *ka* as *ānanda*. The word *miti* is formed by adding the suffix *[k]* *ti* after any one of the three verbal roots *mā māne*. The *ā* of *mā* is deleted by the rule beginning: *dyati-syati-mā-sthām iḥ* (HNV 764). Here the verbal root *mā* is taken is the meaning of *jñāna*. For instance: *pramītau pramā*, “*Pramā* (true knowledge) means *pramiti*” (*Amara-kośa* 3.2.10). Moreover, *ka* is

unconjecturable by anyone who has a material body. Therefore it is beyond Triguṇā Māyā (*ajātaḥ paratra = tri-guṇāyāḥ paratra*). Thus, the great *aiśvarya* is untouched by her.

Vira-Rāghava—To show the previous calves boys to Brahmā, when he was bewildered thus, He concealed Māyā, who was concealing His own extraordinary form. The purport of *atarkye* is that He cannot be understood by any of the two *pramāṇas* which are *pratyakṣa* (direct perception) and *anumāna* (inference).

Vallabhācārya—The compound *atan-nirasana-mukha-brahma-ka* signifies that, only by removing from the totality of existence what is different from Brahman (*atan-nirasana-mukha = brahma-vyatiriktasya nirasana-dvārā eva*), the Upaniṣads make one understand the nature of Brahman: *athāta ādeśo neti neti*, “Now, therefore, the instruction: not this, not this” (*Bṛhad-āranyaka Upaniṣad* 2.3.6).

Śukadeva Ācārya—He removed the curtain of Māyā. This means He spread Māyā above Brahmā. The gist is as follows, and the proof of this will be stated later in the text: He made him, who did not deserve to see the multitude of *mūrtis*, deserving of directly seeing His *svarūpa*, which was the manifest of that multitude of *mūrtis*.

Brahmā was bewildered about the fact that Kṛṣṇa’s *svarūpa* is not within the range of reasoning (*atarkye = tarkāgocare*): The *svarūpa* cannot be explained by inference and so on. “Then how can knowledge of it occur?” Therefore Śuka says: “The *svarūpa* is something the knowledge of which is obtained through the Upaniṣads by means of removing what is distinct from the *svarūpa* of the Lord, i.e. the world, which consists of *cit* and *acit*, in other words by negating that the various *padārthas* (categories of material existence: *dravya*, *guṇa*, *karma*, *sāmānya*, *viśeṣa*, *samavāya*, and *abhāva*) are the *svarūpa* of the Lord.” (*atan-nirasana-mukha-brahma-*

taken as a synonym of *sukha*. Then *sukha* is taken as a synonym of *ānanda*: *mut pritiḥ pramado harṣaḥ pramodāmōda-sammadāḥ, syād ānandathur ānandaḥ śarma-śāta-sukhāni ca* (*Amara-koṣa* 1.4.24-25). Or *sva-pramiti* means *sva-pramāṇa*, that is, *sva-prakāśa*, and *vijñānānanda* is his gloss of *ka* in the sense of transcendental bliss.

ka-mitau = atad bhagavat-svarūpa-bhinnam cid-acid-ātmakam jagat tan-nirasana-mukhena tat-tad-padārthānām bhagavat-svarūpatva-niṣedha-dvārā brahma-kaiḥ vedāntaiḥ mitiḥ jñānam yasmin)

Over and above that, the Lord's *svarūpa* is the soul, that is, the foundation or the object, of His devotees' knowledge (*sva-pramitike = sva-bhakta-jñāna-viśaye*). *Medinī-kośa* states: *ko brahmaṇi samīrātma-yama-dakṣeṣu bhāskare*, "Ka means Brahmā, a breeze, the soul, Yama, Dakṣa, and the sun." That is because the *svarūpa* is beyond Māyā (*ajātaḥ paratra = māyātaḥ parasmīn*). The drift is: It cannot be understood by nondevotees, who are bewildered by Māyā, even by studying Vedānta. The sense is: "When he was bewildered: "Who is Śrī Kṛṣṇa?" and specifically when he was unable to see Him, He concealed (*cachāda = cacchāda*) her."

Bṛhat-krama-sandarbhā—Brahmā was bewildered about Kṛṣṇa's *svarūpa*, whose proof of existence is only itself (*sva-pramitike = sva-pramāṇake*).¹⁶⁶

"He concealed the small forest of Aja (Viṣṇu) which was existing because of Aja (Brahmā)" (*ajāja-vanikām = brahmaṇaḥ āja-vanikām*) (*āja-vanikām = ajatvābhimāna-vanikām*) (*vanikām = vanīm*).¹⁶⁷ This means He covered (*cachāda = cacchāda = chādayāmasa*) Brahmā's magic by His own magic. *Vanikā* means "a small forest." It is *vanī* on account of being a small forest; the suffix *i/p* is used in the sense of being small, and *ka/n* is added in the sense of smallness.¹⁶⁸

166 Here the suffix *ka* signifies that the compound is a *bahuvrīhi*.

167 Kṛṣṇa cleared the forest which was the series of tree-like Viṣṇu forms: They were covered from head to toe with *tulasī* garlands (10.13.49).

168 At first, *vana* becomes *vanī* by the rule: *prāyeṇālpatva-vivakṣāyām*, "The suffix *i/p* is applied when there is a desire to express smallness in a general way" (HNV 1089) (*Kāśikā* 4.1.51). But *ka* cannot be added in the same meaning: *uktārthānām aprayogaḥ*, "There is no further usage of meanings that have been mentioned" (HNV 600 *vṛtti*). Still, it can be added without a change in meaning (*svārtha*), by the rule: *saṁjñāyām kaḥ*, "Ka is added when there is a name" (HNV *Bṛhat* 3104) (*saṁjñāyām kan*, *Aṣṭādhyāyī* 3.1.47). Then *ā/p* is added to make a feminine name (*kṛṣṇād āp*, HNV 1081), and the *i* of *vanī* becomes short by the rule: *anantasya vāmanaḥ ke, na tu kapi*, "An *ananta* (*a-ā-i-i-u-ū*) becomes short when the suffix *ka* follows, but not when *ka/p* follows" (HNV 1060) (*Aṣṭādhyāyī* 7.4.13-15). The result is *vanikā* (small forest).

Śuka specifies His glory: Kṛṣṇa's *svarūpa* is beyond Material Nature (*ajātaḥ paratra = prakṛitaḥ paratra*). The reason for that is His *svarūpa* is related to the knowledge of the bliss of Brahman, by means of removing what is not That. (*atan-nirasana-mukha-brahma-ka-mitau = which means: atan-nirasana-mukhena yad brahma-kaṁ brahmānandaḥ tasya mitiḥ yatra*)

10.13.58

*tato 'rvāk-pratilabdhākṣaḥ kaḥ pareta-vad utthitaḥ |
kṛcchrād unmīlya vai dr̥ṣṭīr ācaṣṭedaṁ sahātmanā ||*

tataḥ—after that; *arvāk*—below; *pratilabdha-akṣaḥ*—by whom the senses were recovered; *kaḥ*—Brahmā; *pareta-vat*—like a dead [person]; *utthitaḥ*—arose; *kṛcchrād*—with great difficulty; *unmīlya*—after opening; *vai*—certainly (or a word used to fill the meter); *dr̥ṣṭīḥ*—[his] eyes; *ācaṣṭa*—he saw; *idam*—this [universe]; *saha ātmanā*—along with himself (or along with his body).

tataḥ kaḥ arvāk-pratilabdhākṣaḥ pareta-vad utthitaḥ kṛcchrād (sveṣām) dr̥ṣṭīḥ unmīlya ātmanā saha idam (viśvam) ācaṣṭa.

Situated low, Brahmā then recovered awareness, and stood up as though he had returned from the dead. Opening his eyes with great difficulty, he saw the universe along with himself.

Śrīdhara Svāmī—“Brahmā recovered his external senses (*arvāk-pratilabdhākṣaḥ = bahiḥ pratilabdhāny akṣiṇi yena saḥ*). He stood up as if a dead person would somehow get up.” *Dr̥ṣṭīḥ* means *netrāṇi* (many eyes).

Sanātana Gosvāmī—Brahma regained consciousness after that (*tataḥ = samvaranāt*) (*arvāk = paścāt*) (*pratilabdhākṣaḥ = prāpta-samjñah*). The phrase *pareta-vat* (like a dead person) is used with regard to either the intensity of the bewilderment or the nature of bodily movements after a great length of time even when the bewilderment was gone. With *utthitaḥ* (he got up), Śuka makes one aware that at first Brahmā had fallen on the swan's back, out of stupefaction.

“Brahmā saw (*ācaṣṭa* = *apaśyat*) the universe (*idam* = *viśvam*) and himself (*sahātmanā* = *ātmanā saha* = *ātmanā sahitam*).” He thus began to be aware of himself at that time. For so long he had forgotten about himself due to the daze. Alternatively: “He saw this (*idam*)—what is about to be said, Vṛndāvana and so on in the next verse—at once by himself (*sahātmanā* = *ekadā eva svayam eva*).”

Jīva Gosvāmī—With *utthitah* (he got up), Śuka makes one aware that at first Brahmā had fallen on the swan’s back, out of stupefaction.

“He saw the universe (*idam* = *jagat*), a locus of *mamatā* (possessiveness), along with his body, a locus of ego (*ātmanā saha* = *dehena ahantāspadena sahitam*),” because even that was forgotten.

Viśvanātha Cakravartī—*Arvāk-pratilabdhākṣaḥ* means: *bahih pratilabdhāny akṣiṇi yena saḥ*, “he by whom the senses were recovered externally.” *Pareta-vat* signifies: “It was as if a dead person would somehow get up.” The gist is: because he was crushed by the huge mass of the Rasa of astonishment.

He saw (*ācaṣṭa* = *apaśyat*) the universe (*idam* = *jagat*), a locus of *mamatā* (possessiveness), along with himself, a locus of ego (*ātmanā saha* = *ahantāspadena saha*), since even those two were previously forgotten.

Vallabhācārya—When a swoon was made to occur by the Lord in this way, Brahmā, who had slumped, got up some time afterward and recovered consciousness, which was low¹⁶⁹ (*arvāk-pratilabdhākṣaḥ* = *arvāḡ eva pratilabdham jñānaṁ yena*). He got up just to see the world, not to see the Lord, and so his arising was useless; Śuka gives an example with *pareta-vat*. He got up just like a dead man gets up for some reason. “Opening the eyes with great difficulty (*kṛcchrāt* = *atikaṣṭhena eva*), he saw the universe.”

Śukadeva Ācārya—“He saw the world on all sides along with himself (*ācaṣṭedaṁ sahitātmanā* = *svena saha viśvam ācaṣṭa*) (*ācaṣṭa*

169 Vallabhācārya is one of few commentators who do not gloss *arvāk* as *bahir*. The fact is that *arvāk* does not literally mean *bahir*. The definition is: *avare tv arvāk*, “*Arvāk* means low (or below, downward)” (*Amara-koṣa* 3.4.16).

= *samantataḥ apaśyat*).” The drift is: At first he saw many universes and many four-faced Brahmās, each of whom had the conceit of being the actual creator and was worshiping those various *mūrtis*. Afterward he saw only one four-faced self and only one universe.

10.13.59

sapady evābhitaḥ paśyan diśo 'paśyat puraḥ-sthitam |
vṛndāvanam janājīvyā-drumākīrṇam samā-priyam ||

sapady eva—at once; *abhitaḥ*—all around; *paśyan*—looking; *diśaḥ*—at the directions; *apaśyat*—he saw; *puraḥ-sthitam*—situated in front [of him]; *vṛndāvanam*—Vṛndāvana; *jana-ājīvyā-druma-ākīrṇam*—which is crowded with trees that are the means of livelihood of people; *samā-priyam*—which is dear to Him, who is with Lakṣmī (or *sah*—he; *mā-priyam*—it is a resplendence (*mā* = *śobhā*) and is pleasant).

(*brahmā*) *abhitaḥ diśaḥ paśyan vṛndāvanam janājīvyā-drumākīrṇam samā-priyam puraḥ-sthitam sapady eva apaśyat*.

Sanātana Gosvāmī and Jīva Gosvāmī’s alternative explanation—
sah (brahmā) abhitaḥ diśaḥ paśyan janājīvyā-drumākīrṇam mā-priyam puraḥ-sthitam sapady eva vṛndāvanam apaśyat.

Looking all around, suddenly he saw Vṛndāvana before him. It is dear to Lakṣmī and is crowded with trees that are the livelihood of people.

Śrīdhara Svāmī—Vṛndāvana is crowded with trees that are the means of livelihood of people (*janājīvyā-drumākīrṇam* = *janānām ājīvyaiḥ drumaiḥ ākīrṇam*). In Vṛndāvana are dear things spread all around (*samāpriyam* = *santatāny ā samantāt priyāṇi yasmin tat*).

Sanātana Gosvāmī—“Looking at the directions all around (*abhitaḥ diśaḥ paśyan*), Brahmā (*sa* = *sah* = *brahmā*) at once saw Vṛndāvana (*sapady eva vṛndāvanam apaśyat*).” *Mā-priyam* means Vṛndāvana is dear to Lakṣmī, i.e. Śrī Rādhā. It is dear to Her either because She is

dear to the Lord or because of the highest *prīti*, due to the rulership bestowed by the Lord. Or *samā-priyam* is one word: Vṛndāvana is thoroughly (*ā = samyak*) dear (*priyam*) to Him. Kṛṣṇa is *sa-ma* by the derivation: *mayā lakṣmyā saha vartate*, “He is with Lakṣmī.”

Jīva Gosvāmī—In three verses Śuka means to say: “Thereafter, out of topmost mercy Śrī Kṛṣṇa revealed His internal might.”

Or, by a special *śakti* the topmost *svarūpa* known as Śrī Kṛṣṇa, who is the governor of Vṛndāvana, showed another might of the *svarūpa* after concealing by the curtain of Māyā which He made go away. Such is the sense of the previous three verses. Now, in four verses beginning from the previous one, Śuka says: Afterward, there was a manifestation only by the topmost, transcendental *svarūpa*, which covers all by its own power. In this verse, Śuka expounds on this: Now that the topmost *svarūpa* known as Śrī Kṛṣṇa has descended below, Brahmā, having regained his sight, saw this Vṛndāvana along with himself.

(Additions in this paragraph are underlined.) “Looking at the directions all around, Brahmā at once saw Vṛndāvana.” *Mā-priyam* means Vrindavan is dear to Lakṣmī, i.e. Śrī Rādhā, in view of the text *rādhā vrndāvane vane*, “In the forest called Vrindavan, Lakṣmī is Rādhā,” from *Matsya, Padma, and other Purāṇas*. Or *samā-priyam* is one word: Vṛndāvana is thoroughly (*ā = samyak*) dear (*priyam*) to Him. Kṛṣṇa is *sa-ma* by the derivation: *mayā lakṣmyā saha vartate*, “He is with Lakṣmī.” That was said:

vrndāvanam govardhanam yamunā-pulināni ca |
vikṣyāsīd uttamā prīti rāma-mādhavayor nṛpa ||

“Beholding Vṛndāvana, Govardhana, and the sandbanks of the Yamunā, Rāma and Mādhava had the topmost pleasure, O king.”
(10.11.36)

Or *samā-priyam* is derived as follows: *māyāḥ tasyāḥ eva priyaḥ śrī-kṛṣṇaḥ tena saha vartamānam*, “Vṛndāvana exists with Śrī Kṛṣṇa, who is dear to Her.” If so, it must also be very dear (*āpriyam*) to the *samas*, the *ātmārāmas*.

Krama-sandarbha—“Vṛndāvana” means Govardhana, because of the renown.

Viśvanātha Cakravartī—Thereafter, out of topmost mercy Kṛṣṇa revealed the sublimity of His own sweetness. “Brahmā saw Vṛndāvana, where the things are properly (*sam* = *samyak*) and completely (*ā* = *samantāt*) pleasurable to one another.” (*samāpriyam* = *samyag ā samantāt parasparam priyaṇy eva yatra tat*)

Baladeva Vidyābhūṣaṇa—Thereafter, Nanda’s son, who is merciful, showed Vṛndāvana, the foundation of His sweetness, to him, His disciple. Vṛndāvana abounds in trees: They are exquisite due to many varieties of tasty fruits and are the means of livelihood of people (*janājīvyā-drumākīrṇam* = *janājīvyaiḥ nānā-svādu-phala-rasavadbhiḥ drumaiḥ ākīrṇam*). In Vṛndāvana, things are properly (*sam* = *samyak*) and entirely (*ā* = *samantāt*) pleasurable (*samāpriyam* = *samyag ā samantāt priyaṇi yatra tat*).

Vallabhācārya—“Vṛndāvana is the same and is thoroughly pleasing.” (*samāpriyam* = *samaṁ ca tad ā samantāt priyaṁ ca*)

Br̥hat-krama-sandarbha—*Druma* denotes *kalpa-druma* (wish-fulfilling tree). Moreover, the verse refers to this text of the third canto:

tata ātmani loke ca bhakti-yuktaḥ samāhitaḥ |
draṣṭāsi mām tataṁ brahman mayi lokāṁś tvam ātmanaḥ ||

The Lord said: “Brahmā, dear child! Later, you, endowed with *bhakti* and being in full concentration, will see Me in yourself and in the worlds and will see both the worlds and the *jīvas* in Me” (3.9.31)¹⁷⁰

170 Viśvanātha Cakravartī comments: *yadvā, tataḥ kṛṣṇāvatāre vatsa-vatsa-pālādy-ākārair vyāpakam mām mayi lokān brahmāṇḍāni ātmanaś catur-bhuja-mūrtiḥ. yadvā, ātmanaḥ svāni bahūn parameṣṭhinaḥ draṁsyasi*, “Alternatively: “Afterward, you will see Me, the pervader in the forms of calves, calf herders, and so on, during Kṛṣṇa’s descent, and will see four-handed forms—or many of you, i.e. many Brahmās—and universes in Me”

10.13.60

yatra naisarga-durvairāḥ sahaśan nṛ-mṛgādayaḥ |
*mitrāṇivājitāvāsa-druta-ruṭ-tarṣakādikam*¹⁷¹ ||

yatra—where (in which place); *naisarga*—by nature; *durvairāḥ*—who have a bad enmity; *saha*—together; *āśan*—they existed (exist); *nṛ-mṛga-ādayaḥ*—men, deer, and so on; *mitrāṇi iva*—like friends; *ajita*—of Ajita; *āvāsa*—on account of [being] the abode; *druta*—fled; *ruṣ*—anger; *tarṣaka-ādikam*—thirst (greed) and so on.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

yatra (*vṛndāvane*) *naisarga-durvairāḥ* (*api*) *nṛ-mṛgādayaḥ* *mitrāṇi iva saha* (*eva*) *āśan*, (*yataḥ tad vṛndāvanam*) *ajitāvāsa-druta-ruṭ-tarṣakādikam* (*asti*).

In this place, the Lord’s abode, there is no anger, greed, or the like. Here humans and animals such as deer, who are enemies by nature, lived together like friends.

Śrīdhara Svāmī—Here Śuka elaborates on Vṛndāvana’s quality of being *samāpriya*. “In that place (*yatra*), men, lions, etc., were together like friends (*mitrāṇi iva yatra sahaivāśan*) although elsewhere they have a natural enmity that cannot be thwarted (*naisarga-durvairāḥ* = *svābhāvikāpratīkārya-vairavantaḥ*)”

“He saw Vṛndāvana (*vṛndāvanam* *apaśyat* is added), from which anger, greed, etc., fled because it is the abode of Ajita (*ajitāvāsa-druta-ruṭ-tarṣakādikam* = *ajitasyāvāśena drutāḥ palāyitāḥ ruṭ-tarṣādayaḥ krodha-lobhādayo yasmāt*).”

Sanātana Gosvāmī—He talks about a characteristic of Vṛndāvana. It has already been revealed by Śrīdhara Svāmī. There is another explanation: “Snakes, mongooses, etc., which have a bad enmity by nature, were together, and humans, deer and others too were like friends.” This means their actions were beneficial to one another.

(*Sārārtha-darśinī* 3.9.31).

171 *tarṣakādike* (Vīra-Rāghava, Sanātana Gosvāmī et al.).

The reason for that is *ajitāvāsa-druta-ruṭ-tarṣakādike*. The word *ādi* refers to *dambha* (deceit, hypocrisy), *mātsarya* (envy, malice), and so on.

Jiva Gosvāmī—(Additions are underlined.) He talks about a characteristic of Vṛndāvana. It has already been revealed by Śrīdhara Svāmī. There is another explanation: “Snakes, mongooses, etc., which have a bad enmity by nature, were together, and humans, deer and others too were like friends.” This means their actions were beneficial to one another. The reason for that is *ajitāvāsa-druta-ruṭ-tarṣakādikaṁ*, “in that place is the Lord’s abode, therefore, and specifically because of His glory which is His form, anger, greed, etc., have fled.”

Baladeva Vidyābhūṣaṇa—*Naisarga* means *svābhāvika* (natural).

10.13.61

*tatrodvahat paśupa-varṁśa-śiśutva-nātyaṁ
brahmādvayaṁ param anantam agādha-bodham |
vatsān sakhīn iva purā parito vicinvat
ekaṁ sa-pāṇi-kavalaṁ parameṣṭhy acaṣṭa ||
(vasanta-tilakā)*

tatra—there (in Vṛndāvana); *udvahat*—upholding; *paśupa-varṁśa-śiśutva-nātyaṁ*—the act of being a little boy in a lineage of cowherds; *brahma*—Brahman; *advayaṁ*—nondual; *param*—the supreme; *anantam*—infinite; *agādha-bodham*—which is unfathomable awareness; *vatsān*—the calves; *sakhīn*—the friends; *iva purā*—like before; *paritaḥ*—all around; *vicinvat*—searching for; *ekaṁ*—one (or alone); *sa-pāṇi-kavalaṁ*—which has a morsel in the hand; *parameṣṭhī*—Brahmā (“who is situated in the supreme” or “who is situated in the topmost abode”); *acaṣṭa*—saw.

Viśvanātha Cakravartī—

*tatra (vṛndāvane) parameṣṭhī paśupa-varṁśa-śiśutva-nātyaṁ udvahat
brahma advayaṁ param anantam agādha-bodham vatsān sakhīn
(ca) purā iva paritaḥ vicinvat ekaṁ sa-pāṇi-kavalaṁ acaṣṭa.*

There, Parameṣṭhin saw Brahman, which is nondual, supreme and infinite, and the awareness of which is unfathomable. While upholding, with a morsel in hand, the act of being a little boy in a lineage of cowherds, It was searching all alone here and there for the calves and the companions as before.

Śrīdhara Svāmī—“In addition (*tatra = tatra ca*), Parameṣṭhin, Brahmā, saw (*acaṣṭa = apaśyat*) Brahman (*brahma*) just as before (*iva purā = pūrva-vad eva*).” How was Brahman? It was upholding (*udvaha*) an act which is the state of being a little boy in a lineage of cowherds (*paśupa-varṁśa-śiśutva-nāṭyam = paśupa-varṁśa-śiśutvaṁ nāṭyam*).” The reason for the act is *advayam* and so on. It, which is also nondual (*advayam = advayaṁ ca*), was searching for the calves. It, which is also one, was searching for the companions. It, whose awareness is unfathomable, was searching. It, which is infinite, was searching all around. It, which is the highest, was upholding the status of being a little boy. It, which is Brahman, was only upholding the act that is the fact of having a morsel in hand.

Sanātana Gosvāmī—Here Śuka says: “Thereafter, he saw Śrī Kṛṣṇa.” Although one year had passed, searching for the previous calves and companions was for the sake of evoking the highest curiosity in Brahmā. Or, the upcoming cessation of the bewilderment was for the joy of reuniting with His companions. The rest was explained by Śrīdhara Svāmī.

Or: “He saw Para-Brahman, the Lord.” How was It? It was upholding a pastime as a little boy in a lineage of cowherds (*paśupa-varṁśa-śiśutva-nāṭyam = paśupa-varṁśa-śiśutvena līlām*), that is, as Śrī Nanda’s young child. Or: It was upholding an act, which is the fact of being dedicated to playing a cowherd flute (*paśupa-varṁśa-śiśutva-nāṭyam = paśupa-varṁśe śiśutvaṁ tad eva nāṭyam = gopaveṇau vādanādi-paratvaṁ tad eva nāṭyam*), because of playing it, sometimes with his His right hand, in a jolly way, sometimes with His left hand, and because, sometimes, of placing it between His abdomen and His garment at the time of eating.

How was the act? *advayam*, which means *asādhāraṇam* (extraordinary, like no other). How was Para-Brahman? *ekam*, that

is, *ekāki* (all alone),¹⁷² by covering the forms of calves and boys. Therefore: *purā iva vicinvat*, “It was searching as before.” The rest of the explanation is the same. In this way, it’s inferred that each modifier is more excellent than the previous one.

Jīva Gosvāmī—Here he says Brahmā had direct realization of the final aspect of all those ones. The term *brahma* (Brahman) is used given that It is beyond all material characteristics because of that very showing of the *āvirbhāva* and so on of those things which belonged to the material manifestation and because of the rise of the *svarūpa* which was the only thing for all that time, from beginning to end.

“But there might be another cause of the visible material manifestation.” In that regard Śuka says: *advayam*, in reference to Śruti: *ekam evādvitīyaṁ brahma*, “Brahman is one, nondual” (*Chāndogya Upaniṣad* 6.2.1). It is devoid of *sa-jāṭiya-bheda* (difference between things of the same category). Therefore, having eliminated what is seen, why would the unseen be guessed? In that regard, It is also one, meaning Its assistant is Its potency. The sense is: Although It has many forms, It has one *svarūpa* of the nature of *satya* (Truth), *jñāna* (sheer awareness) and so on. By this, *vi-jāṭiya-sambheda* (a difference between things of different categories) too is negated. Some scholars also negate *sva-gata-bheda* (a difference between an entity and its parts), with the intent to express the nondifference between a potency and the possessor of that potency.

Being higher than all (*param* = *sarva-param*), as the cause of all in this way, is the fact of being infinite (*anantam*). In like manner, being *agādha-bodha* (unfathomable awareness) too is established by the quality of being omniscient, the quality of being *satya-saṅkalpa* (one whose resolve comes true), the quality of being His *śakti* that is a *svarūpa* which is un conjecturable by all, and so on.

“In Vṛndāvana, which is such (*tatra* = *tādr̥ṣe vṛndāvane*), It was assuming an act, with an effort, in terms of being more eminent than That (*udvahat* = *tad-utkr̥ṣṭatayā vahat*) (*vahat* = *yatnena bibhrat*). The act was the fact of being one who has pastimes that are the ornament of the dynasty of the king of cowherds (*paśupa-var̥ṣa-śīśutva-nāṭyam* = *paśupa-var̥ṣa-śīśutvaṁ nāṭyam* = *śrī-gopa-*

172 This explanation is based on the words *eko* 'si in verse 10.14.18.

rāja-kula-tilaka-līlatvam eva nāṭyam), which evokes the highest astonishment that way.”

Additionally, in the second half of the verse he says Brahmā realized a particular pastime consisting of the quality of being under the control of the *prema* of those who are near and dear to Him, and in which being Para-Brahman is made secondary.

“It was searching as before (*pureva vicinvat*).” It’s understood that His condition as that same form was for the duration of one year in this way. Moreover, going to Vraja was like going to the houses of Śrutadeva and of Janaka (Bahulāśva) as a pair of *prakāśas* of His own *svarūpa* (10.86.26). The rest is seen in Śrīdhara Svāmī’s commentary.

Krama-sandarbha—By the logical reasoning in: *adyaiva tvad rte ’sya*, “Have You not fully shown me today that without You this universe is Māyā?” (10.14.18), “He saw That, Para-Brahman, as a human form.” Therefore: *advayam* and so on. In this manner also, by the logic in *loka-vat tu līlā-kaivalyam*, “But Creation is a mere pastime like any amusement in the world” (*Vedānta-sūtra* 2.1.33), Kṛṣṇa implemented a pastime that He, the treasure of all pastimes, had desired to accomplish by having so many *āvirbhāvas*.

Viśvanātha Cakravartī—Here he says: In addition, after concealing, only by Yogamāyā, the condition of being four-handed and other things that are forms of the *svarūpa*, the *svarūpa* which is the root of all the *svarūpas* that were shown by It and which is mentioned by the Śruti: *ekam evādvayam brahma*,¹⁷³ showed Him.

“There (*tatra*), in Vṛndāvana, Brahmā saw (*acaṣṭa = apaśyat*) Brahman.” How was Brahman? “It was upholding an act (*nāṭyam udvahat*)—which was bold and supremely clever—although He is a little boy in a lineage of cowherds (*paśupa-varṁśa-śiśutva-nāṭyam = paśupa-varṁśa-śiśutve ’pi nāṭyam*).” In other words, even after seeing the calves in a green field and even after seeing the *sakhās* on a sandbank, in order to make Brahmā think this false idea: “My master is bewildered by me” It was upholding the dramatic act of not

173 This is a misquote of: *ekam evādvītiyam* (*Chāndogya Upaniṣad* 6.2.1; 6.2.2).

seeing. That is, It was upholding the activity of dramatic gestures.

It is nondual (*advayam*) given that by Yogamāyā It concealed everything, from Brahmā to clumps of grass, that was seen. It is superior (*param*) to the sublime occurrences of *cit* that were seen, because it is the *svarūpa* which is the root of all. It is infinite (*anantam*) because there are thousands of other such types of spiritual magnificence. Why reckon Brahmā or Śiva at all? Its awareness is unfathomable (*agādha-bodham*) due to being hard to penetrate even by Śrī Baladeva and other Avatāras. Because of the acting, the characteristic of which was mentioned, It was searching here and there for the calves and the *sakhās*, as before (*vatsān sakhīn iva purā parito vicinvat* = *vatsān sakhīn ca purā iva itaḥ tataḥ vicinvat*). Looking for the calves and the boys is understood in accordance with what was meant in terms of the bewilderment by Brahmā's magic the year before. Now, however, because they were freed from his magic, Brahmā understood: "This is a mere dramatic act by Him, who is seeing the calves grazing grass in a green field and the boys eating on the sandbank and who is not seeing the *māyika* calves and boys taken away by me, for the sake of bewildering me." Therefore in the upcoming praise beginning from *naumīdya te* (10.14.1), the adjectival phrase "Him who is searching for the calves and the boys" is not used in any way.

It is one (*ekam*) insofar as Yogamāyā covered the *vāsudeva-mūrtis*, which are part of His *svarūpa* and are varieties of Him. It has a morsel in hand (*sa-pāṇi-kavalam*) inasmuch as the act is a very sweet pastime that charms the devotees.

To some unqualified person, the fact that Brahman is formless, sheer consciousness, and devoid of *dharma-dharmi-bhāva* (the mode of being of an attribute and a possessor of that attribute) is substantiated by sheer ignorance as a result of the covering, only by Yogamāyā, of the transcendental *rūpa*, *guṇa*, *nāma*, *līlā*, *parikara*, *dhāma*, etc., from that person's eyes. Exactly in this manner, the Śrutis, although their meanings are mutually contradictory, ought to be reconciled in such a way that there is no contradiction. This is the general idea.

The idea: "Upholding an act which is not the *svarūpa* but only the state of being a little boy in a lineage of cowherds," demonstrates that Śrī Bhāgavatam is Mohinī (ref. *Sārārtha-darśinī* 1.1.1), and so

the explanation: “Given that the Lord, who is the subject matter, is understood as the object of the verb *naumi* (I praise), in the praise starting from *naumīḍya te 'bhra-vapuṣe* (10.14.1), a purpose is required and so the Lord is a cowherd boy only so that He becomes the reason for the praise” is not approved by Śrīdhara Svāmī¹⁷⁴ and other commentators. The following should be carefully considered: It is not that the Entity has become unreal and is made the purpose of the praise.

Baladeva Vidyābhūṣaṇa—Only while having fun, in one manifested form, in the woods and in the pastures along with manifested calves and manifested herders, Hari, in His authentic form, was looking for the authentic calves and herders that were already situated there and there, on account of being absorbed in friendship for them.

“There in Vṛndāvana, Brahmā saw That.” It is one (*ekam*) because those that were manifested entered within. It is the highest (*param*) in the sense that It is the *amśin* of those ones, which were aspects.

Śrīnātha Cakravartī—By means of refuting adverse attributes, such as *śrī-vigraha*’s being delimited, the term *brahma* is used for the sake of shutting the mouth of adverse outsiders. The separation is: *sa pāṇi-kavalam*: “He (*sa = saḥ*), Parameṣṭhī, saw the nondual Brahman, which had one morsel in hand (*pāṇi-kavalam = pāṇau kavalaḥ yasya tad*) as before.” It is nondual (*advayam*) because something other than Brahman does not exist. Some devotees say Brahman is in *śrī-vigraha*. *Param* means Parameśvaram, i.e. *parātparam* (higher than the highest, i.e. higher than Hiranyagarbha). The present tense in *vicinvat* has the sense of the remote past (which had been searching).

Vallabhācārya—*Udvahat* is part of the compound: *udvahat-paśupa-varṇśa-śiśutva-nāṭyam* (It by whom the act of being a child in a lineage of cowherds was being upheld). In truth it is the nondual (*advayam = advaitam*) Brahman. It is *param*: It controls Time and so on. It is *anantam*: It is not delimited. *Agādha-bodham* means: *agādhaḥ bodhaḥ yasya*, “Its awareness is unfathomable.” “He saw

174 The above is actually a citation from *Bhāvārtha-dīpikā* 10.14.1.

Him, who was all alone (*ekam = ekam eva*), was searching (*vicinvat = vicinvantam*) for the calves and companions, and had a morsel of food in the hand (*sa-pāṇi-kavalam = pāṇau kavalena sahitam*) as in the year before.” Or *udvahat* is a separate word and is connected with *vicinvat*.

Gāṅgā Sahāya—Though nondual It was searching for calves, though one It was searching for the *sakhās*, though Its awareness is unfathomable It was searching, though infinite It was searching all around, though the highest It was upholding being a child, and though Brahman It had a morsel in hand.

10.13.62

dr̥ṣṭvā tvareṇa nija-dhoraṇato 'vatīrya
pr̥thvyām vapuḥ kanaka-daṇḍam ivābhipātya |
spr̥ṣṭvā catur-mukūṭa-koṭibhir aṅghri-yugmaṁ
natvā mud-aśru-sujalair akr̥tābhiṣekam ||
(vasanta-tilakā)

dr̥ṣṭvā—after seeing; *tvareṇa*—quickly; *nija-dhoraṇataḥ*—from his vehicle; *avatīrya*—after alighting; *pr̥thvyām*—on the ground; *vapuḥ*—[his] body; *kanaka-daṇḍam* *iva*—like a golden staff; *abhipātya*—after causing to rush down; *spr̥ṣṭvā*—after touching; *catur-mukūṭa-koṭibhiḥ*—with the tips of four crowns; *aṅghri-yugmaṁ*—the pair of feet; *natvā*—after bowing; *mut-aśru*—which are tears of joy; *su-jalaiḥ*—with waters; *akr̥ta*—he did; *abhiṣekam*—an ablution.

(*saḥ evaṁ*) *dr̥ṣṭvā tvareṇa nija-dhoraṇataḥ avatīrya pr̥thvyām (svasya) vapuḥ kanaka-daṇḍam iva abhipātya natvā catur-mukūṭa-koṭibhiḥ (śrī-kṛṣṇasya) aṅghri-yugmaṁ spr̥ṣṭvā (tasya aṅghri-yugmasya) mud-aśru-sujalaiḥ abhiṣekam akr̥ta*.

After seeing, he speedily alighted from his vehicle, made his body fall flat on the ground as if he were a golden stick, offered obeisances by touching His feet with the tips of his four crowns one after the other, and performed an ablution with resplendent water, his tears of joy.

Śrīdhara Svāmī—“He alighted from his vehicle (*nija-dhoraṇataḥ* = *sva-vāhanāt*), bowed to the ground like a staff, and touched the pair of feet with the tips of the four crowns (*catur-mukūṭa-koṭibhiḥ* = *caturṇām mukūṭānām agraiḥ*). Thereafter he performed (*akṛta* = *akarot*) an *abhiṣeka* with resplendent water which was his tears of bliss (*mud-aśru-sujalaiḥ* = *ānandāśru-rūpaiḥ sujalaiḥ*).”

Sanātana Gosvāmī—How did he bow? *prṭhvyām* (on the ground), i.e. with both feet. In that way Śuka makes one aware that Brahmā’s conceit of being a god vanished. Otherwise that would not be possible, because by rule the gods do not touch the ground. In the analogy of a golden stick, the color gold refers to Brahmā’s body, which is somewhat red and yellow.

“Touching the pair of feet with the tips of the four crowns (*catur-mukūṭa-koṭibhiḥ* = *caturṇām mukūṭānām agraiḥ*)” is said because he made his four foreheads fall on the ground by turning around in sequence. Therefore it is said: *abhipātya*, i.e. *abhitāḥ pātayitvā*, “he made his body fall on all sides.” In that way he makes one aware that bowing too was done at some distance as if out of fear. It’s understood that afterward, due to an upsurge of bliss, he touched both feet—with the heads.

“He performed an ablution” (*akṛtābhiṣekam*) of the feet. By this, an infinite number of tears is also perceived. Or, Brahmā was not touching the ground and had that kind of flow of tears by which the *abhiṣeka* of the feet occurred. Or it was an *abhiṣeka* of Śrī Vṛndāvana.

Jīva Gosvāmī—(Additions are underlined.) How did he bow? *prṭhvyām* (on the ground), i.e. with both feet. In that way Śuka makes one aware that Brahmā’s conceit of being a god vanished. Otherwise that would not be possible, because by rule the gods do not touch the ground. Or he touched the ground just a little, because it is going to be said: *tad bhūri-bhāgyam iha janma*, “May I have profuse good fortune by which I will have some birth in this forest” (10.14.34). In the analogy of a golden stick, the color gold refers to Brahmā’s body, which is somewhat red and yellow.

“Touching the pair of feet with the tips of the four crowns (*catur-mukūṭa-koṭibhiḥ* = *caturṇām mukūṭānām agraiḥ*)” is said because he

made his four foreheads fall on the ground by turning around in sequence. It's understood that afterward he touched the feet as if while kissing, due to an upsurge of bliss, with the heads too. “He performed an ablution” for the sake of propriety. By this, an infinite number of tears is perceived.

Viśvanātha Cakravartī—“After seeing (*dr̥ṣṭvā*), that is, after understanding: ‘This is Para-Brahman, the root of all, which is a human form,’ he quickly (*tvareṇa* = *tvarayā*)¹⁷⁵ alighted from his vehicle (*nija-dhoranataḥ* = *sva-vāhanāt*). Then he made his body fall on the ground (*pr̥thvyāṁ vapur abhipātya*)—it’s understood that Brahmā’s conceit of being a god vanished, because of transgressing the rule: “The demigods do not touch the ground”—, touched His feet with the tips of the four crowns (*catur-mukūṭa-koṭibhiḥ* = *caturṇāṁ mukūṭānāṁ agraiḥ*)—by making the crowns, though they were four, being situated in the four directions, face Kṛṣṇa one after the other—and did (*akṛta* = *akarot*) an ablution...” of the feet: To touch Kṛṣṇa’s feet with his four heads, Brahmā had to bow to His feet, get up, bow to His feet with another head, get up again, and so forth. The ablution of His feet occurred that way because of the profuseness of his tears of joy. The prefix *su* in *aśru-sujalaiḥ* (with ‘superb’ water of tears) signifies purity, since the tears were the form of an *anubhāva* of *bhakti*.

Vallabhācārya—After descending from his *vimāna*, coming down on the land, making his body fall to the ground on all sides, touching both feet and again offering obeisances with some words, he did an *abhiṣeka* of both feet with tears of love.

10.13.63

utthāyotthāya kṛṣṇasya cīrasya pādayoḥ patan |
āste mahitvaṁ prāg-dṛṣṭaṁ smṛtvā smṛtvā punaḥ punaḥ ||

utthāya utthāya—repeatedly getting up; *kṛṣṇasya*—Kṛṣṇa’s;

175 Ashutosh Sharma Bishvas says *tvareṇa* is obsolete in classical Sanskrit and is used here to fill the *vasanta-tilakā* meter (*Bhāgavata Purāṇa, a linguistic study*, Assam, 1968, p. 225).

cirasya—for a long time; *pādayoḥ*—at the two feet; *patan*—falling; *āste*—he is; *mahitvam*—the glory (or the greatness); *prāk-dṛṣṭam*—which was seen before; *smṛtvā smṛtvā*—remembering again and again; *punaḥ punaḥ*—again and again.

(*sah*) *prāg-dṛṣṭam kṛṣṇasya mahitvam smṛtvā smṛtvā utthāya utthāya (tasya) pādayoḥ punaḥ punaḥ patan (evam) cirasya āste (sma).*

{*athavā: (sah) utthāya utthāya (tasya) pādayoḥ punaḥ punaḥ cirasya patan (abhavat. sah) prāg-dṛṣṭam kṛṣṇasya mahitvam smṛtvā smṛtvā āste.*}

Repeatedly remembering Kṛṣṇa’s glory he had witnessed earlier, he kept falling at Kṛṣṇa’s feet and getting up over and over again.

Śrīdhara Svāmī—“He keeps falling (*patan āste*) at both feet for a long time (*cirasya = ciram*).”

Sanātana Gosvāmī—Moreover: “After getting up, he is falling at His lotus feet (*pādayoḥ = pādābjayoḥ eva*) for a long time (*cirasya patan āste = ciram patan āste*)” due to a special bliss by beholding the divine face, or due to the mood of his special *bhakti* intensified by witnessing such an exceptional glory. In this way Śuka makes one aware of numerous *praṇāmas*. The pair of repetitions (*vīpsā*) is due to a rise of an abundance of the highest delight.

Jīva Gosvāmī—“He kept getting up and falling again (*āste = āsīt*) for a long time (*cirasya = ciram*).” The present tense is in consideration of the meter. Or it is figurative usage, because of saying this as if Brahmā were directly seen. The reason for falling at His feet is *mahitvam* (glory), but the reason for getting up is the desire to behold His divine face.

Viśvanātha Cakravartī—“Brahmā keeps falling” because of the rise of a blissful numbness at the end of each of numerous *praṇāmas*. The usage of the present tense is due to Śuka’s direct vision of it at that time.

Gaṅgā Sahāya—*Āste* (he is) stands for *āste sma* (he was).

ANNOTATION

The same usage of *āste* in the sense of *āste sma* was seen in verses 10.2.23 and 10.3.52.

10.13.64

*śanair athotthāya vimrjya locane
mukundam udvikṣya vinamra-kandharaḥ |
kṛtāñjaliḥ praśrayavān samāhitaḥ
sa-vepathur gadgadayailatelayā ||
(vaṁśa-stha-bilam)*

śanaiḥ—gradually; *atha*—afterward; *utthāya*—after getting up; *vimrjya*—after wiping; *locane*—two eyes; *mukundam udvikṣya*—after beholding Mukunda; *vinamra-kandharaḥ*—whose neck (*kaṁdhara*, “that which holds the head”) is bent in a special way; *kṛtāñjaliḥ*—he by whom the *añjali* pose was done; *praśrayavān*—he who has deference; *samāhitaḥ*—concentrated; *sa-vepathuḥ*—who has tremor; *gadgadayā*—faltering; *ailata*—he praised; *ilayā*—with a voice (or with words).

(*saḥ*) *atha śanaiḥ utthāya (svasya dve) locane vimrjya mukundam udvikṣya vinamra-kandharaḥ praśrayavān kṛtāñjaliḥ sa-vepathuḥ (tathāpi) samāhitaḥ (san) gadgadayā ilayā ailata.*

Brahmā slowly stood up, wiped two eyes and beheld Mukunda. Deferential and collected, Brahmā bent his neck forward, joined his hands in a prayerful pose and, while trembling, praised the Lord with a faltering voice.

Śrīdhara Svāmī—Brahmā had tremor (*sa-vepathuḥ* = *sa-kampaḥ*). Therefore: *gadgadayā* (with a faltering voice): This is fitting. “He praised (*ailata* = *astaut*) with a speech (*ilayā* = *vācā*).”

Sanātana Gosvāmī—*Śanair* (gradually, slowly) is said because he was unable to stop offering obeisances, on account of an upsurge

of *bhakti*. Though he has eight eyes, there is a mention of only two because of beholding the Lord's face with two eyes. Alternatively, "the pair of eyes of each face," thus all of them are also meant by "two eyes."

"Looking up in a special way (*udvikṣya* = *uccair viśeṣeṇa dṛṣṭvā*), by raising his face, at Mukunda." The name 'Mukunda' is used with the intent to signify the state of bestowing the topmost bliss to him. Afterward: "having a neck bent in a special way..." (*vinamra-kandharaḥ* = *viśeṣataḥ namra-kandharaḥ san*).

By the nature of *bhakti*, or because of shame, fear, etc., due to the offense of casting his magic, he was humble (*praśrayavān* = *vinayī*): *Prīta-bhakti* (*dāsyā-rati*) is mentioned thus. By *samāhitāḥ* (collected, in full concentration) and by the characteristic of an affluence of *prema*, as regards *sa-vepathuḥ* (endowed with a tremor) and *gadgaḍayā*, the topmost correct manner of a praise is implied.

Ilā is Sarasvatī; *ilayā* is the instrumental case. The sense is he praised "with a speech in every way," because, for the success of each of the four faces, of praising with all of them. In *ailata* (he praised), the use of the letter *l* is because of the occurrence of the transformation of the voice due to the rise of Bādarāyaṇī's special *bhāva*. Brahmā praised (*ailata* = *tuṣṭāva*) Him, who was standing after He had abandoned roaming, which was for the sake of searching for the calves and the boys, and had remained in place on account of Brahmā's special *bhakti*. Thus, in this chapter too, from beginning to end, every declined word, every clause, and so on is inferred to be sequentially superior and astonishing by those in the know.

In that regard, at first there is an astonishment that expresses the approval of the king's question. Then, with an example of male sensualists, there is a description of the fact that the transcendentalists, who grasp the essence, are dedicated to topics about the Lord. Then there is the Lord's eulogy of a sandbank of a pool. Then there is the information about the pain of hunger. Afterward there is the arrangement for the picnic with the boys. Then there is the Lord's pose with food. Subsequently, for the sake of retrieving the calves, which had gone far away, in order to console His friends He Himself left. Over and above that He had a morsel in hand. Then, in faraway places He was searching for the calves with great effort. Then there was Brahmā's bewildering and concealing the groups of calves and

calf herders by magic. Then, due to great agitation, the Lord went looking everywhere for the calves and calf herders. Then at once He had knowledge of Brahmā's entire doings. Then He had the desire to delight Brahmā and their mothers. Subsequently there was the expertise of becoming the various forms of calves and calf herders. Afterward there were games with them as before. Then there was an upsurge of their mothers' deep affection and a special pampering and so on by them. Then there was a special mutual *sneha* that was greater than before. For a long time Śrī Baladeva was ignorant of those various truths. At the end of one year, there was a particular behavior, due to a special *sneha*, of cows and cowherd boys. Then Balarāma reasoned, with a particular deliberation, and fully understood only because of the Lord's verbal response. Then Brahmā was puzzled. Over and above that, Brahmā saw those various forms in truth. On top of that there was the glory of those various ones and the various *tattvas*. Even more than that, Brahmā became immobile due to extreme awe. Then immediately those forms were concealed. Afterward there was the method of Brahmā's awakening and arising. There was the manner of observing Śrī Vṛndāvana and so on. Then there was a special *darśana* of the Lord. There was an *abhiṣeka* with tears of love in the pose of *namaskāra*. Then he got up and fell again and again. There is also the dawn of a *prema-stuti*.

The uninterrupted series of wonderment in the scope of the subject matter and even in those various intermediate occurrences, enumerated sequentially in that way, should be looked into. Moreover, another uninterrupted series is not elaborated upon for fear of expanding this section. It can be known spontaneously by intuition in the heart of a Rasika of *bhagavad-bhakti*.

Jīva Gosvāmī—*Śanair* (gradually, slowly) is said because he was unable to stop offering obeisances, on account of an upsurge of *bhakti*. Or it's because of numbness, occurring naturally by the overpowering of an abundance of *prema*.

Locane vimṛjya (wiping two eyes) is due to the inability to see properly because of the flow of trickling tears. Though he has eight eyes, the mention of two eyes is in consideration of abiding face-to-face with the Lord.

Looking upward (*udvikṣya* = *uccair vilokya*) at Mukunda."

Though there is the meaning of being the giver of liberation, the word *mukti* is agreed upon in the sense of *bhakti* too. For example, in the fifth canto, beginning from *yathā-varṇa-vidhānam apavargaś cāpi bhavati* up to *ananya-nimitta-bhakti-yoga-lakṣaṇaḥ*, “[All states of existence can be attained by everyone according to previous actions] and the liberation of humans too, in this Bhārata-varṣa, occurs by not transgressing the regulations of caste. This liberation has the characteristic of *bhakti-yoga* that has no other purpose but *bhakti* to the Lord: He is the Soul of all beings, is devoid of material affection, is beyond the scope of words, has no substratum, is Paramātmā and is Vāsudeva” (5.19.19-20).¹⁷⁶

Afterward: “having a neck bent in a special way (*vinamra-kandharaḥ* = *viśeṣataḥ namra-kandharaḥ san*),” due to shame, fear, and so on. It’s understood that, on account of Brahmā’s special *bhakti*, Kṛṣṇa had abandoned roaming, which was mostly to search for the calves and the boys, and had remained in one spot. By *samāhitaḥ* (collected) and by the characteristic of an affluence of *prema*, as regards *sa-vepathuḥ* (endowed with a tremor) and *gadgadayā*, the topmost correct manner of a praise is implied. *Ailata* means *aiṭṭa* (he praised). The pronunciation of the letter *l* is only because of a conformity with the fact of having a faltering voice.

anyonyam pūrvam pūrvam cottarottaram api sphuṭam |
sarvam etan mahāścaryam vilokayati man-manaḥ ||

“My mind looks at all these manifested great wonders—one compared to another, and in reverse order, and in the forward sequence.”

Viśvanātha Cakravartī—The dual case in *locane* (two eyes) is due to the occurrence of wiping only two eyes simultaneously with two hands. “He praised (*ailata* = *aiṭṭa* = *astaut*) with a voice (*ilayā* = *vācā*) that had the mode of being of a falter (*gadgadayā* = *gadgada-bhāva-vatyā*).”

176 This translation follows Śrīdhara Svāmī’s commentary. Moreover, if *varṇāśrama* does not culminate in *bhakti*, it will not engender liberation. This is discussed in *Bhāgavatam* 1.2.6-10.

Baladeva Vidyābhūṣaṇa—“He praised (*ailata* = *astaut*) with words (*ilayā* = *irayā* = *vācā*) that had phonemes that were trickling (*gadgadayā* = *sa-galad-akṣarayā*).”

Vallabhācārya—“Being humble (*praśrayavān* = *vinaya-sahitaḥ*), attentive (*samāhitaḥ* = *sāvadhānaḥ*), and shaking (*sa-vepathuḥ* = *kampamānaḥ*), he praised (*ailata* = *aiḍata*) through Sarasvatī (*ilayā* = *sarasvatyā*), who was faltering (*gadgadayā*).”

Gaṅgā Sahāya—In the verb *ailata*, the nondeletion of the suffix *[ś/a/p]* is due to the meter. The change of *ḍ* to *l* is for the sake of a conformity with *gadgada-bhāva*.

ANNOTATION

The verbal root is *īḍ stutau* (2A or 10U) (to praise). In poetics, the phonemes *ḍ* and *l* are interchangeable: *ḍa-layo ra-layoś ca prāya-ekatva-śravaṇāt*, “because of hearing that *ḍ* and *l*, and *r* and *l* (and *ḍ* and *r*) are the same, quite often” (HNV *Bṛhat* 128 *vṛtti*). This is sourced in *Sāhitya-darpaṇa: yamakāḍau bhaved aikyaṁ ḍa-lor ba-vor la-ros tathā* (10.8). In addition, by that rule *ilayā* means *irayā*. *Irā* (voice, words) is another name of Sarasvatī, as in *ireśe* (10.13.57). As Baladeva Vidyābhūṣaṇa points out above, the normal spelling is *Irā* (*Amara-koṣa* 3.3.175).



Chapter Fourteen

Brahmā's Prayer; The Logical Explanation of Love for Kṛṣṇa

10.14.1

brahmovāca ¹⁷⁷

*naumīdya te 'bhra-vapuṣe taḍid-ambarāya
guñjāvataṁsa-paripiccha-lasan-mukhāya |
vanya-sraje kavala-vetra-viṣāṇa-veṇu-
lakṣma-śriye mṛdu-pade paśupāṅgajāya ||
(vasanta-tilakā)*

brahmā uvāca—Brahmā said; *naumi*—I praise; *īdya*—O praise-worthy one; *te*—unto You; *abhra-vapuṣe*—whose body is [like] a cloud; *taḍid-ambarāya*—whose garment is [like] lightning; *guñjāvataṁsa*—with ear ornaments of *guñjā* (or with *guñjās* and with earrings); *paripiccha*—and with an ornament of peacock tail feathers; *lasat-mukhāya*—whose face is shining (is resplendent); *vanya-sraje*—who have a sylvan garland; *kavala-vetra-viṣāṇa-veṇu*—with a morsel, a staff, a horn, and a flute; *lakṣma*—which are characteristics; *śriye*—who have full resplendence; *mṛdu-pade*—whose feet are soft; *paśupa-aṅgajāya*—who are the son of a cowherd.

*brahmā uvāca—īdya! (aham) abhra-vapuṣe taḍid-ambarāya
guñjāvataṁsa-paripiccha-lasan-mukhāya vanya-sraje kavala-vetra-
viṣāṇa-veṇu-lakṣma-śriye mṛdu-pade paśupāṅgajāya te naumi.*

Brahmā said: “Your Worship! I praise Thee. Your body is like a

177 *śrī-brahmovāca* (BBT edition).

cloud, Your garment resembles lightning, Your face is resplendent with earrings of *guñjā* berries and with an ornament of peacock tail feathers; You wear a sylvan garland; You have a resplendence with a morsel, a staff, a horn and a flute; Your feet are soft; and You are the son of a cowherd.

Śrīdhara Svāmī—

*caturdaśe 'dbhutaṁ dṛṣṭvā pūrvāgantuka-niścayaṁ |
aniśaḥ kartum astauṣīt kṛṣṇaṁ brahmā vimohitaḥ ||*

“In the fourteenth chapter, Brahmā, still puzzled after seeing the wonder and unable to determine exactly what happened, praised Kṛṣṇa.”

10.14.1

Not fathoming the Lord's glory, and trembling out of fear due to the offense he committed, Brahmā speaks to glorify Him only as much as he understood Him by seeing the *svarūpa*. “O praiseworthy one (*īdya* = *stutya*), I praise unto You (*te* = *tubhyam*).” The dative case has the sense of the accusative: “I praise You.” Or, given that the Lord, who is the subject matter, is understood as the object of the verb *naumi* (I praise), a purpose is required and so the Lord is a cowherd boy only so that He becomes the reason for the praise. This is *tādarthyē caturthī* (the dative case in the sense of ‘for that mode of being’).¹⁷⁸ Alternatively, the drift is: *tubhyām tvām eva prasādayitum tvām eva staumi*, “I praise only You (*te* = *tubhyam* = *tvām*) to propitiate only You.”¹⁷⁹

178 This explanation refers to the Māyāvāda conception that the goal of life is to become God. The rule is: *caturthī-vidhāne tādarthyā upasamkhyānam* (Vārttika 2.3.13). Jīva Gosvāmī says this rule means the purpose is the end result intended, as in “*Tulasī* for a *mālā*”: “*tādarthyē caturthī*” *iti prāñcaḥ ubhayatrāpi kārya-rūpāt prayojanāc caturthīy arthaḥ. mālāyai tulasī* (HNV 680 *vṛtti*).

179 Here the dative case in *te* is explained by the rule: *tumv-anta-kriyāntare gamye tat-karmaṇaś caturthī*, “When another action, which ends in *tum[u]* (an infinitive), is understood, the dative case is used after the object of that action” (*Hari-nāmāmṛta-vyākaraṇa* 681) (*kriyārthopapadasya ca karmaṇi sthāninaḥ, Aṣṭādhyāyī* 2.3.14). In other words, an infinitive, such

☆ *abhra-vapuṣe* means: *abhra-vad vapur yasya tasmai*, “You, whose body is like a cloud.”

☆ *taḍid-ambarāya* signifies: *taḍid-vad ambaram yasya tasmai*, “Your garment is like lightning.”

☆ *guñjāvataṁsa-paripiccha-lasan-mukhāya* means: *guñjābhir avataṁsau karṇa-bhūṣaṇe paripicchaṁ ca barhāpīḍaṁ tair lasan-mukhaṁ yasya tasmai*, “Your face is resplendent with *guñjā* berries, with two earrings, and with an ornament of peacock tail feathers.”

☆ *vanya-sraje* means: *vanyāḥ srajo yasya tasmai*, “You have forestial garlands.”

☆ *kavala-vetra-viṣāṇa-veṇu-lakṣma-śriye* means: *kavalādibhir lakṣmabhiḥ śriḥ śobhā yasya tasmai*, “You have splendor with characteristics such as a morsel.”

☆ *mṛdu-pade* means: *mṛdū pāḍau yasya tasmai*, “Your feet are soft.”

☆ *paśupāṅgajāya* means: *paśupasya āṅgajāya*, “You are the child of a cowherd.”

Sanātana Gosvāmī—Immersed in the topmost Rasa of pure love by beholding Him, the magnificence of whose form, qualities and pastimes is utterly charming, four-faced Brahmā, to whom the Lord continuously shows compassion, praises Him while only describing His form at first, which he is seeing directly.

“O praiseworthy one! That is, only You, neither Brahmā nor Vaikuṇṭha-nātha nor any other Avatāra of Yours, are worthy of being praised, because Avatārīs, Avatāras, and others were seen in You, Para-Brahman, today. Therefore I praise You (*naumi = staumi = tvām staumi*).” For what purpose? “only to attain You” (*te = tubhyam = tvat-prāpty-artham eva*).

“Haven’t you already attained Me in My forms of Brahman and Paramātmā?” In that regard Brahmā says two modifiers:

(1) *abhra-vapuṣe*, “You whose body has a glistening, dark glow like a new dark cloud” (= *abhram navina-śyāma-meghaḥ tadvat snigdha-kṛṣṇa-kānti vapuḥ yasya*); *abhram* (cloud) is so called because it sustains water: *apo bibharti ity abhram*, and:

as *prasādayitum*, is imagined to be connected with the word in the dative case, and then that word takes the accusative. Thus, Śrīdhara Svāmī says *te* means *tvām prasādayitum*. Sanātana Gosvāmī gives a similar interpretation.

(2) *taḍid-ambāraya*, “You whose garment is yellow like lightning” (= *taḍit-vat pītam ambaram yasya*).

“But isn’t it that Śrī Vaikuṇṭheśvara and Śrī Raghunātha are like this too?”¹⁸⁰ Expecting this reply, with *guñjā* and so on he mentions dissimilarities from Them. Kṛṣṇa has an ornament made of peacock tail feathers (*paripiccha* = *barhāpīḍa*), by the derivation: *paritaḥ picchāni yasmin tat*, “on it are tail feathers everywhere,” and forestial garlands (*vanya-sraje* = *vanodbhavāḥ srajo yasya tasmai*) made of leaves and flowers of various colors.

Additionally, Brahmā, whose heart is especially attracted by His *bālya-līlā*, refers to such pastimes, with *kavala-vetra-viṣāṇa-veṇu-lakṣma-śriye*. The morsel is a mouthful of yogurt and rice in the left hand; the staff and the horn are on the left side; a flute is between the garment and the abdomen. This is to be understood in conformity with a previous account. They are uncommon characteristics (*lakṣma* = *asādhārāṇa-lakṣaṇa*), therefore He has resplendence (*śrī* = *śobhā*) due to those characteristics.

Regarding *mṛdu-pade* (You whose feet are soft), only *bālya* is referred to. Not directly mentioning it is because he has the highest reverence for Him since He is the father, the guru, the Almighty, and so on.

The modifier *paśupāṅgajāya* means Kṛṣṇa is Nanda’s son, The gist is He is always automatically associated with the cowherds on account of being his child. This epithet implies being one who sports in Śrī Vṛndāvana, having limbs that are wonderful with forestial minerals, and so forth.

180 Sometimes Śrī Rāmacandra’s body is described as dark blue. For instance, Viśvanātha Kavirāja writes: *dhanyāḥ khalu vane vātāḥ kahlāra-sparśa-śītālāḥ, rāmam indīvara-śyāmam ye sprṣanty anivāritāḥ*, “[Daśaratha laments:] Fortunate indeed are the breezes in the woods. Cooled by the contact of white lilies, they are unimpeded as they touch Rāma, who is dark like a blue lotus” (*Sāhitya-darpaṇa* 10.58). *Sāhitya-darpaṇa* was the standard treatise on poetics during the time of the Gosvāmīs. One scriptural reference is *Padma Purāṇa* (6.242.66), where Śrī Rāma is described as *indīvara-dala-śyāmam*, but *śyāmam* can mean green and *dala* can mean leaf. Śrī Rāma is said to be green like *durvā* grass (*Laghu-bhāgavatāmṛta* 1.3.77).

Thus, “I praise You in order to attain You (*te naumi = tvām atra prāptum tvām naumi*), the form of Śrī Bāla-gopāla, here.” The purpose is pointed out right at first with great eagerness in this way. Only this very type of praise is meant.¹⁸¹ In this way, here too, as before, an astonishment in every declined word, etc., is inferred due to the sequential supereminence of these adjectives.

Jiva Gosvāmī—Having determined that the lotus feet of Nandanandana are the topmost goal of life, in this verse he begins to praise this very form. “O praiseworthy one! That is, only You are worthy of being praised, because today I saw the emergence and the entrance of all, both those that pertain to the material manifestation and those that do not, in the *aiśvarya* and *mādhurya* of You, Para-Brahman. Therefore I praise You (*naumi = staumi = tvām staumi*).” For what purpose? “To attain You (*te = tubhyam = tvām prāptum*).” This usage of the dative case is like: *edhobhyo vrajati* (he goes for fuel),¹⁸² in reference to: *kriyārthopapadasya ca karmaṇi sthāninah*, “[The dative case can occur] in the *karma* of an infinitive (*sthānin* = what is to be added, lit. “what has a place”), whose accompaniment is the meaning of the action [of the main verb]” (*Aṣṭādhyāyī* 2.3.14).

(Additions are underlined.) “Haven’t you already attained Me in My forms of Brahman and Paramātmā?” In that regard Brahmā says two modifiers:

(1) *abhra-vapuṣe*, “You whose body has a glistening, dark glow like a new dark cloud” (= *abhraṁ navīna-śyāma-meghaḥ tadvat snigdha-kṛṣṇa-kānti vapuḥ yasya tasmai*); *abhram* (cloud) is so called because it sustains water: *apo bibharti ity ab-bhram*,¹⁸³ and:

(2) *taḍid-ambārāya*, “You whose yellow garment is like lightning” (= *taḍit-vat pītāmbaram yasya tasmai*).

181 Later Brahmā will say that he wishes to be part of Kṛṣṇa’s entourage in Vṛndāvana so that he can serve Him (10.14.30). “If that is not possible”, he says, “let me have any kind of birth in Gokula” (10.14.34).

182 The words *edhobhyo vrajati* are taken from an example in *Kāśikā*, *edhobhyo vrajati śakatena*, which is explained as: *edhān āhartum vrajati*, “He goes to bring combustibles [with a cart]” (*Kāśikā* 2.3.14).

183 Usually the word *abhram* is used. Still, the word *abbhram* is seen in *Bhāgavatam* 10.20.34.

“But isn’t it that Śrī Vaikuṇṭheśvara and others are like this too?” Expecting this reply, he says *guṇjāvataṁsa-paripiccha-lasan-mukhāya*. Kṛṣṇa has an ornament made of peacock tail feathers (*paripiccha* = *barhāpīḍa*), by the derivation: *paritaḥ picchāni yasmin tat*, “on it are tail feathers everywhere,” and forestial garlands (*vanya-sraje* = *vanodbhavāḥ srajo yasya tasmai*) made of leaves and flowers of various colors.

Additionally, Brahmā, whose heart is especially attracted by His *bālya-lilā*, refers to such pastimes, with *kavala-vetra-viṣāṇa-venu-lakṣma-śriye*. The morsel is a mouthful of yogurt and rice in the left hand; the staff and the horn are on the left side; a flute is between the garment and the abdomen. This is to be understood in conformity with a previous account. They are uncommon characteristics (*lakṣma* = *asādhārāṇa-lakṣaṇa*), therefore He has resplendence (*śrī* = *śobhā*) due to those characteristics.

Regarding *mṛdu-pade* (You whose feet are soft), only *bālya* is referred to. Not directly mentioning it is because he has the highest reverence for Him since He is the father, the guru, the Almighty, and so on.

The modifier *paśupāṅga-jāya* means Kṛṣṇa is Nanda’s son, The gist is He is always automatically associated with the cowherds on account of being his child. This epithet, which is the basis of all the other modifiers and is the focal point of his intent, implies being one who sports in Śrī Vṛndāvana, having limbs that are wonderful with forestial minerals, and so forth.

Thus, “I praise You in order to attain You (*te naumi* = *tvām atra prāptuṁ tvām naumi*), the form of Śrī Bāla-gopāla, here.” The purpose is pointed out right at first with great eagerness in this way.

Viśvanātha Cakravartī—

bhakti-jñāna-mahaiśvarya-mādhuryābdhau patan vidhiḥ |
astaut prīti-vidhau praśnot-taraṁ cokaṁ caturdaśe ||
mama ratna-vaṇig-bhāvaṁ ratnāny aparicinvataḥ |
hasantu santo jihremi na sva-svāntar-vinoda-kṛt ||
śrīmad-guru-padāmbhoja-dhyāna-mātraika-sāhasam |
vidhi-stavāmbudheḥ pāraṁ yiyāsati mano mama ||

“In the fourteenth, Vidhi praised Him while falling in the ocean of the great *aśvarya* and *mādhurya* of the knowledge of *bhakti*, and a question and an answer are said in regard to the way of love.

Let the *sādhus* laugh at my mood of being a gem merchant. I am not keeping any gem! I am not ashamed. I evoke delight in my heart.

My mind, bold only because of meditating on the lotus feet of Śrī Guru, desires to go to the opposite side of the ocean of Vidhi’s prayers.”

10.14.1

Directly realizing Śrī Gopendra-nandana, who is the root of all the *svarūpas* of *sat-cid-ānanda*, Vidhi, whose steadiness in devotion arose right then and there, describes only Him. “O praiseworthy one (*īdya*)!” O You who are praised by all, from Brahmā to clumps of grass, and who are seen just now! O Vāsudeva! O You who are supremely praiseworthy as the *aśī* of thousands! “I praise unto You (*te* = *tubhyam*).” The sense is: *stutyā tvām abhipraimi*, “I signify You by the praise,” in other words: *etām stutiṁ tubhyaṁ dadāmi*, “I offer this praise to You,” as in *patye śete* (she lies down for the husband).¹⁸⁴ Alternatively: *tvām eva prāptuṁ prasādayituṁ vā tvāṁ naumi*, “I praise only You in order to attain You,” or “in order to propitiate You.”

“You are a body similar to a cloud (*abhra-vapuse* = *abhra-tulya-vapuse*).” This means He removes the heat of Earth’s distress. “Your garments are like lightning (*taḍid-ambarāya*).” This modifier, combined with *abhra-vapuse*, signifies that He gives life (*jivana*) (as a pun: water) to the *cātaka*-bird-like devotees.

“Your face is splendid with *guṇjās*, which abide on the head; with floral ornaments abiding on the head and on the ears; and with an eminent tail feather of a peacock, which is at the top of the head (*guṇjāvataṁsa-paripiccha-lasan-mukhāya* = *guṇjā cūdā-vartini avataṁsaḥ pauspah cūdā-vartī śrotra-vartī ca paripicchan*

184 Jīva Gosvāmī expounds: *patye śete lakṣmīḥ, patiṁ ramayitum ity arthaḥ*, “The words *patye śete lakṣmīḥ* (Lakṣmī lies down for the husband) mean: *patiṁ ramayitum śete lakṣmīḥ*, “Lakṣmī lies down to delight her husband”” (HNV 681 *vṛtti*).

utkr̥ṣṭa-barhaṁ cūḍāgra-vartī tair lasan-mukhaṁ yasya).”¹⁸⁵ This is a condition of having extraordinary characteristics. Moreover, the *guṇjās* and those other things of Vṛndāvana are even better than invaluable gem-studded ornaments of Vaiṣṇava.

“You have garlands made of leaves and flowers from Vṛndāvana (*vanya-sraje = vṛndāvanīyāḥ eva patra-puṣpa-mayyāḥ srajo yasya*).” The sense is they debase Pārijāta flowers.

“You have resplendence with characteristics such as a morsel (*kavala-vetra-viṣāṇa-veṇu-lakṣma-śriye = kavalādibhir lakṣmabhir eva śriḥ śobhā yasya*).” This is an excellence only of the conduct of the cowherd’s son. This conduct is proper in consideration of His entourage.

“Your feet are extremely delicate (*mṛdu-pade = atisukumārau pāḍau yasya*).” When the cowherd ladies see His footprints in the forest, those women nearly faint out of love, due to lamenting for His sake.

“And You are the son of a cowherd (*paśupāṅgajāya*).” Nanda’s superiority over Vasudeva and others is implied.

Baladeva Vidyābhūṣaṇa—

*caturdaśe stutaḥ kṛṣṇaḥ sarveśaḥ parameṣṭhinā |
śuddha-prīti-vidhau praśnottare ca paridarśini ||*

“In the fourteenth, Kṛṣṇa, the Lord of all, is praised by Parameṣṭhin. Later, a question about pure love is asked and the answer is given.”

10.14.1

“O praiseworthy one” means “O You worthy of my praise because You abound in charming glories!” “I praise for You (*te naumi = tubhyaṁ naumi*),” that is, “I praise You to attain You.” The usage is like: *puṣpebhyo yāti* (he goes for flowers, meaning he goes to pick flowers).

¹⁸⁵ According to Rūpa Gosvāmī, however, on Kṛṣṇa *guṇjās* are used either for earrings (*Ujjvala-nīlamanī* 9.19) or in a necklace (*guṇjā-hārī, Bhakti-rasāmṛta-sindhu* 3.3.66).

“You were born from the body of Nanda the cowherd (*paśupāṅgaīyā* = *nanda-gopasya aṅgāt jātāya*).” He is his legitimate son.

Kṛṣṇa is guru as the teacher (Deity) of the king of eighteen-syllable mantras and the Almighty as the bestower of the *aiśvarya* of the worlds. Svayaṁ Bhagavān, Para-Brahman, who has the form of a cowherd, is praised here; He is sung in the Śruti, starting from: *tad u hovāca hairaṇyo gopa-veśam abhrābhaṁ taruṇaṁ kalpa-drumāśritam. tad iha ślokā bhavanti—*

sat-puṇḍarika-nayanam meghābhaṁ vaidyutāmbaram |
dvi-bhujam jñāna-mudrādhyaṁ vana-mālinam īśvaram ||
gopa-gopī-gavāvītam

“The golden one said this to the four Kumāras: “He has the apparel of a cowherd, He resembles a cloud, is young, and dwells near a wish-fulfilling tree (or He is a wish-fulfilling tree that is made into the foundation).” Hence there are stanzas about Him: The Lord has beautiful lotus eyes. He resembles a cloud and His garments are like lightning. He has two arms, has the hand pose of knowledge, has a sylvan garland, and is surrounded by *gopas*, *gopīs*, and cows.” (*Gopāla-tāpanī Upaniṣad* 1.9-10)

Śrīnātha Cakravartī—The object of the verb, *tvām* (You), needs to be added. He couldn’t say it on account of trembling out of consternation. “One who is praiseworthy is indeed praised, so why am I, the son of a cowherd, worthy of being praised by You, Brahmā?” In that regard he says: *īdya*, “Only You, sir, ought to be praised. Praising another is *artha-vāda* (bland glorification), but praising You is entirely in accordance with the truth.” “For what purpose are You praising?” “To attain You (*te* = *tubhyam* = *tvat-prāptaye*).”

“I am the formless Brahman, so can I be praised as such?” In this regard he says *abhra-vapuṣe*, i.e. *megha-śyāma-vigrahāya* (You who are a body that is dark blue like a cloud). “Then is Nārāyaṇa to be praised?” No: this is what he says with *guṇjāvataṁsa-paripiccha-lasan-mukhāya*.

Or, “You were born from Nārāyaṇa, so why do you abandon Him and eulogize Me?” In response he says: *abhra*. This is a vocative: *aṁ nārāyaṇaṁ bibharti iti tathā-bhūta nārāyaṇasya api bhartaḥ*, “O You who sustain Nārāyaṇa! (*a* = *nārāyaṇa*),¹⁸⁶” that is to say: “O master of Nārāyaṇa too!” because it will be said *nārāyaṇo ’ṅgam* (10.14.14). Or *ab-bhra* means “O Nārāyaṇa” in the sense that He has water (*apaḥ bibharti*), in consideration of text: *āpo nārā itī proktāḥ* (*Viṣṇu Purāṇa* 1.4.6).¹⁸⁷ *Brahmā* means to say, “Nārāyaṇa is not different from You. When You are praised, He too is praised.”

Thus all the adjectives modify *vapuṣe* (and *vapuṣe* itself is the predicate of *te*). *Taḍid-ambarāya* means: “whose yellow garment is golden and flickering like a lightning flash.” The flickering is seen only when there is a tremor of the wind. This is the sense of the comparison with lightning.

Guñjāvataṁsa is a vocative: *guñjasya avataṁsa*, “O You the ornament of transcendental sound! (*guñja* = *avyakta-śabda*).”¹⁸⁸ *Paripi-cchala-san-mukhāya* modifies *vapuṣe* and means: *paripi-cchalaḥ paritaḥ pīḥ pyānaṁ vṛddhiḥ yasya tathā-bhūtaṁ chalaṁ māyā yasya san-mukhāya sat prasannaṁ mukhaṁ yatra*, “in which body the face is serene and which has a trick, i.e. magic, that has an increase all around (*paripi* = *paritaḥ pīḥ yasya*).” *Pī* is the *samprasāraṇa* of the verbal root *pyai[n]* *vṛddhau* (to increase), in reference to: *dhyāpoh* [see below]. The short vowel is because it is neuter (*paripi* is a *bahuvrīhi* of *chala*). It is a *paścāt-samāsa* (a compound integrated afterward) like *grāmaṇi-kulam* (a community that has a leader). Or *san-mukhāya* means “in which the face is for the devotees” (= *sat satāṁ bhaktānāṁ mukhaṁ yatra*).

Alternatively, “I praise Your (*te* = *tava*) soft feet (*mṛdupade*).”¹⁸⁹ For what purpose? “For the sake of Your body (*vapuṣe* = *vapur-artham*): May this body always flash in my mind.”

186 This is sourced in *Viśva-kośa*: *a syād abhāve svalpārthe viṣṇāv īše tv anavyayam*, “A is used in the senses of nonexistence and very little, but in the meaning of Viṣṇu, the Lord, it is not an indeclinable” (*Viśva-kośa* 2.2).

187 *Ab-bhra* becomes *abhra* because in Sanskrit, sound supersedes writing; *abhra* sounds the same as *ab-bhra*.

188 *Guñja* can mean “humming”. The verbal root is *guj[i]* *avyakte śabde*.

189 *Pada* is a neuter word, and so *pade* is the accusative case dual. In the meaning of the dative case, *pade* is made from *pad*, a replacement of *pāda*.

Bṛhat-krama-sandarbhā—“I praise You (*tvām* is added) for Your sake (*te* = *tvad-artham*), that is, to obtain You.” *Guṇjāvataṁsa* is a vocative. The verbal root is *guj[i]* *avyakte śabde* (to utter imperceptible sound; to hum, buzz). *Guṇja* signifies *avyakta-śabda*, i.e. *śabda-brahma*.

Paripi-cchala is a vocative: “O You whose tricks, i.e. magic, expanded everywhere! (*paripi-cchala* = *sarvataḥ vṛddham chalam māyā yasya*).” There is *samprasāraṇa* of the verbal root *pyai[ni]* *vṛddhau* (to increase), when the suffix *kvip* is applied, in reference to: *dhy-āpyoh*.¹⁹⁰ *San-mukhāya* modifies *te* and means: *bhakteṣu abhimukhāya*, “You who are facing the devotees.” Or it modifies *vapuṣe*.

Vallabhācārya—

stutir brahma-prasādaś ca vatsānam punar āgatiḥ |
snehopapattiḥ śravaṇe phalaṁ ceti nirūpyate ||

“A praise, Brahmā’s serenity, then the return of the calves, the occurrence of deep affection, and the result of hearing are described.”

10.14.1

The verbal root in *naumi* is *ṇu stutau* (2P) (to praise). *Guṇjāvataṁsa-paripiccha-lasan-mukhāya* means: *guṇjā-phalānām avataṁsaḥ paritaḥ mayūra-picchāni taiḥ lasan-mukhaṁ yasya*, “Your face is shining with an ornament of *guṇjā* berries, and with peacock tail feathers here and there.”

Śukadeva Ācārya (*Siddhānta-pradīpa*)—*Mṛdu-pade* connotes the Lord’s many qualities of the nature of softness.

190 This is not in Pāṇini’s grammar. *Dhyāpoḥ* above seems to be a typographical error. Śrīnātha Cakravartī was a master of *Kātantra* grammar. Perhaps *pyai* becomes *pī* like *dhyai* becomes *dhī* by the rule: *dhyāyateḥ samprasāraṇam ca* (*Vārttika* 3.2.178) (*Siddhānta-kaumudī* 3158) (*dhī-pradhī-prabhṛtayaḥ sādavaḥ*, HNV *Bṛhat* 1475). Incidentally, *ā* + *pyai* becomes *āpī* when the suffix *[k]ta* is applied: *pyāyaḥ pī* (*Aṣṭādhyāyī* 6.1.28) (*pyāyaḥ pīṣ viṣṇuniṣṭhāyām*, HNV *Bṛhat* 1250); *āpīnam* means udder. The *t* of *[k]ta* changes to *n* by the rule: *harimitra-yuk-sat-saṅgādy-ā-rāmānta-lv-ādibhya o-rāmetaś ca viṣṇuniṣṭhā-tasya naḥ* (HNV 753) (*saṁyogāder āto dhātor yanvataḥ*, *Aṣṭādhyāyī* 8.2.43).

Śrīnivāsa Sūri (*Tattva-dīpikā*)—

śrimate rāmānujāya namaḥ.

śrīnivāsāṅghri-dāśena natvā śrī-yati-śekharam |

bhavyā brahma-stuter vyākhyā kriyate tattva-dīpikā || ¹⁹¹

“Obeisances to Śrī Rāmānuja. Having bowed to him, the best renunciate, I, a servant at the feet of Śrīnivāsa, write *Tattva-dīpikā*, a hearty commentary on Brahmā’s eulogy.”

10.14.1

“I praise You.” *Tubhyam* has the sense of the accusative. Or the gist is “I praise You to make You well-disposed toward me (*tubhyam* = *tvām anukūlayitum*). I offended You, but now, by Your mercy, I understand that You are all that remains.”

Giridhara Lāla (*Bāla-prabodhini*)¹⁹²—

sañjāteśvara-jñānena brahmaṇā hari-saṁstutiḥ |

kṛṣṇa-snehopapattiś ca caturdaśe nirūpyate ||

“In the fourteenth is the great praise of Brahmā due to his acquired knowledge about God. The logical explanation of love for Kṛṣṇa is also explained.”

10.14.1

If the dative case in *te* is taken as *tādarthyē caturthī*, the sense is: “I praise You to attain You” (*te* = *tvat-prāpty-arthaṁ tvām*).

10.14.2

asyāpi ¹⁹³ *deva vapoṣo mad-anugrahasya*

svecchā-mayasya na tu bhūta-mayasya ¹⁹⁴ *ko ’pi |*

neśe mahi tv avasitum manasāntareṇa

191 The text of the commentary is sourced in: Śāstrī, Kṛṣṇa-Śaṅkara (publ.) (1996) *Śrīmad-bhāgavatam aneka-vyākhyā-samalaṅkṛtam*. Ahmedabad, Gujarat: *Bhāgavata-vidyā-piṭham*.

192 Giridhara Lāla lived in the second half of the nineteenth century and was in the line of Vallabhācārya.

193 *asyaiva* (Vallabhācārya’s edition).

194 *tanu-bhūta-mayasya* (Vallabhācārya’s edition).

sākṣāt tavaiva kimutātma-sukhānubhūteḥ ||
(*vasanta-tilakā*)

asya—of this [body]; *api*—also; *deva*—O Lord; *vapuṣaḥ*—of the body; *mat-anugrahasya*—which is mercy to me; *sva-icchā-mayasya*—which is imbued with Your desire; *na tu bhūta-mayasya*—but does not consist of the elements; *kaḥ*—Brahmā; *api*—although; *na īše*—I am unable; *mahi*—the greatness (or the glory); *tu*—just; *avasitum*—to ascertain (to understand); *manasā*—with the mind; *antareṇa*—which is inward (controlled) (or *āntareṇa*); *sākṣāt*—directly; *tava*—of Yours; *eva*—just; *kimuta*—much less; *ātma-sukha-anubhūteḥ*—of the experience of the happiness of the mind.

deva! (aham) kaḥ api (tava) asya api vapuṣaḥ mad-anugrahasya svecchā-mayasya na tu bhūta-mayasya manasā āntareṇa (api) mahi tu avasitum na īše. kimuta (aham) sākṣāt tava eva ātma-sukhānubhūteḥ (mahi avasitum na īše).

“O Lord, I, though Brahmā, am also unable to fathom, even in contemplation, the glory of this body of Yours which is mercy to me and is made of Your desire, not of the five elements—much less the glory of the direct experience of the bliss of Your mind.

Śrīdhara Svāmī—“You started by saying ‘I praise’, but why do you keep elaborating upon the *svarūpa*?” Brahmā responds to that here. “O Lord, although I am Brahmā (*ko 'pi = brahmā aham api*) I am unable (*neṣe = na īše = na śaknomi*) to understand (*avasitum = jñātum*) the glory (*mahi = mahimānam*) of this body of Yours.” This means Brahmā is unable to see through the glory of His Avatāra although His body was manifested in terms of being easily accessible (*asya api = sulabhatvena prakāśitasya api*). Or, “No one (*ko 'pi = kaścīd api*) was able (*neṣe = na samarthāḥ āsīt*)¹⁹⁵ to understand.”

195 This gloss is grammatically wrong because *neṣe* is the first person singular form and the gloss is the third person singular form. The third person singular in the perfect tense is *īśāñcakre*. Here Śrīdhara Svāmī shows that the *Bhāgavatam* is intent on making puns in any way. The pun on *ko 'pi* works if *īše* is also taken to mean *iṣṭe*.

Two modifiers are stated to expound upon being easily accessible:

► *mad-anugrahasya* means: *mama anugrahaḥ yasmāt tad mad-anugrahaṁ tasya*, “Your body is that because of which there was grace unto me.”

► *svecchā-mayasya* means: *svīyānām bhaktānām yathā yathā icchā tathā tathā bhavataḥ*, “Your body is existing in whichever way Your devotees have a desire.”

“Then why can it not be understood?” *na tu bhūta-mayasya* (not made of the five elements), meaning His body consists of the inconceivably pure *sattva* (= *acintya-śuddha-sattvātmakasya*). “If I cannot understand it, then who at all might be able to understand (*kimuta = katham punaḥ ko vā jñātuṁ samartho bhavet*), even with a fully controlled mind (*āntareṇa api = niruddhena api*), the glory of just You, the primeval You, whose sole experience is the experience of Your bliss?” (*sākṣāt tavaiva ātma-sukhānubhūteḥ = sākṣāt tava kevalasya sva-sukhānubhava-mātrasya*). He is the Avatārin and is beyond the *guṇas*.

There is another explanation (in the reading *nanu*¹⁹⁶ instead of *na tu*): “If even I, Ka, cannot ascertain even just the glory of the body (*vapuṣaḥ*) of Virāṭ (*bhūta-mayasya = virāḍ-rūpasya*), which is to be controlled by You (*tava = tvan-niyamyasya*), then I cannot ascertain the glory of just You in person (*sākṣāt tava eva*), who are extraordinary, who are devoid of the difference between controller and controlled (there is no difference between Him and His body), and whose characteristics have been mentioned.” The sense is: What can possibly be said? (*kimuta = kimu vaktavyam*)

Sanātana Gosvāmī—“The description of supereminence which started with ‘I praise’ is a praise in name only. Why is only the *svarūpa* described?” Brahmā responds in this verse.

“I am unable to understand the glory of even just this Avatāra (*vapuṣaḥ api = avatārasya api*).” The singular is used in consideration of *jati* (category). Or the sense is: *yasya kasya api ekasya* (of any body of Yours).

196 This is how Gaṅgā Sahāya explains Śrīdhara Svāmī’s interpretation here, but above *nanu* is nowhere mentioned.

Mad-anugrahasya is said because He protected Brahmā's creation by suppressing *adharmā* and by fostering *dharma*. *Na tu bhūta-mayasya* means the Lord's body, unlike the body of another *devatā* that is made of light, is devoid of the five elements. Then what is it like? *ātma-sukhānubhūteḥ*, "Your body has the nature of Para-Brahman" (= *para-brahmātmakasya*). Or, His body is transcendental "because of the direct cognition by the bliss of the Self" (= *ātmanāḥ sukhena anubhūtiḥ sākṣāt jñānaṁ tasyāḥ hetoḥ*).

"I am unable to understand even with a mind that has become well-disposed by rejecting external sense objects, etc. (*manasāntareṇa* = *yad āntaraṁ bāhya-viṣayādi-parityāgena antarmukhī-bhūtaṁ manaḥ tena api*), so what need be said about my not understanding the glory of You in person, the Avatārin! (*sākṣāt tava* = *avatāriṇaḥ*)." The rest was revealed by Śrīdhara Svāmī. Hence the gist is: "Your praise is simply a description of the form according to the way you saw it."

Or *deva-vapuṣaḥ* is one word: "I am unable to understand the glory of this You (*asya tava*)—the body of Bāla-gopāla—as compared to the glory of the divine form of the presiding deity of *Vaikuṇṭha*."

Or "O Lord, I am unable to understand the glory of You who are this body, the form of Bāla-gopāla, so how can I possibly understand the glory of the experience of Your bliss! (*ātma-sukhānubhūteḥ*)," given that the *sat-cid-ānanda* of a divine, four-handed form is more dense than Brahman because Brahman is inferior to You, the Soul, whose *svarūpa* is *ātma-sukhānubhūti* (the realization which is the bliss which is the Soul).

The mention of *kimuta* (much less) is because automatically there is the accomplishment of a greater glory than that *ātma-sukhānubhūti*, on account of the superiority of His glory over the glory of any other transcendental form. Three modifiers are given to substantiate this:

- (1) *mad-anugrahasya* means: *mayi anugrahaḥ yasya*, "Your body was related to the grace unto me... although I am an offender."
- (2) *svecchā-mayasya* is said with the intent to express being Śrī Dāmodara.
- (3) *na tu bhūta-mayasya* signifies that there is not only compassion for the devotees in this way, but also for all living beings. How?

With a modulation of the tone of voice (“it does not consist of the elements?”), the sense is: *api tu bhūta-mayasya* (rather it does consist of the elements). This means: *jagad-ekāśrayasya api* (it is the sole basis of the world), because He descended exclusively for the benefit of the world. In the reading *nanu* instead of *na tu*, this explanation comes across nicely.

It seems that Śrīdhara Svāmī too approves the reading *nanu* because he does not refer to *nanu* in his alternative explanation.¹⁹⁷ Moreover, in his first interpretation, *nanu* is the explanation of *na* (not),¹⁹⁸ but the word *tu* is to be understood in the sense of *niścaya* (indeed).

Thus, this description of the form is the topmost praise. It is even better than the descriptions beginning with *rūpaṁ yat tat prāhuḥ* (10.3.24), *satya-vrataṁ satya-param* (10.2.26), and so on.

Jīva Gosvāmī—The stanza was explained by Śrīdhara Svāmī. In his commentary, after the words: “You started by saying ‘I praise’, but why do you keep elaborating upon the *svarūpa*?”, this needs to be added: “Only a description of supereminence is a praise indeed.”

The word *tava* in the fourth line should also be connected with *vapuṣaḥ* in the first. The sense is, “I am unable to understand the glory of any Avatāra of Yours.” What is that body like? Brahmā gives details:

(1) *asyāpi* (even of this). The sense is it was visibly present in the world at the moment of speaking. It was manifested in the world in terms of being easily accessible.

(2) *mad-anugrahasya*. This is said because it is the protector of Brahmā’s creation.

In Śrīdhara Svāmī’s opinion, the reading is *nanu bhūta-mayasya*, not *na tu bhūta-mayasya* nor *tanu-bhūta-mayasya*, because in his second

197 The above should read: “because he refers to *nanu* in his alternative explanation.”

198 This is in accordance with the following definition: *nanu ca syād virodhoktau*, “*Nanu* is also used in the sense of a contradictory mention” (*Amara-koṣa* 3.4.14). The reason for Sanātana Gosvāmī’s analysis is that as a rule, *na* is to be directly connected to a verb. In usage, however, the phrase *na tu* is used in its own way.

explanation, there is no touch of the latter two. Hence, it should be understood that *na tu* is part of his first explanation because of the acceptance of only *nu* (in the reading *na nu*) as the sense of *tu*.¹⁹⁹ Here, optionally because of a syntactical connection of *neśe mahitvam avasitum* with *na[n̄]*, *nu* is understood to have the sense of *vitarka* (conjecture).²⁰⁰ In the second meaning, *nanu* is understood to have the sense of *nīścaya* (indeed).²⁰¹ *Nanu* is seen in almost every edition, in the commentary²⁰² and in the text. Therefore the meaning of his second explanation is to be understood only in another reading.²⁰³

In his commentary, *sākṣāt tava* means: *svayaṁ bhagavataḥ tava*, “[the glory] of You as the primeval Godhead. *Kevalasya* is the gloss of *eva* (only). The drift is: *tat-tad-avatārān atītya virājamānasya*, “of You who are resplendent, having gone beyond those various

199 If Jīva Gosvāmī’s explanation of Śrīdhara Svāmī’s commentary were correct, Śrīdhara Svāmī would have made it clear that *nu* means *tu*. Śrīdhara Svāmī only writes *na tu bhūta-mayasya*.

200 In other words, *īśe mahitvam avasitum* in the second half of the verse also applies to the first half, *nanu* is separated as *na nu*, and that *na* is connected with *īśe*.

201 The sense of *nīścaya* corresponds to *avadhāraṇa* in this definition: *nanu praśne* ‘py *anunaye* ‘*nujñāne* ‘py *avadhāraṇe*, “*Nanu* is used in the senses of *praśna* (question), *anunaya* (showing respect), *anujñāna* (asking permission), and *avadhāraṇa* (ascertainment (‘indeed’) or limitation (‘only’))” (*Viśva-kośa*).

202 Śrīdhara Svāmī does not write *nanu* at all. Perhaps Jīva Gosvāmī is confused because in Bengali manuscripts the letters *n* and *t* are almost indistinguishable. Therefore in this commentary Jīva Gosvāmī goes at length to be clear. For example, in the above sentence he writes: *nanv iti ta-varga-pañcamānta-pāṭhas tu*, “*Nanu*, a reading at the end of which there is the fifth component of of *ta-varga*.”

203 Śrīdhara Svāmī’s second explanation is: *athavā bhūta-mayasyāsyāpi tu virāḍ-rūpasya tava tvan-niyamyasya vapuṣo mahi mahimānam evāvasitum ko’pi neśe, tadā tava sākṣāt tavaivāsādhāraṇasya niyamyā-niyantr-bheda-rahitasyokta-lakṣaṇasyāsyā mahimānam avasitum ko’pi neśe iti kimu vaktavyam ity arthaḥ*. The mention of the word *tu* is questionable, unless *tu* is his gloss of *nanu* in the sense of *avadhāraṇa* (only) or unless Śrīdhara Svāmī refers to the same reading (*na tu*) and connects *na* with *īśe* in the first clause. The words *neśe* in the second clause are taken verbatim from the verse. In his first interpretation, however, Śrīdhara Svāmī invented a clause instead of copying *neśe*. This was shown in the translation.

Avatāras.” *Guṇātītasya* (of You who are beyond the *guṇas*), his gloss of *ātma-sukhānubhūteḥ*, means that His jurisdiction is not delimited by the respective qualities of the three *guṇas*, as is the case of the Tridevī of the Puruṣa.

It is understood from the evidence in Śruti that the full *sva-sukhānubhūti* relates to being the Avatārin of those various ones and to having the glory:

(A) *etasyaivānandasyānyāni bhūtāni mātṛām upajīvanti*, “Other beings live on but a portion of this bliss” (*Bṛhad-āraṇyaka Upaniṣad* 4.3.32);

(B) *ko hy evānyāt kaḥ prānyāt, yad eṣa ākāśe ānando na syāt*, “If this bliss in the sky of the heart did not exist, who could inhale? Who could exhale?” (*Taittirīya Upaniṣad* 2.7);

(C) *parāsyā śaktir vividhaiva śrūyate svābhāviki jñāna-bala-kriyā ca*, “It is heard that His transcendental potencies are manifold and inherent. There is *jñāna-śakti*, (potency of knowledge/consciousness), *bala-śakti* (energy of power), and *kriyā-śakti* (potency of activity)” (*Śvetāśvatara Upaniṣad* 6.8).

The idea here is not that Brahman, which is a special *āvirbhāva* of His as *nirviśeṣa*, is harder to understand. The superiority of Him, who is *saviśeṣa*, will be explained in a pair of upcoming sentences, beginning: *tathāpi bhūman mahimāguṇasya te*, “Nonetheless, O infinite Being, the glory of You, who have no attribute” (10.14.6).

In Śrīdhara Svāmī’s second interpretation, it is said that the form of Virāṭ too is hard to understand. However, it was expounded that the highest *kaimuṭya* (to a higher degree) applies to Him, the Lord in person. In this very interpretation, *tanu-bhūta-mayasya*, Citsukha’s reading, is encountered. The explanation of that is: *tanubhiḥ sūkṣmaiḥ ā-brahma-stamba-paryantaiḥ vyāptatvāt*, “because Virāṭ is pervaded by subtle bodies, from Brahmā to clumps of grass.” However, in the first alternative (in reference to the Lord instead of Virāṭ), the sense is: *tanu sūkṣmam acintyaṁ yad bhūtaṁ śuddha-sattvātmakaṁ bhagavat-tattvaṁ tat-svarūpaṣya*, “[the glory] of the body which is the *sva-rūpa* of the principle (*tattva*) of ‘Bhagavān’, a *sva-rūpa* which is subtle, i.e. inconceivable, and which exists, meaning it is composed of pure Existence,” in view of this text of Śruti: *asya mahato bhūtasya*, “[The *Rg-Veda*, etc., the *Purāṇas*, the *Upaniṣads*,

etc., are the exhalation] of this colossal being” (*Bṛhad-āranyaka Upaniṣad* 4.5.11) and in view of *Sahasra-nāma-stotra: loka-nātho mahad bhūtam*, “the master of the world; the colossal being.”

In Śrīdhara Svāmī’s commentary, the word *niyantr-niyamya-bheda-rahitasya* (devoid of the difference between controller and controlled) is said with the intent to express this: “Virāt does not control Him, nor is it controlled by some other,” because it was said: “You as the form of Virāt, which is to be controlled by You.” In his commentary, *ukta-lakṣaṇasya* (whose characteristics were mentioned) refers to the modifiers in verse 1, such as *abhra-vapuḥ*.

Now, the following is my own explanation. “Why do you praise Me by elaborating on My *svarūpa*, which is of that sort?” With this in mind, in this verse Brahmā reverentially talks about his inability in that regard. The syntactic connection is: *asya jagato yad deva-vapur ādhidaivika-rūpaṁ nārāyaṇākhyam tava vapur adhunā darśiteṣu catur-bhuja-rūpeṣv ekam api vapus tasyāpi*, “[I am unable to understand the glory] of the body of God, a body of Yours which is called Nārāyaṇa and is the presiding deity of the universe (*asya = jagataḥ*). Even though such four-handed forms were shown today, I am unable to understand even just one such body.” It will be said: *nārāyaṇo ’ngam nara-bhū-jalāyanāt*, “Nārāyaṇa, so called because He stays on the water that originates from Nara, is an aspect of Yours” (10.14.14).

Mad-anugrahasya and other adjectives modify *vapuṣaḥ*. “*sākṣāt tavaiva*” is as before. *Ātma-sukhānubhūteḥ* means: *ātmanā svayam eva kartrā sukhānubhūtiḥ yasya*, “of You who have an experience of bliss by Yourself.” This means His bliss cannot be known by anyone.

Or the prose order is this: *asya tava yad deva-vapur adhunā darśiteṣu catur-bhuja-rūpeṣv ekam api vapus tasyāpi*, “[I am unable to understand the glory] of the godly body of this You, a body which is the main thing compared to the four-handed forms that were shown today.” The gist is: “By showing that to me now, I understand.” Therefore he says: *mad-anugrahasya* (of Your body, which is a show of favor to me).

Krama-sandarbhā—Puzzled after seeing the previous glory, he reverentially utters this verse, as if disregarding their praise.

Viśvanātha Cakravartī—“Brahmā! You are the overlord of the *aiśvarya* of the world, but I am the son of a cowherd of the forest. You are ancient, but I am a boy. You are the topmost scholar, completely fixed in venerable conduct (*sad-ācāra*) on account of realizing the import of the meaning of the Vedas, whereas I have no knowledge, due to being a herder of calves, and am eating a morsel of rice while standing and even while tottering, because I never had a whiff of the scent of the knowledge of scriptural conduct. You have magical powers and have the highest happiness: you are Parameśvara. I, however, am bewildered by your magic, and so I gloomily travel all over the forest. I do not deserve to praise you.” Expecting such a crooked speech, Brahmā utters this verse while implying: “True. I did not know. I committed a big offense.”

“O Lord, I am unable (*neśe = na īśe = na śaknomi*) to understand (*avasitum = jñātum*) the glory (*mahi = mahimānam*) even of this body of Yours, though it is a body with gestures of *bālya* and with the obvious innocence of a child, much less (*kimuta*) the glory of Your body of *kaiśora-līlā* whose great cleverness is apparent, much less the glory of the experience of the bliss of Your mind (*ātma-sukhānubhūteḥ = tava ātmanāḥ manasaḥ yā sukhānubhūtiḥ tasyāḥ*).” The gist is: “Although I am imbued with my own superexcellent bliss, I cannot understand the glory of the kind of happiness You experience by grazing the calves, and so on, and likewise I cannot understand the glory of Your companions’ experience of happiness, much less the glory of the original You (*sākṣāt tavaiva*), even with a subdued and controlled mind (*antareṇa = pratyāhṛtya antar-vaśīkrtena api*). If I, Brahmā (*ko ’pi = brahmā api*), cannot understand, how can others possibly get it?”

“Those five instances of *kaimutya* (much less), which points out a great ignorance and is related to *tapas*, *yoga*, and the study of scriptures, is not the reason for the impossibility of my knowing. Rather, only a sidelong glance of mercy is the means of knowing.” With this in mind, he details His body: “in relation to which there was mercy to me (*mad-anugrahasya = mayi anugrahaḥ yasya tasya*), though I am an offender.” The mercy is inferred by bestowing a vision at a time subsequent to the bewilderment arisen from seeing the huge *aiśvarya*. The reason for the mercy is *svecchā-mayasya*, “Your body is imbued with whatever desire Your own might have.” That

is, those who have *prema-bhakti* desire to serve Him, to see Him, and so on. Because of His quality of caring for devotees (*bhaktavatsala*), His body fulfills those desires. The gist is: “For this reason, to some extent I am qualified, inasmuch as I have a semblance of *bhakti*, to obtain a speck of mercy, though I am an offender.”

“But desire and mercy are two attributes pertaining to a human body, are they not?” Therefore he says: *na tu bhūta-mayasya*. A body made of the elements is material, not transcendental. Hence it is said in *Brahma-saṁhitā*: *aṅgāni yasya sakalendriya-vṛttimanti*, “Each of His limbs has the functions of all the senses” (5.32). The fact that Govinda’s limbs have all the senses is in reference to the limbs of other Avatāras according to the time, not directly in reference to Him; He sees only with His two eyes, hears only with His two ears, and ponders only with His mind. It is not that He sees with His hands too.

Alternatively, “Although I am Brahmā (*kaḥ = brahmā*), that is, although I was taught both the Vedas, which imply You, and Śrī Bhāgavatam, the fruit of the Vedas, I am even unable to understand the glory of this divine body (*asyāpi deva-vapuṣaḥ = asya api devākāśasya*), which is shown by You right now, which has mercy for me (*mad-anugrahasya = mayi anugrahavataḥ*)—inasmuch as the *mūrti* of Vāsudeva is the teacher of the Bhāgavatam, which is the *catuḥ-śloki*—, and which fulfills Your desires. You are the *aṁśin* (*svecchā-mayasya = svīyasya aṁśinaḥ tava icchā-saṁpādakasya*).”

With *na tu bhūta-mayasya*, he says: Though they fulfill Your ambitions, Your bodies are not material like ours. “I much less understand the glory of the original You (*kimuta sākṣāt tavaiva*), the Lord in person, the *aṁśi* of all, who have a human body. You have an experience in Your own joys (*ātma-sukhānubhūteḥ = svasya sukheṣu anubhūtiḥ yasya tasya*), which arose from stealing yogurt, suckling the cowherd ladies’ breasts, herding the calves, the restlessness of *bālyā*, etc., and which are extraordinary even for other Avatāras of Yours.”²⁰⁴

204 Although Brahmā is Ka, he cannot understand the happiness (*sukha = ka*) of Kṛṣṇa. This is an implied *virodha* ornament (semblance of a contradiction). Or *ātma-sukhānubhūteḥ* means he cannot understand Kṛṣṇa’s glory because of his (*ātma*) experience of bliss (by seeing the wonder).

Baladeva Vidyābhūṣaṇa—“O You who should be worshiped by all (*deva* = *sarvārādhyā*)! I, though Brahmā, am unable to understand the glory of this body which is imbued with the devotees’ desires (*svecchā-mayasya* = *bhaktānām yāḥ icchāḥ tan-mayasya*).” This means His body is subordinate to His devotees’ desires. “I had a hanker to see a great wonder, a charming glory, and it fulfilled it.”

“His body was shown to you by someone, by magic.” Suspecting this, he says: *na tu bhūta-mayasya*. This means *viññānānanda-mayasya* (made of consciousness and bliss), because of the statement: *satya-jñānānantānanda* (10.13.54). “Even with a restrained (*āntareṇa api* = *niruddhena api*) mind, I am unable to ascertain the glory of just You (*tava eva*), Gopa-kumāra, Their *aṁśi* (*sākṣāt* = *tad-aṁśinaḥ*). What more is there to say (*kimuta* = *kimuta vācyaṃ*)?”

Śrīnātha Cakravartī—Here he says: Praising a thing that is already known is feasible, but Your glory is simply not known. “O Lord! I, though Brahmā, am unable (*īśe* = *īśaḥ na bhavāmi*) to understand (*avasitum* = *jñātum*) the glory of this body (*asya vapuṣaḥ*), the form of a cowherd boy”—the singular is used on account of being the one form of consciousness (*cid-eka-rūpa*)—because all the bodies are *satya-jñānānantānanda-mātraika*.

Mad-anugrahasya means: *mama darpa-hāni-rūpaḥ anugrahaḥ yatra*, “in regard to which I had mercy, the form of the decline of my pride.” *Svecchā-mayasya* means “which is imbued with Your desire (*svecchā* = *tava icchā*).” That also is eternal, because You are one whose will is eternal. Therefore *na tu bhūta-mayasya*. The word *tu* has the sense of *eva*.

“I am unable to understand, even with a mind (*manasā api*) that is immobile in trance (*āntareṇa* = *samādhi-nīscalena*) the glory of Yours, who are Sarveśvaraśvara, who are a *vigraha* of dense bliss, and who are being manifest (*sākṣāt* = *prakaṭi-bhūtasya*). What more is there to say (*kimuta* = *kimuta vaktavyam*)!”

Ātma-sukhānubhūteḥ is construed as: *ātma-sukhaṁ varīṣi-vilāsa-rasaḥ tatra anubhūtiḥ anugatā bhūtiḥ sampad yasya*, “[of Yours,] who have an affluence that follows Your own happiness, i.e. that follows the *rasa* of entertainment with a flute.”

Vira-Rāghava—*Svecchā-maya* is derived as: *svecchātaḥ āgataḥ*

svecchā-mayaḥ, “His body has come from His desire, hence it is *svecchā-maya*.” In the scope of the rule: *tata āgataḥ*, “It has come from that” (*Aṣṭādhyāyī* 4.3.74) (HNV 1156), there is the rule: *mayat ca*, “The suffix *mayat*[t] too is used in this sense” (*Aṣṭādhyāyī* 4.3.82) (*hetor mānava-nāmnāś ca rūpyo vā mayat ca*, HNV *Bṛhat* 2585). The purport is His body is not dependent on karma, unlike the bodies of *jīvas* like us.

Moreover: *na tu bhūta-mayasya* means *śuddha-sattva-mayasya*. In that regard, this text should be looked into: *na bhūta-saṅgha-saṁsthāno deho 'sya paramātmanah*, “The body of Him, who is Paramātmā, is not a locus of a mass of elements” (*Mahābhārata*) (*Kṛṣṇa-sandarbha* 106).

Śukadeva Ācārya—*Deva* means “O Parameśvara.”²⁰⁵

Śrīnivāsa Sūri—Kṛṣṇa’s body is *svecchā-maya*, “that in which the main thing is His desire” (*svecchā-mayasya* = *svasya icchā svecchā sā pradhānā yasmimś tasya*). For example, the Lord said:

*ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san |
prakṛtiṁ svām adhiṣṭhāya sambhavāmy ātma-māyayā ||*

“Although I am unborn, although My mind does not change and although I am Īśvara, I rely on My own nature and manifest Myself by My will.” (*Bhagavad-gītā* 4.6)

Here *ātma-māyayā* means *sva-saṅkalpena* (by My desire), by the definition: *māyā vayunam jñānam*, “The words *māyā*, *vayunam*, and

205 Parameśvara (God) is the same as Brahman, except that Parameśvara has all powers and is conscious of Himself and of others. In Vedic lore, He is called Viṣṇu, and is sometimes called Mahā-viṣṇu (Kāraṇodaka-śāyī Viṣṇu). Parameśvara’s form is neither impersonal nor personal, therefore most Vaiṣṇavas disregard the concept of Parameśvara and include it in the concept of Paramātmā. But that is wrong, given that the concept of Paramātmā only applies to living beings, because by definition Paramātmā is present wherever *jīvātmā* is present. Similarly, the Māyāvādīs disregard the concept of Parameśvara because in their methodology, an entity which is equal to or greater than Brahman cannot possibly exist, and because according to them there is no such thing as transcendental potency.

jñānam are synonymous.”²⁰⁶ Or *svecchā-maya* means the main thing about His body is His devotees’ desires.

Giridhara Lāla—Kṛṣṇa’s body became manifest by His will (*svecchā-mayasya* = *svecchayā prakaṭitasya*) for the sake of fun—in view of the text: *kriḍārtham ātmana idaṁ tri-jagat kṛtaṁ te*, “The three worlds were made by You for Your own fun” (*Bhāgavatam* 8.22.20).

“I am unable to understand the glory of the body of You, by means of whom there is grace, an affluence of amenities, to me in the form of the world.” Brahmā is Hiranyagarbha, and the world is his body (*mad-anugrahasya* = *mama brahmāṇḍa-vigrahasya jīvasyānugraho bhoga-sampattir yena tasya tava*).²⁰⁷

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—*Avasitum* is poetic license. The proper form is *avasātum*.

ANNOTATION

The verbal root is *ṣo* 'ntaḥ-karmaṇi. Thus *ava* + *ṣo* becomes *ava* + *sā* by the rule: *caturvyūhāntānām ā-rāmānta-pāṭho 'śive* (HNV 412) (*ād eca upadeśe 'śiti*, *Aṣṭādhyāyī* 6.1.45). The participle *avasita*, however, is formed by the rule: *dyati-syati-mā-sthām iḥ* (HNV 764) (*dyati-syati-mā-sthām it ti kiti*, *Aṣṭādhyāyī* 7.4.40).

10.14.3

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām |
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām ||
(vasanta-tilakā)*

206 The actual definition in *Nighaṇṭu* is: *māyā vayunam abhikhyeti prajñāyāḥ*, “*Māyā*, *vayunam* and *abhikhyā* mean *prajñā* (wisdom, sheer consciousness)” (3.9).

207 Virāṭ is the body of Hiranyagarbha. Brahmā’s subtle body is Hiranyagarbha (the totality of *jīvas*), which includes *mahat-tattva* (*Laghubhāgavatāmṛta* 1.2.19). The interpretation that the world is a body of Brahmā is in conformity with Śrīdhara Svāmī’s opinion: *nanu brahmāṇḍa-vigrahas tvam apīśvara eveti cet tatrāha, kvāham iti* (*Bhāvārtha-dīpikā* 10.14.11).

jñāne—for trance in Brahman (“knowledge, awareness”) (or on the topic of *jñāna-yoga*); *prayāsam*—an exertion; *udapāśya*—having relinquished; *namantaḥ eva*—only while bowing; *jīvanti*—they live (or they live on); *sat-mukharitām*—which is made to be resonant by *sādhus*; *bhavadiya-vārtām*—to a discourse about You; *sthāne sthitāḥ*—[while] staying in place; *śruti-gatām*—which has gone to the ears; *tanu-vāk-manobhiḥ*—with the body, voice, and mind; *ye*—who; *prāyaśaḥ*—generally; *ajita*—O You who are undefeated; *jitaḥ*—won over; *api*—although; *asi*—You become; *taiḥ*—by them; *tri-lokyām*—in the group of three worlds.

ajita! ye (janāḥ) jñāne prayāsam udapāśya sthāne sthitāḥ (santaḥ) san-mukharitām śruti-gatām bhavadiya-vārtām tanu-vān-manobhiḥ namantaḥ eva jīvanti, tri-lokyām (tvam anyaiḥ ajitaḥ) api taiḥ (janaiḥ) prāyaśaḥ jitaḥ asi.

“O Ajita, You, though undefeated in the three worlds, are won over, generally, by those who relinquish the endeavor for trance in Brahman, remain in one place and, while offering obeisances with the body, the voice, and the mind, live on discourses about You which reach the ears and hence make *sādhus* talkative.

Śrīdhara Svāmī—“Then how can ignorant people possibly cross material existence?” Therefore he says: “You, though undefeated by others in the three worlds (*tri-lokyām api = tri-lokyām anyaiḥ ajitaḥ api tvam*), are achieved (*jitaḥ asi = prāptaḥ asi*), quite often (*prāyaśaḥ*), by those who, situated only in their respective locations (*sthāne sthitāḥ = sva-sva-sthāne eva sthitāḥ*), and not doing even a little (*udapāśya = iṣad apy akṛtvā*) endeavor for trance, show great respect (*namantaḥ = sat-kurvantaḥ*) with the body, the voice, and the mind (*tanu-vān-manobhiḥ*), to a discourse about You and just live (*eva jīvanti = jīvanti kevalam*).” This means the above is all they do.

The discourse is continually and automatically organized by spiritual practioners (*san-mukharitām = sadbhiḥ mukharitām = sadbhiḥ svataḥ eva nityam prakāṣitām*) and reaches the ears,” insofar as the discourse is done near them (*śruti-gatām = tat-sannidhi-*

mātreṇa svataḥ eva śruti-gatām = śravaṇam prāptām). The sense is: What is the use of exerting oneself to achieve trance in Brahman?

Sanātana Gosvāmī—Here he says: For this reason, somehow or other Your heart is conquered by means of *bhajana* to You. “You are won over by those who, accentuatedly giving up (*udapāsyā = uccair apāsyā*) the endeavor for knowing the whole truth about You (*jñāne = tvat-tattva-vedane*), honor a discourse about You, or a discourse about those related to You (*bhavadiyā-vārtām = bhavadiyām bhavadiyānām vā vārtām*), by which *sādhus* are made to be talkative (*san-mukharitām = santaḥ mukharitāḥ mukhari-kṛtāḥ yayā tām*).” The underlying idea is usually the *sādhus* practice silence; they do this to avoid lying and to avoid sensory agitation.

“They honor it (*namantaḥ = sat-kurvantaḥ*) with the body, the voice, and the mind.” In that regard, honoring with the body means joining the hands in a prayerful pose at the time of hearing, and so forth; honoring with the voice means saying words to please; and honoring with the mind signifies piety and so on. The remainder was elucidated by Śrīdhara Svāmī.

Alternatively: *vārtām jīvanti upajīvanti jīvikārtham eva sadbhyah śṛṇvanti*, “They live on the discourse, meaning they listen to a discourse from *sādhus* as a way of living.” “O You who are unattainable (*ajita = aprāpya*) by means of the motions of the body, voice, and mind!” (*tanu-vān-manobhiḥ = tat-tat-ceṣṭayā*), given that He is out of the scope of the senses, speech and mind on account of being self-manifest.

Or *taiḥ* is connected with *tanu-vān-manobhiḥ*. “You are won over (*jitaḥ asi = vaśi-kṛtaḥ bhavasi*) by means of them, that is, You always flash in their various functions.” Or, “You are attained directly with the body, the voice, and the mind.” In that regard, attaining Him with the body signifies a full realization by touching the divine lotus feet with the hand, etc.; attaining Him with the voice means coming together by calling, and so on; and attaining Him with the mind portends a full *darśana* and so forth simply by a resolve.

Or the instrumental case has the sense of *saha* (with): *tanu-vān-manobhiḥ sahitaḥ jitaḥ*, “You are won over along with the body, voice, and mind.” In other words “Even Your body, speech and mind are brought under their control.” In this regard, bringing His body

under their control means permanently abiding at His devotees' side, bringing His speech under their control signifies narrating His qualities and so forth, and bringing His mind under their control denotes anxiously thinking about Him, and so on.

Jiva Gosvāmī—Here Brahmā says: Hence the devotees give up making efforts to realize Brahman and only hear a discourse, as a form of a special *bhakti*, about Your forms, qualities and pastimes, thereby bringing You under control although You are in the way that was told.

(Additions are underlined.) “You are won over by those who, giving up trying to figure out the glory of the *aiśvarya* of Your *svarūpa* (*jñāne* = *tvadiya-svarūpaiśvarya-mahima-vicāre*), and intently staying in a place for *sādhus* (*sthāne sthitāḥ* = *satām nivāse eva vyagrata sthitāḥ*), honor a discourse about You, or about those related to You such as Vraja-rāja Nanda, by which *sādhus* are made to be talkative (*san-mukharitām* = *santaḥ mukharitāḥ mukharī-kṛtāḥ yayā tām*).” The underlying idea is usually the *sādhus* practice silence; they do this to avoid lying and to avoid sensory agitation. In *san-mukharitām*, there is a *para-nipāta* (the placement of one word after the other one) of the *niṣṭhā* (the suffix *kta*), in reference to *āhitāgni* and so on.²⁰⁸

“They honor it (*namantaḥ* = *sat-kurvantaḥ*) with the body, the voice, and the mind.” In that regard, honoring with the body means joining the hands in a prayerful pose at the time of hearing, and so forth; honoring with the voice means saying words to please; and honoring with the mind signifies piety and so on. The rest was explained by Śrīdhara Svāmī.

Alternatively: *bhavadīya-vārtām jīvanti upajīvanti tvad-eka-jīvanatvena sadbhyaḥ śrutvā svādayanti*, “They live on a discourse about You, that is, they relish a discourse about You by listening from *sādhus*, since *sādhus* are persons who live only for His sake.” “O You who are unattainable (*ajita* = *aprāpya*) by means of the motions of the body, voice, and mind!” (*tanu-vān-manobhiḥ* = *tat-*

208 The rule is: *vāhitāgny-ādiṣu*, “Optionally, in regard to *āhitāgni* and so on, [a word ending in the suffix */k/ta* can be placed after the other word in a *bahuvrihi* compound]” (*Aṣṭādhyāyī* 2.2.37) (HNV *Brhat* 1870).

tat-ceṣṭayā), given that He is out of the scope of the senses, speech and mind on account of being self-manifest.

Or *taiḥ* is connected with *tanu-vān-manobhiḥ*. “You are won over (*jitaḥ asi* = *vaśī-kṛtaḥ bhavasi*), even by means of them, that is, You always flash in their various functions.” Or, “You are attained directly with the body, the voice, and the mind.” In that regard, attaining Him with the body signifies a full realization by touching the divine lotus feet with the hand, etc.; attaining Him with the voice means coming together by calling, and so on; and attaining Him with the mind portends a full *darśana* and so forth simply by a resolve.

Or the instrumental case has the sense of *saha* (with): *tanu-vān-manobhiḥ sahitaḥ jitaḥ*, “You are won over along with the body, voice, and mind.” In other words “Even Your body, speech and mind are brought under their control.” In this regard, bringing His body under their control means permanently abiding at His devotees’ side, bringing His speech under their control signifies narrating His qualities and so forth, and bringing His mind under their control denotes contemplating on Him, and so on.

Viśvanātha Cakravartī—“If so, then, on account of the statement of Śruti: *tam eva viditvā atimṛtyum eti*, “Knowing Him, one goes beyond death” (*Śvetāśvatara Upaniṣad* 3.8), how can people cross material existence given that their ignorance has not been fully dispelled?” Brahmā answers: “You, though undefeated by others in the three worlds (*tri-lokyām* = *tri-lokyām anyaiḥ ajitaḥ api tvam*), are won over, quite often, by those who, being situated only in a place of *sādhus*—but not traveling to a place of pilgrimage etc.—and not doing even a little endeavor for trance, show respect to a discourse about You, or to a discourse about those related to You, by which *sādhus* are made to be talkative by its sweetness, although usually they practice silence, and hence which is obtained by hearing, automatically, insofar as such a discourse often occurs in a place where *sādhus* live, and just live (*eva jivanti* = *jivanti kevalam*).” That’s all they do.

“They show respect to the discourse with the body, the voice, and the mind” both at the beginning and at the end. This means they offer obeisances (*namantaḥ* = *praṇamantaḥ*) at that time with the body, i.e. with the hands and the head by touching the ground, with

the voice, i.e. with words such as “obeisances to *kṛṣṇa-kathā* and to the Vaiṣṇavas who relish it,” with the mind, the intellect, which is grasping the meanings of the discourse.

The drift is: But He is not won over by those who achieved liberation by means of trance. Hence the purport is: What is astonishing about the fact that those who listen to *hari-kathā* cross material existence? Thus, knowledge whose sole foundation is the *kathā* is knowledge of Him. By means of that, they cross material existence. This is the meaning of the Śruti (cited in the preliminary).²⁰⁹

Baladeva Vidyābhūṣaṇa—“If even you don’t know the glory, how can ignorant people cross material existence? After all, the Śruti states that one must know God to cross it: *jñātvā devaṁ sarva-pāśāpahāniḥ*, “Knowing God, all one’s fetters vanish” (*Śvetāśvatara Upaniṣad* 1.11).”

Brahmā responds: “Ajita, You, though undefeated in the three worlds, even become controlled, for the most part (*prāyaśaḥ* = *bāhulyena*), by those who have faith in topics about You. Staying only in their own place (*sthāne sthitāḥ* = *sva-nivāse eva sthitāḥ*)—but not traveling to a place of pilgrimage—, and having rejected (*udapāśya* = *parityajya*) the exertion (*prayāsam* = *śramam*) for *jñāna*, i.e. for the knowledge whose scope is Your impersonal *svarūpa* and for any other type of knowledge, they live only while offering respects with body, voice and mind (*namantaḥ eva* = *namantaḥ kevalam*) to a discourse about You, by which *sādhus*, though they are silent by nature, are made to be talkative, and which is obtained in the ears automatically because of a connection with them.” If that’s all they do, they win You over.

Śrīnātha Cakravartī—“How can I be known?” Brahmā answers, “You are the one who taught me *jñāna*, but I was still unable to understand Your glory, hence *jñāna* is not a cause of understanding it.”

“Though You are undefeated in the three worlds, You are won over by those who remain fixed on You (*sthāne sthitāḥ* = *tvayi*

209 This is a similar idea: *āśya jñanto nāma cid vivaktana mahas te viṣṇo sumatīm bhajāmahe*, “O Viṣṇu, if we utter Your glorious, purely spiritual name, even with slight understanding, we will partake of wisdom. Om tat sat” (*Rg-Veda* 1.156.3) (cited in *Bhagavat-sandarbha* 46.20).

sthitāḥ)—the sense is “They develop affection for You.” It is said: *sthānād bhrastāḥ patanty adhaḥ*, “[Persons in *varṇāśrama* who do not worship the Lord] are fallen from their position: they fall down” (11.5.3)—and who live while offering great respect (*namantaḥ* = *sat-kurvantaḥ*) with the body, voice, and mind to discourses about You that are made to be resonant by *sādhus* (*san-mukharitām* = *sadbhiḥ mukharitām*)—either directly or through the scriptures, such as *Bhāgavatam*—, having abandoned (*udapāśya* = *tyaktvā*) the endeavor for *jñāna*.” Śrīdhara Svāmī says: *iṣad apy akṛtvā*, “not doing even a little effort.”

‘With the body’ signifies by offering obeisances, by formal worship, etc.; ‘with the voice’ means by a loud *kīrtana* and so forth; and ‘with the mind’ denotes *smaraṇa* and the like.

Vīra-Rāghava—“You, though undefeated by anyone, are won over by those who abandon the endeavor for *jñāna-yoga*, that is, for the *yoga* of the meditational worship of *pratyag-ātmā* (the Soul within), stay in place (*sthāne*), which means they perform *dharma* in conformity with their respective *varṇa* and *āśrama*, and live on (*jīvanti* = *upajīvanti*) a discourse about You” (*bhavadiya-vārtām* = *tvat-kathām*) (or on topics about You).

Vallabhācārya—*Sthāne sthitāḥ* means: “staying in a holy place, such as Dvārakā,” for avoiding the faults of the country, or “seated wherever.”

Śrīnivāsa Sūri—“They stay in their stage of Vedic life (*sva-sthāne* = *svāśrame*) and live on (*jīvanti* = *upajīvanti*) a discourse about Your deeds (*bhavadiya-vārtām* = *tvadiya-caritra-rūpa-kathām*), a discourse which is substantiated in Vedic literature (*śruti-gatām* = *veda-pratipādyām*).”

Gaṅgā Sahāya—The locative case in *jñāne* has the sense of *nimitta* (purpose).

10.14.4

*śreyaḥ-srutim*²¹⁰ *bhaktim udasya te vibho*

210 *śreyaḥ-sṛtiṁ* (BBT edition).

*kliṣyanti ye kevala-bodha-labdhave |
teṣāṃ asau kleśa-la eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām ||
(indra-varṣā)*

śreyah-srutim—which is the path of the highest good; *bhaktim*—devotional service (or devotional mindset); *udasya*—having rejected; *te*—unto You; *vibho*—O pervader; *kliṣyanti*—undergo pains; *ye*—who; *kevala-bodha*—of enlightenment of the One; *labdhaye*—for the obtainment; *teṣāṃ*—of theirs; *asau*—this [understanding]; *kleśa-laḥ*—is a giver of affliction; *eva*—only; *śiṣyate*—remains; *na anyat*—no other; *yathā*—just as; *sthūla-tuṣa*—huge husks; *avaghātinām*—for those who are threshing.

vibho! ye (janāḥ) śreyah-srutim te bhaktim udasya kevala-bodha-labdhave kliṣyanti, sthūla-tuṣāvaghātinām (nṛṇām) yathā (saḥ sthūla-tuṣaḥ kleśa-laḥ eva śiṣyate, tathā) teṣāṃ (janānām) asau (bodhaḥ) kleśa-laḥ eva śiṣyate, anyat (kiñcid api) na (bhavati).

“O pervader, the understanding of those who reject *bhakti*, the path of the highest good, and toil for the obtainment of impersonal enlightenment ends up giving trouble and nothing else, as in the case of people threshing huge husks.

Śrīdhara Svāmī—In this verse he says: “Without *bhakti*, *jñāna* (trance, or perfect knowledge) is never accomplished.” Devotional service is that from which there is the flow of the best things in life, i.e. prosperity and liberation, which are like waterfalls coming from a lake (*śreyah-srutim* = *śreyasām abhyudayopavarga-lakṣaṇānām srutiḥ sravaṇam yasyāḥ*). Or devotional service is the path of the best things in life (*śreyah-srutim* = *śreyasām mārga-bhūtām*). “Of those who abandon (*udasya* = *tyaktvā*) devotional service to You (*te* = *tava*), only affliction (*kleśalaḥ eva* = *kleśaḥ eva*) remains (*śiṣyate* = *avaśiṣyate*).”

The idea is this: Just as people who, rejecting small grains, only thresh chaff, which is a semblance of huge grains and is devoid of the inner portion, have no result whatsoever, so those who endeavor for

impersonal illumination, having made *bhakti* insignificant, have no good result.

Sanātana Gosvāmī—The topmost benefit, even by *bhājana* somehow or other, was mentioned thus. Who can describe the glory of complete *bhakti*? Nonetheless, those who are dedicated to efforts for the sake of *ātma-tattva-jñāna* by abandoning that kind of *bhakti* end up greatly unhappy.

Bhakti is the path of all the best things (*śreyah-sṛtim* = *śreyasām sarveṣām eva sṛtim*), so it's implied that *ātma-jñāna* too will certainly occur automatically as a concomitant result. *Udasya* means they disrespectfully throw *bhakti* far away (*udasya* = *uccaiḥ kṣiptvā*) (*uccaiḥ* = *avahelayā dūre*), in other words they completely disregard *bhakti*, although it is such.

Kliśyanti means “they make exertions with *yama*, *niyama*, and other limbs of the eightfold Yoga system.” For what purpose? *kevala-bodha-labdhaye*, “to gain the enlightenment of the principle which is the pure soul” (beyond *sākṣi-jīva*)²¹¹ (= *kevalasya śuddhātma-tattvasya bodha-labdhaye*) or “to attain knowledge of the principle which is *ātman* (the soul, the Soul), but unmixed with *bhakti* in any way” (*kathañcid api bhakty-amiśratasya bodhasya ātma-tattva-jñānasya labdhaye vā*). By the word *eva* (only) (in *kleśa-la eva*), results such as Svarga and the purification of consciousness are excluded.

“Isn't it that, by the exertion of a semblance of *yoga* and so on, there will necessarily be either a gain of a good reputation or a gain of wealth?” In this regard he says: “Nothing else happens” (*nānyat* = *anyat kiñcid api na syāt*). There is a fitting example. The sense is: “like a person is derided by people because he only threshes empty husks: ‘Hey dolt!’” The destruction of chaff which is overly beaten with hand flails only amounts to pain in the hands.

Vibho means *prabho* (O Almighty). The drift is He must be worshiped, otherwise they might fall in hell. For instance, in the eleventh canto:

ya eṣāṁ puruṣaṁ sākṣād ātma-prabhavam iśvaram |
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ ||

211 For the details, consult Śrīdhara Svāmī's and Viśvanātha Cakravartī's commentaries on *Bhāgavatam* 2.2.16.

“Of those in *varṇāśrama*, the ones who disrespect the Lord, the Puruṣa in person, from whom they originate, and do not worship Him are fallen from their position: they fall down.” (11.5.3)

Jīva Gosvāmī—“Isn’t it that, for the sake of seeing Me, which amounts to My glory, some persons who practice *jñāna* by means of *śravaṇa* (listening), *manana* (pondering upon scriptural statements), and so on (and *nididhyāsana*, frequent, deep meditation), which are suited for that, having rejected a *bhakti* of that sort, are seen?” He speaks in response.

(Additions in this paragraph are underlined.) *Bhakti* is the path of all the best things (*śreyah-sṛtim* = *śreyasām sarveṣām eva sṛtim*), so it’s implied that *ātma-jñāna* too will certainly occur automatically as a concomitant result. *Udasya* means they disrespectfully throw *bhakti* far away (*udasya* = *uccair kṣiptvā*) (*uccair* = *avahelayā dūre*), in other words they completely disregard *bhakti*, although it is such, that is, it involves a discourse about sweetness, the forms, and so forth.

“For gaining only enlightenment, that is, an enlightenment whose purport is the mere wisdom about the self in terms of being devoid of that sort of *bhakti* (*kevala-bodha-labdhave* = *kevalasya bodhasya labdhaye*) (*kevalasya* = *tad-vidha-bhakti-śūnyatayā sva-vijñatā-mātra-tātparyasya*), they toil (*kliśyanti*), meaning they make exertions by going here and there for the sake of *śravaṇa*, *manana*, etc., which are suitable for that. To them, only a giver of troubles remains (*teṣām kleśa-la eva śiṣyate*).” By the word *eva* (only), purification of consciousness and other results are excluded.

“Isn’t it that, by the exertion of a semblance of *yoga* and so on, the gain of *siddhi* (one of the eight mystical tricks) will occur?” In response he says *nānyat*, by the logical reasoning in: *sarvāsām api siddhīnām mūlaṁ tac-caraṇārcanam*, “The root of all perfections is the worship of His feet” (10.81.19). Hence, this will be stated by the Lord:

*yasyām na me pāvanam aṅga karma
sthity-udbhava-prāṇa-nirodham asya |
līlāvatārepsita-janma vā syād
vandhyām girām tām bibhṛyān na dhīraḥ ||*

“Uddhava, a serious person should not pay attention to words, spoken or written, in which there is no mention of My deeds, which are purifying, such as the creation, continuation, and destruction of the universe, and the appearance, which is desired for the world, of Līlā Avatāras. Such words are fruitless.” (11.11.20)

(This paragraph is the same:) There is a fitting example. The sense is: “like a person is derided by people because he only threshes empty husks: ‘Hey dolt!’” The destruction of chaff which is overly beaten with hand flails only amounts to pain in the hands. *Vibho* means *prabho* (O Almighty). The drift is He must be worshiped.²¹²

Viśvanātha Cakravartī—They become successful by *bhakti*, even by one of many aspects among *śravaṇa*, *kīrtana*, and so on. That is said in *Nṛsimha Purāṇa*:

*patreṣu puṣpeṣu phaleṣu toyeṣv
akṛita-labhyeṣu sadaiva satsu |
bhaktyā sulabhye puruṣe purāṇe
muktyai kim arthaṁ kriyate prayatnaḥ ||*

“Given that the ancient Puruṣa is easily attainable by devotedly offering Him pleasant flowers, leaves, fruit, and water, which are always easily available without having to spend money, why should one undergo hardship for impersonal liberation?” (cited in *Bhakti-sandarbha* 104)

Nonetheless, of those who relinquish *bhakti* and endeavor for *jñāna*, only sorrow accrues. The following is Śrī Svāmi-caraṇa’s explanation: *śreyasām abhyudayāpavarga-lakṣaṇānām sṛtiḥ* ²¹³ *saraṇam yasyaḥ sarasa iva nirjharāṇām tām tava bhaktim udasya*, “They give up devotional service, that from which there is the flow of the best things in life, i.e. prosperity and liberation, which are like

212 *Vibhu* literally means pervader: *vibhuḥ vyāpakah* (*Siddhānta-kaumudī* 3160). Jīva Gosvāmī states: *vibhuḥ sarva-gataḥ*, “*Vibhu* means ‘all-pervasive’” (*Kṛṣṇa-sandarbha* 93). For more details, consult the footnote in *Laghu-vaiṣṇava-toṣaṇī* 10.1.18 (Volume One).

213 *sṛtiḥ* (*Bhāvārtha-dīpikā*).

waterfalls coming from a lake.” The sense is: “*Bhakti* is the only thing by which the best results achievable by various means such as *jñāna* and *karma* can occur, but they reject it.”

“Their understanding (*teṣāṃ asau = teṣāṃ bodhaḥ*) culminates (*śiṣyate = paryavasitaḥ bhavati*) as a giver of distress (*kleśa-laḥ = kleśaṃ lāti dadāti iti saḥ*).” There is an example: *yathā sthūla-tuṣāvaghātīnām*. The gist is: Rejecting a small quantity of rice, with great effort a person might gather a great mountain of rice husks and try to thresh rice from it. That is *kleśa-la*, meaning it gives a result that is just pain in the hands.

Śrīnātha Cakravartī—“The path of *jñāna* is the means to accomplish the highest good.” No. “O Vibhu, of those who toil just to gain enlightenment (*kevala-bodha-labdhaye = kevalaṃ bodha-labdhaye*), only trouble remains (*teṣāṃ kleśalaḥ eva śiṣyate = teṣāṃ kleśaḥ eva avaśiṣṭaḥ bhavati*).” The usage is *karma-kartari*.²¹⁴ *Bhakti* is the path of the highest good (*śreyah-sṛtim = śreyasaḥ saraṇim*):

akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ |
tivreṇa bhakti-yogena yajeta puruṣaṃ param ||

“Whether one has no desire, or all desires, or the desire for liberation, a person whose intelligence is exalted should worship the topmost Puruṣa by intense *bhakti-yoga*.” (2.3.10). Hence only *bhakti* should be carried out.

Bṛhat-krama-sandarbha—*Kleśala* means *kleśa*. The suffix *la* has the sense of *svārtha* (the word’s own meaning, i.e. no change in meaning) on account of being a *śyāmādi* word.²¹⁵

214 An inert thing is the subject of the verb, and the verb takes the affix *ya[k]* and an *ātmanepada* ending (*karma-kartari*, HNV 639).

215 The word *kleśa* would be an exception to the rule. Usually the suffix *la* is applied in the sense of *mat[up]* (possession): Such words are *śrīla*, *kapila*, and *śyāmala* (ref. HNV 1226; *sidhmādibhyaś ca*, *Aṣṭādhyāyī* 5.2.97). In addition, *la* can be applied without a change in meaning after words denoting a severe condition (*Siddhānta-kaumudī* 1904). For instance: *mūrccālā* (*mūrccālā mūrta-mūrccītau*, *Amara-koṣa* 2.6.61). The word *mūrccā* is not in the list of *śyāmādis*.

Vira-Rāghava—“In the case of those who reject *bhakti* and toil for the realization of the Soul within, that is, for emancipation in the Absolute (*kevala-bodha-labdhaye* = *kevala-pratyag-ātmānubhūti-labdhaye* = *kaivalyāya*), only *kleśa-la* remains,” meaning this situation invites trouble. The sense is life gives them problems (*kleśa-laḥ* = *kleśam lāti ādatte iti kleśa-laḥ*, *kleśāvahaḥ vyāpāraḥ ity arthaḥ*).

Vallabhācārya—“Only their exertion (*teṣām asau* = *teṣām yatnaḥ*), which involves trouble (*kleśa-laḥ* = *kleśa-yuktaḥ*), remains.” “A good result, though secondary, will be accomplished by that exertion.” In order to repudiate this speculation, he says *nānyat*, which signifies: *anyat phalaṁ prāsaṅgikam api na bhavati*, “There is no good result, not even a concomitant one.”

Śrīnivāsa Sūri—*Bhakti* is the best path, meaning it leads one to liberation. *Bhakti* involves affection, in accordance with the statement: *prīti-rūpaṁ anudhyānaṁ bhaktir ity ucyate budhaiḥ*,²¹⁶ “The wise define *bhakti* as affectionate and constant contemplation on God.”

“Those who reject such *bhakti* only for the sake of achieving the direct awareness of the inner Soul have trouble. What they have in the end is the same trouble.” This refers to the text: *kleśo ’dhikataras teṣām* (*Bhagavad-gītā* 12.5).

10.14.5

*pureha bhūman bahavo ’pi yoginas
tvad-arpitehā nija-karma-labdhyā |
vibudhya bhaktyaiva kathopanitayā
prapedire ’ñjo ’cyuta te gatim parām ||
(vaṁśa-stha-bīlam)*

purā—previously; *iha*—here (in this world); *bhūman*—O infinite Being (“O You who are the state of being much / many” or “O You

216 *atyartha-priya-rūpaṁ smṛti-santānaṁ evopāsana-śabda-vācyam iti hi niścīyate. tad eva hi bhaktir ity ucyate. “sneha-pūrvam anudhyānaṁ bhaktir ity abhidhiyate” ity-ādi vacanāt.* (Rāmānujācārya’s *Śrī-bhāṣya* 7.1)

who have Existence” or “O You who own the Earth”); *bahavaḥ*—many; *api*—even; *yoginaḥ*—yogis; *tvad-arpita-ihā-nija-karma-labdhayā*—which was gained by means of desires and their own activities offered to You; *vibudhya*—after understanding; *bhaktiā eva*—only by devotional service; *kathā-upanīṭayā*—which was brought near through a discourse [about You]; *prapedire*—reached; *añjaḥ*—quickly (easily); *acyuta*—O Acyuta; *te*—Your; *gatiṁ*—destination; *parām*—high.

bhūman! acyuta! iha (loke) purā bahavaḥ api yoginaḥ tvad-arpitehā-nija-karma-labdhayā kathopanīṭayā bhaktiā eva (tvām) vibudhya añjaḥ te gatiṁ parām prapedire.

“O infinite Being, O Acyuta, in the past many yogis in this world understood the Soul only by *bhakti* that was brought to their attention through a discourse and was obtained by offering their desires and actions to You, and easily reached Your destination, the highest.

Śrīdhara Svāmī—*Jñāna* (trance) takes place only by *bhakti*, not otherwise. He proves the right conduct in this regard. “O You who are not delimited (*bhūman* = *aparicchina*)! In this world (*iha* = *iha loke*), in the past (*purā* = *pūrvam*) the *sādhus* who were also yogis (*api yoginaḥ* = *yogino 'pi santah*) and who had not attained trance by engaging in *yoga*,²¹⁷ instead offered their activities, though material, unto You (*tvad-arpitehāḥ* = *tvayi arpitā laukikī api ihā ceṣṭā yaiḥ te*), understood the Soul (*vibudhya* = *ātmānam jñātvā*), only by *bhakti*, which was gained through their own deeds offered to You (*nija-karma-labdhayā* = *tvad-arpitaiḥ nijaiḥ karmabhiḥ labdhayā*) and which causes the attainment of nearness to You by means of a discourse (*kathopanīṭayā* = *kathayā tvat-samīpaṁ prāpitayā*), and easily (*añjaḥ* = *sukhena eva*) attained Your destination, the highest.”

Or *tvad-arpitehā-nija-karma-labdhayā* is one word: *tvayi arpitā ihā nijāni karmāṇi ca taiḥ labdhayā*, “by *bhakti*, which was gained by means of their desires and deeds offered to You.”

217 Another reading is: *yogair jñānam prāpyāpi* (KŚ Śāstrī's edition).

Sanātana Gosvāmī—It was said that *bhakti* is the path of the highest good. These are not just words. The truth of that statement has been verified many times in the past. “O You whose glory is unbounded (*bhūman* = *aparicchinna-māhātmya*)!” This epithet is fitting in consideration of *bhakti* to Him.

“Although the *sādhus* were already liberated (*yoginaḥ api* = *muktāḥ api*), they understood by means of *bhakti* which consisted of listening to and talking about a discourse about You (*te kathopanītayā* = *tvat-kathā-śravaṇa-kīrtanādi-rūpayā*).” The method of cultivating this is described with *tvad-arpitehāḥ* (they by whom their deeds/desires are offered to You).

Alternatively, someone might object, “Still, isn’t it that *bhakti*, which causes the attainment of the topmost destination, is hard to come by?” His response to that is: *kathopanītayā*, “the *bhakti* is embellished by narrating Your pastimes” (= *tvat-līlā-kathanena upanītayā saṁskṛtayā*). Or it means: *te kathayā kīrtiyā upanītayā tvan-māhātmyena pravartitayā*, “the *bhakti* is set in motion by a discourse about You, that is, due to Your renown.”

The vocative ‘Acyuta’ is proper because, by the accomplishment of what is desired somehow or other by devotion to Him, there certainly is no fall (*cyuti na asti eva*).

There is another explanation. “Because of *bhakti*, the yogis, that is, the *sādhus* who associate with You (*yoginaḥ* = *tvat-saṅginaḥ santaḥ*), understood Your eminent abode (*te parām gatim* = *tava utkr̥ṣṭām padam*), meaning either *Vaikuṇṭha-loka* or the status of pure love, that is, they determined that this is the highest result to be attained, and attained it (*prapedire* = *prāptāḥ*).”

Jīva Gosvāmī—It was said that *bhakti* is the path of the highest good. These are not just words. The truth of that statement has been verified many times in the past. The verse has already been elucidated by Śrīdhara Svāmī. In his commentary:

(1) *labdhayā* (*bhakti*, which was gained) is said by this logic:

dharmah svanuṣṭhitah puṁsāṁ viṣvaksena-kathāsu yaḥ |
notpādayed yadi ratim śrama eva hi kevalam ||

“The nicely performed *dharma* of a person is but labor if it does not generate love for discourses about Viṣvaksena (Kṛṣṇa).” (1.2.8)

(2) *kathayā tvat-samīpaṁ prāpitayā*, which means: *kathā-ruci-rūpayā tvat-samīpaṁ prāpitayā*, “*bhakti* which is the form of taste for the discourses and which causes the attainment of nearness to You” signifies *kathanīya-ruci-rūpayā* (which is the form of taste for what should be narrated), in accordance with:

*satām prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ |
taj-joṣanād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati ||*

“Due to the eminent association of *sādhus*, discourses about Me take place. Such discourses are a tonic for the heart and the ears because My feats are known that way. By serving those discourses, faith in the Lord, the path leading to whom is liberation, quickly occurs, then *rati* and *bhakti* follow in sequence.” (3.25.25)²¹⁸

218 Jīva Gosvāmī comments that, on account of being a tonic, at first there is taste for the *kathā*. Then there is *śraddhā*, which he glosses as *viśvāsa* (faith) (*Krama-sandarbhā* 3.25.25). Faith is the belief, the very firm certainty, that by performing *kṛṣṇa-bhakti* all actions are performed: *śraddhā śabde, viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya* (*Caitanya-caritāmṛta, madhya* 22.62). *Rati* signifies that one is greatly attracted to pure *bhakti*. This broad sense of *rati* is seen in Bhīṣma’s prayers. For instance, Śrīdhara Svāmī comments: *anavadyā ahaitukī phalābhisandhi-rahitā ratih*, “*Anavadyā rati* means it is causeless *rati*, devoid of the expectation of a reward” (*Bhāvārtha-dīpikā* 1.9.33). *Bhakti* denotes pure *bhakti* proper, devoid of *jñāna* and *karma*. Following Sanātana Gosvāmī’s interpretation in his commentary on *Hari-bhakti-vilāsa* (10.273), Viśvanātha Cakravartī says *rati* and *bhakti* connote *bhāva* and *prema*. He adds that at first, due to associating with noneminent *sādhus*, there is only *bhajana-kriyā*. Later, by associating with eminent *sādhus*, the *kathā* pertains to the stage of *anartha-nivṛtti*. Subsequently, the *kathā* generates *niṣṭhā*. This is indicated by *vīrya-saṁvidāḥ* (because of which My feats are known) in the above verse. Afterward, the *kathā* engenders *ruci*. This is indicated by *hṛt-karṇa-rasāyanāḥ* (tonic for the heart and the ears). Then there is *āsakti*, which is denoted by the word *śraddhā* (faith). Thereafter, *bhāva* and *prema* follow (*Sārārtha-darśinī* 3.25.25). Moreover, Śrīdhara Svāmī and Viśvanātha Cakravartī interpret *apavarga-vartmani* as a *bahuvrīhi* of an implied *bhagavati* (in the Lord) and gloss *apavarga* (liberation) as *avidyā-nivṛtti* (the cessation of ignorance): *tāsām joṣanāt sevānād apavargo ’vidyā-nivṛttir vartma yasmimś tasmin harau*. Hence “the path leading to whom is

(3) *ātmānaṁ jñātvā* (after understanding the Soul), which means: *paramātmānaṁ tvāṁ vijñāya*, “understanding Paramātmā, i.e. You,” signifies *prema-vrddhi-kramataḥ anubhūya*, “upon having realizations by the sequence of the progression of love,” by the logical reasoning in: *bhaktir viraktir bhagavat-prabodhaḥ*, “[In the case of one who is incessantly performing *bhajana* of Acyuta’s lotus feet,] *bhakti*, detachment, and enlightenment about Bhagavān occur” (11.2.43).

(4) “They attained an inner destination of Yours” means they attained nearness to Him in the mode of pious surrender (*te parām gatim* = *antaraṅgām tava gatim* = *sāmīpyam*) (*prapedire* = *prapatti-sahitaṁ prāpuḥ*).

(Additions are underlined.) “O You whose glory is unbounded” (*bhūman* = *aparicchinna-māhātmya*).²¹⁹ This epithet is fitting in consideration of *bhakti* to Him. The vocative ‘Acyuta’ is proper because, by the accomplishment of what is desired somehow or other by devotion to Him, there certainly is no fall (*cyuti na asti eva*). For example, there is a verse in *kāśī-khaṇḍa*:

na cyavante ’tha yad-bhaktā mahatyāṁ pralayāpadi |
ato ’cyutaḥ smṛto loke tvam eko viṣṇur avyayaḥ || ²²⁰

“The devotees of Acyuta do not fall during the massive cataclysm of Dissolution, therefore He is remembered in the world. You are one, Viṣṇu, the imperishable.” (*Skanda Purāṇa*)

liberation” means “the path leading to whom is the cessation of ignorance.” But Sanātana Gosvāmī says here the sense of *apavarga* as ‘liberation’ is optional: *apavargo ’vidyā-nivṛttir mokṣo vā vartma yasmīṁs tasmin harau (Hari-bhakti-vilāsa 10.273)*. *Apavarga* is a synonym of *mokṣa* (*Amara-koṣa* 1.5.6-7). For the details about the literal meaning of *apavarga*, consult the glossary in Volume One. “By serving those discourses” means “By relishing them with love”: *tāsāṁ kathānām joṣaṇāt prītyā āsvādanāt (Sārārtha-darśinī 3.25.25)*.

219 In *Bhagavat-sandarbha*, Jīva Gosvāmī glosses *bhūman* as: *svarūpeṇa guṇena cānanta*, “O You who are unlimited in terms of *svarūpa* and qualities” (6.1).

220 *na cyavante hi yad-bhaktā mahatyāṁ pralayāpadi, ato ’cyuto ’khile loke sa ekaḥ sarva-go ’vyayaḥ (Bhagavat-sandarbha 95.4)*.

Krama-sandarbha—“Having realizations (*vibudhya* = *anubhūya*) about the truth, from *ātma-tattva* to *śrī-bhagavat-tattva*, by *bhakti*, which is the form of taste for the discourse and which was brought to them through discourses, that is, the *bhakti* is the form of *ruci*, and which was obtained through one’s own actions (*nija-karma-labdhayā*), they attained proximity to You in such a way that pious surrender was involved.”

Viśvanātha Cakravartī—In the previous two verses positive and negative arguments were put forth to prove that devotional service is the true way to attain the Supreme Personality of Godhead. In this verse the example of great saintly persons is presented as evidence to further prove this truth.

“O Almighty (*bhūman* = *prabho*), in this world (*iha* = *jagati*), yogis, those who have *bhakti-yoga*, offer their deeds unto You” (*tvad-arpitehāḥ* = *tvayi arpitā ihā ceṣṭā yaiḥ*).” This means they engage all the activities of their senses for the purpose of devotional service to Him.

“Upon understanding (*vibudhya* = *viññāya*), that is, upon realizing the nature of Your forms, qualities, pastimes, etc., only by *bhakti* characterized by pure love, a *bhakti* which was gained by means of their own actions (*nija-karma-labdhayā*)—such as *śravaṇa* and *kīrtana*, inasmuch as those who have faith in *bhakti-yoga* have no interest in the activities of *varṇāśrama*—and which was gained as a superior thing by means of a discourse that was heard, narrated and remembered (*kathopanīṭayā* = *kathayā śruta-kīrtita-smṛtayā upa ādhikyena nīṭayā prāpīṭayā*), attained the highest destination: being a *pārṣada*, who has pure love.”

Or, just as dry enlightenment (*kevala-bodha* in verse 4) is fruitless, so is only *yoga*. This verse gives the activities of saintly persons in the past as evidence to prove this point. “Even after being yogis for a long time, they, perceiving the fruitlessness of *yoga*, offered both their endeavors (*ihā* = *ceṣṭā*) and their personal deeds (*nija-karma*) to You, gained *jñāna-miśrā bhakti* by means of those two and thereby understood You (*vibudhya* = *tvām jñātvā*).”

Baladeva Vidyābhūṣaṇa—He shows the right conduct in that regard. “O Bhūman, in this world, formerly, many yogis, not obtaining

the direct realization of You by *yoga*, realized You (*vibudhya* = *tvām vibudhya* = *tvām anubhūya*) by *bhakti* which was acquired by means of personal deeds (*nija-karma*), i.e. Vedic actions such as Agnihotra, and worldly endeavors (*ihā* = *laukiki-ceṣṭā*), both of which were offered to You, and easily reached Your abode (*te gatim* = *te sthānam*), the highest.”

Śrīnātha Cakravartī—In *yogināḥ* (yogis), the suffix *in* has the sense of *nitya-yoga* (permanent connection): With the desire to attain the highest good, they exerted themselves for a long time in practicing *yoga*. The yogis acquired *bhakti* through a discourse, that is, either by singing His qualities or by hearing about them. “By such *bhakti*, the yogis understood You as the object to be worshiped (*vibudhya* = *upāśyatvena tvām buddhvā*) and attained the topmost abode, Your lotus feet.” *Gati* means *caraṇa* (feet), by the derivation: *gamyate anena iti*, “going is done by means of this.”

Bṛhat-krama-sandarbhā—*Bhūman* means *sarvopari virājamāna* (O You who exist resplendently above everything).

Vīra-Rāghava—*Bhūman* denotes: *vipulānanda-rūpa* (O You whose form is extensive bliss). *Īhā* means *ceṣṭā*, the form of the performance of *dharma* in accordance with *varṇāśrama*. *Nija-karma* means venerable actions in conformity with *varṇāśrama*. Or *tvad-arpitēhāḥ* means: *bhaktyā eva tvayi arpitā ihā phala-lipsā yaiḥ te*, “the yogis, by whom the desire to get a result is offered to You with devotion.” This means: *phalābhisandhi-rahitāḥ*, “They do not intentionally aim for a result [without a divine sanction].”

The intention behind the vocative *acyuta* is: *bhaktān na cyāvayati iti acyuta*, “You do not make the devotees fall, hence You are called Acyuta.”²²¹ “Understanding You in the way Your *svarūpa* (form) and Your *svabhāva* (nature) really are, many yogis obtained liberation (*parām gatim* = *muktim*).”

221 This is a poetical analysis of *acyuta*. The underlying idea is that *acyuta* is a *yasmāt bahuvrihi* compound (He because of whom there is no fall), where the suffix *[k]ta* is used in the passive impersonal voice, so that *cyuta* means *cyuti*.

Vallabhācārya—*Bhūman* means *vyāpaka* (O pervader). *Īhā* means *ceṣṭā* (activity, endeavor, way of life). The actions (*karma*) are offered to the Lord, or, more specifically, they are characterized by *sevā*. *Vibudhya* denotes *svarūpaṁ jñātvā* (understanding the Lord's identity). *Parām* signifies that the abode is beyond the universe.

Śukadeva Ācārya—"With a devotional mindset, they offer You their desire to obtain a result" (*tvad-arpitehāḥ = bhaktyā eva tvayi arpitā ihā phala-lipsā yayi te*).²²²

Śrīnivāsa Sūri—Here Brahmā says: "In the past, many Rasikas of *bhakti* attained You by means of such *bhakti-yoga* to You, which involves the knowledge that You are the only thing that remains."

The vocative *bhūman* means *bahu-guṇa-viśiṣṭa* (O You characterized by many qualities). His virtues are devoid of any *upādhi* (material adjunct) and have been expounded in the Śrutis, as in: *yaḥ sarva-jñāḥ sarva-vit*, "He is omniscient in general and all-knowing in detail" (*Muṇḍaka Upaniṣad* 1.1.9) and *parāsyā śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca*, "It is heard that He has various transcendental potencies inherent in Him: *jñāna*, *bala* and *kriyā*" (*Śvetāśvatara Upaniṣad* 6.8).

"At first, the yogis heard from the ācāryas' teachings of Śruti and Smṛti that the Soul, You, are the only thing that remains in the end. Later, only by *bhakti*, they attained the most eminent (*parām = utkr̥ṣṭām*) destination related to You: The attainment of a form similar to Yours, an attainment which involves the cessation of material existence."

This is substantiated in the Śruti: *vidvān puṇya-pāpe vidhūya nirañjanaḥ paramaṁ sāmīyam upaiti*, "The pure scholar, having shaken off merit and sinful reactions, achieves the topmost similarity (or equanimity) (*Muṇḍaka Upaniṣad* 3.1.3) and in the Smṛti: *mama sādharṇyam āgatāḥ*, "They achieve a similarity with My nature" (*Bhagavad-gītā* 14.2). For example, the Lord said:

*bhaktyā tv ananyayā śakya aham evaṁ-vidho 'rjuna |
jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca parantapa ||*

222 After offering it thus, if the desire is good it remains in the mind.

“Arjuna, only by exclusive devotional service can I be known in truth and seen in this way. O scorcher of enemies, only by such *bhakti* can I be accessed.” (*Bhagavad-gītā* 11.54)²²³

What is this *bhakti* like? “It was acquired by listening to a discourse about You (*kathopanīṭayā* = *tvat-kathā-śravaṇena prāptayā*) and by performing their respective duties of *varṇa* and *āśrama* which are forms of worship of You.” What are the yogis like? *tvad-arpitēhāḥ*, “They offer their deeds, both worldly and Vedic, to You,” in the way portrayed in the text: *yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat*, etc. (*Bhagavad-gītā* 9.27).

ANNOTATION

In the Upaniṣads, the word *bhūman* (that which has Existence) occurs in the context of a discussion on Brahman: *yo vai bhūmā tat sukham. nālpe sukham asti. bhūmaiva sukham. bhūmā tv eva vijijñāsitavya iti*, “Bhūman is happiness. There is no happiness in what is small (finite). Bhūman is happiness. Only Bhūman should be desired to be understood” (*Chāndogya Upaniṣad* 7.23.1). Here *bhūman* is masculine (*bhūmā*) to indicate a nondifference between Viṣṇu and Brahman, otherwise, if only Brahman were meant, it would be neuter.

Similarly: *yatra nānyat paśyati, nānyac chṛṇoti, nānyat vijānāti, sa bhūmā. atha yatrānyat paśyati, anyac chṛṇoti, anyat vijānāti, tad alpam. yo vai bhūmā, tad amṛtam. atha yad alpam, tan martyam. sa bhagavaḥ kasmin pratiṣṭhita iti. sve mahimni yadi vā na mahimnīti*, “Bhūman is where one does not see another, one does not hear another, one does not know another. Now, that is small where one sees another, where one hears another, where one knows another. Bhūman is immortal (or is bliss). That which is little is mortal. “Sir, on what is it based?” “On its own glory, or not on its own glory” (*Chāndogya Upaniṣad* 7.24.1-2). That glory is Bhagavān: *paśyati vīta-śoko dhātuḥ prasādān mahimānam īsam*, “By the mercy of Providence, one who is sorrowless sees the Lord, the glory”

²²³ Viśvanātha Cakravartī too says the sense of *praveṣṭum* can refer to *sāyujya-mukti*: *ananyaiva bhavet tayaiva teṣāṃ sāyujyam bhaved iti “tato mām tattvato jñātvā viśate tad-anantaram” [Gīta 18.55] ity atra pratipādayiṣyāmaḥ*. (*Sārārtha-varṣiṇī* 11.54).

(*Śvetāśvatara Upaniṣad* 3.20).

The topic of *bhūman* was made into *sūtras*. Answering a doubt about whether the *bhūman* in *Chāndogya Upaniṣad* denotes a soul, *mukhya-prāṇa*, or the Supreme, Vyāsadeva says: *bhūmā samprasādād adhy upadeśāt*, “Bhūman is superior to *samprasāda* (the *mukta-jīva* described in *Chāndogya Upaniṣad* 8.3.4) because of the teaching” (*Vedānta-sūtra* 1.3.8) and: *dharmopapatteś ca*, “also because of the suitability of attributes” (*Vedānta-sūtra* 1.3.9). Baladeva Vidyābhūṣaṇa comments: *śrī-viṣṇur ayaṁ bhūmā na prāṇa-sacivo jīvaḥ*, “Śrī Viṣṇu is this Bhūman, not the *jīva* that is a companion of *prāṇa*” (*Govinda-bhāṣya* 1.3.8).

Śaṅkarācārya specifies that the word *bhūman* is formed by the rule: *bahor lopo bhū ca bahoh*, “There is a deletion [of the vowels *i* and *ī* of the suffixes *iman[i]* and *īyas[u]*] after the word *bahu*, and *bhū* is the replacement of *bahu*” (*Aṣṭādhyāyī* 6.4.158) (HNV 615) (*Śārīraka-bhāṣya* 1.3.8). In that way a contrast is made with the word *alpa* (small) in the above texts (*Chāndogya Upaniṣad* 7.23-24). Thus *bhūyas* (*bhūyān*) and *bhūman* (*bhūmā*) are synonymous and literally mean “being much” or “being many”. Vyāsadeva also writes: *bhūmnaḥ kratu-vaj jyāyastvaṁ tathā hi darśayati*, “[The Lord’s] being much (or being many) is the most important aspect, as in a *kratu* sacrifice, because the Śruti shows it in that way” (*Vedānta-sūtra* 3.3.59). An omnipresence as *Paramātmā* is also signified by the word *Bhūmā* (*Parameśvara*).

10.14.6

*tathāpi bhūman mahimāguṇasya te
viboddhum arhaty amalāntar-ātmabhiḥ |
avikriyāt svānubhavād arūpato
hy ananya-bodhyātmatayā na cānyathā ||
(vaṁśa-stha-bilam)*

tathā api—nonetheless; *bhūman*—O infinite Being; *mahimā*—the glory; *guṇasya*—of one quality (or *aguṇasya*—[of You,] who have no material quality); *te*—Your; *viboddhum arhati*—ought to be understood (or can be understood); *amala*—pure; *antaḥ-ātmabhiḥ*—with inner senses; *avikriyāt*—in which [realization] is void of a [material] transformation; *sva-anubhavāt*—from realization of the

self; *arūpataḥ*—which [realization] is formless (is not an object of a material thought); *hi*—indeed (or a word used to fill the meter); *ananya-bodhya-ātmatayā*—on account of the fact that the Soul cannot be understood by another [but the soul]; *na ca anyathā*—but not otherwise (here *ca* means *tu*).

bhūman! tathā api aguṇasya te mahimā amalāntar-ātmabhiḥ (puruṣaiḥ) avikriyāt ananya-bodhyātmatayā arūpataḥ svānubhavāt viboddhum arhati. (saḥ mahimā) anyathā ca (viboddhum) na (śakyate).

{*athavā: bhūman! tathā api te guṇasya mahimā amalāntar-ātmabhiḥ (puruṣaiḥ) avikriyāt arūpataḥ (ca) ananya-bodhyātmatayā svānubhavāt viboddhum arhati. (saḥ mahimā) anyathā ca (viboddhum) na (śakyate).*}

“You have no attribute, O infinite Being, yet Your glory can be known by pure-hearted persons from their own realization in which there is no material modification and which is formless insofar as the Soul can only be cognized by the soul. Your glory cannot be understood in any other way.

Or: “O infinite being, the glory of one of Your qualities deserves to be known from the realization of it by those whose mind is pure, due to not being understandable in another way, inasmuch as it is neither a material form nor a material change. But this too cannot occur without bhakti.

Śrīdhara Svāmī—This is how Brahmā praises in this verse and in the next: “So far it has been stated that knowledge of both aspects, personal and impersonal (*saguṇa* and *nirguṇa*), is difficult to achieve, and that You can be realized only by the process of hearing or narrating a discourse about You. Now, although these two different kinds of knowledge were said to be difficult to fathom without making a distinction between them, nonetheless it is possible to gain some knowledge of the supreme reality beyond all qualities (*nirguṇa*), but not of You, the supreme with transcendental qualities

(*saguṇa*), because Your qualities are inconceivable and unlimited.”

“O You who are unbounded (*bhūman* = *aparicchinna*), Your glory is fit for being in the scope of cognizance (*viboddhum arhati* = *bodha-gocarī-bhavitum योग्या भवति*) by senses that are pure and withdrawn (*amalāntar-ātmabhiḥ* = *amalaiḥ antar-ātmabhiḥ* = *amalaiḥ pratyāhṛtendriyaiḥ*).”²²⁴ Or, “Your glory can (*arhati* = *arhyate* = *śakyate*) be understood (*viboddhum* = *jñātum*).” Or, *mahimā* stands for *mahimānam*. The sense is: *mahimānam kaścīd boddhum arhati*, “Someone like that deserves to understand Your glory.” How? *svānubhavāt*, “from the direct cognition, in the inner consciousness, of the mode of the Soul” (= *ātmākārāntaḥ-karaṇa-sākṣāt-kārāt*).

But, it may be objected, the *antaḥkaraṇa* (“the mind” in a broad sense)²²⁵ only takes as its object of perception that which is subject to transformation, so how can there be realization of the Soul? Therefore he says: *avikriyāt*. The direct cognition is devoid of a transformation, meaning there is no specific shape (= *vikriyā viśeṣākāraḥ tad-rahitāt*).

But, it may be argued, if this is directly perceived by the *antaḥkaraṇa*, then don’t we have to conclude that it is not the Soul? Because of this he says: *arūpataḥ*. Form means object of perception. The direct cognition does not involve an object of perception (= *aviśayāt*). Being the object of a function of the *antaḥkaraṇa* is not the same as the Soul being the object of a result.²²⁶ Thus, there is

224 With the word *pratyāhṛta*, Śrīdhara Svāmī shows the connection with Pratyāhāra (the withdrawal of the mind from sense objects), the fifth aspect in the eightfold Yoga system. The word *ātman* can mean mind, and by extension here *ātman* means the senses. Patañjali says: *sva-viśayāsamprayoge citta-svarūpānukāra ivendriyāṇāṁ pratyāhārah*, “When there is no contact with their respective sensory objects, there is as if a resemblance of the senses with the nature of the mind. That is Pratyāhāra” (*Yoga-sūtra* 2.54).

225 The *antaḥkaraṇa* consists of these four: *manas* (mind), *buddhi* (intelligence), *ahaṅkāra* (ego), and *citta* (subconscious).

226 Jīva Gosvāmī comments on this passage of *Bhāvārtha-dīpikā* as follows: *vṛttir nirviśayaṁ cittaṁ eva, phalaṁ ca viśayākāra-cid-ābhāsa-yuktaṁ tad eveti jñeyam*, “*Vṛtti* (function) is the mind devoid of a sensory object, whereas *phala* (result) is the mind endowed with transcendental consciousness which is the mode of an object of perception” (*Laghu-vaiṣṇava-toṣaṇī*).

nothing wrong. Then how does the *sphūrti* (spiritual experience) occur? *ananya-bodhyātmatayā*, “only in terms of being self-manifest (= *sva-prakāśatvena eva*), but not in any other way (*na cānyathā = na tu anyathā*).” In other words, the *sphūrti* occurs as an object of perception: “this is it.”²²⁷

Or *mahi mā* are two words: *mā sarvato 'ntaraṅgā lakṣmīr apy agunasya te mahi mahimānam amalair antar-vṛttibhir indriyair api tathā yādṛg-vastutas tena rūpeṇa viboddhurṁ kim arhati*, “You who do not have a quality. Can even Lakṣmī (*mā = lakṣmī*), who is closer to You than anyone is, understand Your glory (*mahi = mahimānam*)²²⁸ as it is in fact? No, she is not able, even with her senses which are spotless, functioning internally. Then how can anyone be able? He mentions it: *svānubhavāt* and the rest. The meaning was told above.

Sanātana Gosvāmī—“Who at all can describe this kind of glory of *bhakti* to You or the glory of You, who ought to be worshiped? Ah, this much can be said: The glory of You, who have qualities, cannot even be understood in truth, let alone the glory of just one of Your qualities.” This is the substance of the verse. Or the sense is, “Given that the glory of *bhakti* is such, even if one has the topmost endeavor for *jñāna*, that person will not acquire knowledge of You who are a vast ocean of infinite, illustrious qualities, but perhaps someone can

227 There is a trace of pure ego during the first stages of *samādhi* (trance), but not in the highest stage: *nirvikalpa-samādhi*. Madhusūdana Sarasvatī and others call these two states *samprajñāta-samādhi* and *asamprajñāta-samādhi* respectively (*Gūḍhārtha-dīpikā* 4.26). Patañjali discusses the topic in *Yoga-sūtra* (1.41-51). The word *asamprajñāta-samādhi* is seen in *Bhakti-rasāmṛta-sindhu* 3.1.36 and in *Bhakti-sandarbhā* 278. What is indicated in the verse under discussion is a very rare state of *samprajñāta-samādhi*: *śānta-rasa* in the state of trance. In this context, ‘pure senses’ signifies ‘transcendental senses’, specifically a transcendental mind. When a *jīva* in trance keeps the notion of being a *jīva*, *śānta-rati* transforms into *śānta-rasa* when Paramātmā makes His presence felt in the *antaḥkaraṇa*, because that produces an intense astonishment. Gajendra says: *ādhyātmika-yoga-gamyam*, “Him, who is understandable by a Soul-to-soul connection” (*Bhāgavatam* 8.3.21).

228 The word *mahi* can be neuter, if not masculine (*Monier-Williams*). In the neuter, *mahi* is declined like *dadhi*. The word *mahi* seems to be particular to the *Bhāgavatam* (*Monier-Williams*), as it is not grammatically explained.

have some understanding of the glory of one quality of Yours.”

“Someone (*kaścit* is added) deserves to understand the manifold excellence of the glory of Your qualities, especially Your quality of compassion (*mahimā guṇasya te = te guṇasya mahi-māḥ*) (*māḥ = lakṣmyaḥ = sampadaḥ*).” Or, *mā* means Lakṣmī in the form of Śrī Rādhā: This is said with regard to *nitya-līlā*, even in *bālya*. “She deserves to understand in that way, i.e. truthfully (*tathā = tattvataḥ*).” Alternatively, “She deserves to understand the glory (*mahi = mātātmyam*) in specific ways (*viboddhum = viśeṣeṇa boddhum*) in that way (*tathā = tena prakāreṇa*).”

With *svānubhavāt*, he only talks about the manner it occurs: “from one’s realization of it” (= *svasya tad-anubhavataḥ*), or more precisely: “because of the wealth of a special compassion of the Lord, who is supremely merciful, toward oneself.” What is self-realization like? *nirvikārāt* (changeless), which portends *sampūrṇāt* (completely full), and moreover: “formless,” that is, indescribable (*arūpataḥ = anirūpyāt*), by the derivation: *rūpyate iti rūpam*, “It is being represented (in words or in form), hence it is *rūpa*.” This is because: *ananya-bodhyātmatayā*, the *svarūpa* is understandable only by the soul (= *ātmaika-jñeya-svarūpatvena*).

Na cānyathā means *na tv anyathā* (but not otherwise): His glory cannot be understood without one’s realization that way. This means His qualities are transcendental.

Or, when can that realization occur? In consideration of this he says: *ananya-bodhyātmatayā arūpataḥ*, which signifies: *sva-prakāśatayā anirūpyāt*, “from self-realization, which is indescribable on account of being self-manifest.” The drift is: It cannot be told.

There is another explanation. He means to say, “The glory of even one of Your qualities cannot be known in any way whatsoever.” “Even Lakṣmī deserve to understand, even from self-realization, which is changeless?” This is said with a modulation of the voice. The sense is: *api tu naiva* (rather, never). There is a vocative as the reason for that: “O You whose glories are not delimited anywhere (*bhūman = sarvataḥ aparicchinnā-mātātmya*).” Here the word *ananya-bodhyātmatayā* (by the fact that the Soul cannot be understood by another but the soul) signifies that in the word *arūpataḥ*, the letter ‘a’ means “Viṣṇu”. The drift is His glory cannot be understood in another way “because such is the nature of Lord

Viṣṇu” (*a-rūpataḥ* = *viṣṇu-svarūpatvāt*). The underlying idea is that in the Lord’s case there is no difference between Him, who is the possessor of qualities, and the qualities He possesses. He is the same as His qualities. Concerning *na cānyathā*, which means *na tv anyathā* (but not in another way), the sense is in this context too there is no *mithyā* (illusion). Therefore Śrī Yāmunācārya wrote:

*upary upary abja-bhuvo ’pi pūruṣān
prakalpya te ye śatam ity anukramāt |
giras tvad-ekaika-guṇāvadhipsayā
sadā sthitā nodyamato ’tīserate ||*

“Having surmised a series of persons who are sequentially more elevated than the previous one, by the sequence regarding *te ye śatam* (the bliss is one hundred times more, *Taittirīya Upaniṣad* 2.8.2), words desire to continue the sequence beyond Brahmā in order to reach the limit of only one of Your qualities, but they can only keep trying.” (*Stotra-ratna* 19)

Jīva Gosvāmī—Although it was said with *jñāne prayāsam* and so on (10.4.3) that *jñāna* alone is not worthy of being sought, yet there is a *viśeṣa* (particularity).²²⁹ This is what he says in two verses, beginning from *tathāpi* (yet).

“Your glory can be understood.” The participle *viboddhum* is in the passive voice. The sense is “Your glory can be manifested in the intelligence (*viboddhum* = *buddhau prakāśitum*).” The sense of *viboddhum arhati* can be like *odanaḥ pacati*, “the rice cooks,” with the intent to signify the passive voice (the rice is being cooked). *Arhati* means *arhyate* (it is being fit), in the sense of *śakyate* (can). The drift is: “Your glory can be put in the scope of the intelligence (*viboddhum* = *bodha-gocari-kartum*).” The causative sense is included. Śrīdhara Svāmī’s gloss of *mahimā* as *mahimānam*

229 A pun is meant by the fact that *jñāna* (trance) is not only *nirviśeṣa*, in view of the old-school idea that *nirviśeṣa* means devoid of any attribute whatsoever. Jīva Gosvāmī expounds on that in *Krama-sandarbha*. In truth the concepts of *nirviśeṣa* and *saviśeṣa* are not contradictory. The two meanings of *nirviśeṣa* (devoid of a material attribute; the one essence of *sat-cid-ānanda*) were expounded in the appendix of chapter three.

is explained by: *supām supaḥ* and so on.²³⁰ The term *ananya-bodhyātmatayā* is said in reference to the nondifference between God and a soul: Both have the nature of sheer consciousness. The rest is by Śrīdhara Svāmī.

There is another explanation: Although it was said *bhaktiyā vibudhya* (the yogis understand You by *bhakti*) (10.14.5), nevertheless the complete knowledge of You, the vast ocean of infinite and illustrious qualities, might not occur, but some person might have a little knowledge of the glory of one particular quality of Yours. “Someone (*kaścit* is added) deserves to understand the manifold excellence of the glory of Your qualities such as Your quality of compassion.” That occurs from one’s realization, that is, “after being in conformity with one’s constant practice” (*svānubhavāt = svānubhavaṁ svakīyānuśīlanam anusṛtya*).²³¹ This means one can understand in conformity with one’s realization, not just in any way.

What is self-realization like? *avikriyāt*, “void of any other desire” (= *abhilāṣāntara-śūnyāt*).²³² What is the realization like? In this regard he says: “indescribable” (*arūpataḥ = anirūpyāt*), by the derivation is: *rūpyate iti rūpaḥ*,²³³ “It is being represented, hence it is *rūpa*,”—on account of being a nature understandable only by the soul (*ananya-bodhya-ātmatayā = ātmaika-jñeya-svarūpatvena*).

Concerning *na cānyathā*, the sense is it cannot be understood

230 The rule is: *supām supo bhavanti iti vaktavyam*, “In the Vedas, sometimes case endings occur instead of other case endings” (*Vārttika* 7.1.39).

231 The rule is: *gamyasya yab-antasya karmaṇo ’dhikaraṇāc ca pañcamī*, “When an indeclinable participle ending in *ya[p]* is understood, the ablative case is applied after the *karma* or *adhikaraṇa* of that participle” (*Harināmāmṛta-vyākaraṇa* 684). That rule is also known as: *lyab-lope pañcamī*, “The ablative case is used when there is a deletion of the suffix *[l]ya[p]*” (*Siddhānta-kaumudī* 594).

232 The soul is in *samprajñāta-samādhi* (the soul has the notion of ‘I’) and does not wish for *asamprajñāta-samādhi* (mergence).

233 This word is masculine because the suffix *ghaṇ* is applied in the masculine gender. It is a made-up word, from the verbal root *rūpa rūpa-kriyāyām* (10P) (to make a form, to represent [in words], to compose). Incidentally, in case anyone needs more proof than Jīva Gosvāmī did not write *Brhat-krama-sandarbha*, the derivation *rūpyate iti rūpaḥ* is seen in the *Brhat-krama-sandarbha* commentary on this verse, although that portion is not translated below.

without one's constant practice, nor can it be understood by any means beyond that. What is meant in this manner is that the Lord's qualities too are the *svarūpa* of Brahman.

Krama-sandarbha—The verse begins with *athāpi bhūman*.²³⁴ Although it was said *vibudhya* (the yogis understand You by *bhakti*) (10.14.5), nevertheless (*athāpi* = *tathāpi*) the knowledge of *nirviśeṣa* might happen somehow, yet the knowledge of qualities, which are a particularity (*viśeṣa*), might be proper.

Viśvanātha Cakravartī—With *tathāpi*, *Brahmā* means to say: “Hence although there is a direct experience of this very *svarūpa* of Yours only due to exclusive *prema-bhakti*, nevertheless *jñāna* mixed with *bhakti*, insofar as exclusive *jñāna* is condemned, is the cause of the experience of Your *svarūpa* of *nirviśeṣa* Brahman.” However, because of the text: *jñānam ca mayi sannyaset*, “One should give up meditation and offer it to Me” (11.19.1), some form of *jñāna* occurs after giving that up. *Tathāpi* signifies, “Although there might not be exclusive *bhakti*, nevertheless...”

Bhū means origination. The vocative *bhūman* portends: *bhūḥ prādurbhāvas tad-yukta-madhuraitad-rūpa-prādurbhāvavan*, “O You whose sweetness is endowed with an origination, i.e. O You who have an origination as this form.”

“Your greatness” (*mahimā* = *mahattvam*) means “Your being colossal.” He has no material quality (*aguṇasya* = *prākṛta-guṇa-rahitasya*). This greatness is one quality, in consideration of His statement:

madiyam mahimānam ca param brahmeti śabditam |
vetsyasy anugrhitam me sampraśnair vivṛtam ḥṛdi ||

Matsya said to Satyavrata: “You will understand My glory, worded as ‘Para-Brahman’, which will be revealed in your heart because of your inquisitiveness and will be made My grace.” (8.24.38)

Another reason is Dhruva's affirmation: *sā brahmaṇi sva-mahimany api nātha*, “O Lord, [the happiness that comes from meditating on

²³⁴ This is also Vallabhācārya's reading.

Your lotus feet does not exist] in Brahman, which is another glory of Yours.” (4.9.10)

“Your greatness (*te mahimā*), Para-Brahman—which is renowned by the word *mahimā* (glory, greatness)—, is fit for being understandable by itself (*vibodddhum arhati = svayam eva vibodhyaḥ bhavitum arhati*).” What would normally be the object of the verb has become the subject, as in: *pacyate odanaḥ svayam eva*, “The rice cooks by itself.” For example, in *kuthāraḥ svayam eva vṛkṣaṁ chinatti*, “The axe cuts down the tree by itself,” what is meant is that the instrument is the doer of the action expressed by the verb.

What is the cause of the understanding? *amalāntar-ātmabhīḥ svānubhavāt*, “Because of an experience, whose object is Itself, by those whose inner mind is pure” (= *amalaiḥ śuddhair antar-ātmabhīḥ sva-karmakād anubhavāt*). But, it may be objected, perception is a function of *antaḥkaraṇa*, and that function consists of a transformation of the subtle body, so how can it have as its object of perception the Supreme Brahman, which is free from transformation? Therefore he specifies: *avikriyāt*, there is no transformation in that experience (= *na vidyate vikriyā vikāraḥ yatra tathā-bhūtāt*). A transformation is an attribute of Māyā. How can that possibly happen when Māyā has ceased? Hence it is implied that there is no subtle body involved in that experience.

Still, how can Brahman be the object of an experience, since it is not a sensory object? Therefore he further specifies: *arūpataḥ*. A form, *rūpa*, is a sensory object. The experience is other than a form, meaning it differs from an object of perception (= *rūpaṁ viśayaḥ tad-itarāt viśayākāratva-rahitāt*). It is the mode of Brahman, which does not involve being an object of perception. Brahman is the object of an experience in the mode of Brahman. There is nothing wrong.

Is there another way of having that kind of enlightenment? In that regard he says: “That greatness cannot become understandable in another way (*na cānyathā = naivānyathā sa vibodhyo bhavitum arhati*) because of the fact that Its nature cannot be understood by another (*ananya-bodhyātmatayā = ananya-bodhyaḥ ātmā svarūpaṁ yasya tat tayā*).” The form of the Supreme can be perceived on Its own terms, spiritually, not as an object of perception for material senses.

Baladeva Vidyābhūṣaṇa—It was said with *bhaktiyā vibudhya* (10.14.5) that *jñāna* was needed. What is the purpose of giving it up? He speaks with regard to that. “O Bhūman, although efforts toward impersonal *jñāna* should be given up, nevertheless (*tathāpi*) some scholar who is doing intense efforts (*kaścid atiprayāsi vidvān* is added) deserves to understand, by means of pure functions of the *antaḥkaraṇa* (*amalāntar-ātmabhiḥ* = *amalaiḥ antaḥkaraṇa-vṛttibhiḥ*), the manifold excellence of the glory (*mahimā* = *māhātmya-sampadaḥ*) of one quality of Yours (*te guṇasya*),” that is, one of many, such as compassion. Even just one quality of His has many offshoots. Not everyone can understand. For example, in *Varāha Purāṇa*:

*caturmukhāyur yadi ko 'pi vaktā
bhaven naraḥ kvāpi viśuddha-cetāḥ |
sa te guṇānām ayutaikam amśam
vaden na vā deva-vara prasīda ||*

“If there were some speaker, somewhere, whose heart is immaculate and who had the lifespan of Brahmā, that speaker could not utter one aspect among the tens of thousands of Your qualities. Be pleased, O best god.”

“But,” someone might object, “this glory is understandable by the mind like a form by the eyes, so what is the use of the purification of it?” In that regard he says *na cānyathā*. This means: Without purity, that understanding does not take place, in view of the text: *āhāra-śuddhau sattva-śuddhiḥ sattva-śuddhau dhruvā smṛtiḥ*, “When there is purity of food intake, there is purity of consciousness. When there is purity of consciousness, memory is firm. [When there is the obtainment of memory, all the knots are released]” (*Chāndogya Upaniṣad* 7.26.2).

What is the cause of the understanding? *svānubhavāt*, “because of a realization done by oneself” (= *sva-kartṛkānubhavāt*). The sense is: One can understand in conformity with one’s realization, not just in any way.

Having given up the endeavor for *jñāna*, *bhakti*, even just one aspect, is to be carried out. By *bhakti*, in which *jñāna* is included by

the model of a lotus stalk and its filament, there is the attainment, which depends on the purification of the heart, of His feet.

Vallabhācārya—Brahmā describes the form of the *antaryāmin*. “O Bhūman, the glory of You, who are beyond the three modes of Prakṛti (*aguṇasya* = *guṇātītyasya*), can be in the scope of understanding (*viboddhum arhati* = *bodha-gocari-bhavitum योग्या भवति*) because of a pure *antaḥkaraṇa* (*amalāntar-ātmabhiḥ* = *amalāntaḥ-karaṇaiḥ*).” The instrumental case has the sense of *hetu* (because). The glory becomes the sphere of understanding. The usage is like: *grāmo gantum arhati*, “The village should be gone to.” Because of pure senses, the glory of a quality manifests in a pure mind, like a face in a mirror, because there is no exertion. When the pure *antaḥkaraṇa* is transformed as the mode of Brahman, things that have form are not grasped. *Avikriyāt* means *na vikriyā yasmin*, “in which there is no material modification.”²³⁵

The glory ought to be understood as being Brahman, because there is no different form. This is what he talks about: *ananya-bodhyātmatayā*, “on account of being one whose nature (*ātmā* = *svarūpaṁ yasya*) is not understandable by another (*ananya-bodhya* = *na anyena bodhyaḥ*).” Or, the attributes of *antaḥkaraṇa* are pointed out.

Rejecting all transformations, a devotee’s pure *antaḥkaraṇa* which has no *vāsanā* (material impression in the subconscious)—the *vāsanās* are the reason for grasping material sensory objects—and is the illuminating form of *jñāna* grasps the glory of the Lord.

Śrīnātha Cakravartī—*Bhakti* originates only by the *kathā* of Your qualities, and by such *bhakti* You are easily attained. Nevertheless, can the glory of Your qualities be described? No. That is what he says here: “No one—*ko’pi* is added—can understand the glory

235 The word material is understood here for the same reason the Lord is described as nameless and formless (*Padma Purāṇa*, *Laghu-bhāgavatāmṛta* 1.5.406): He has no material name and no material form. The same explanation is seen above, in Viśvanātha Cakravartī’s gloss of *aguṇasya*. In addition: *aprākṛtatvād rūpasyāpy arūpo ’sāv udīryate*, “He is declared formless also because His form is transcendental” (*Śrī Vāsudevādhyātma*, cited in *Laghu-bhāgavatāmṛta* 1.5.407).

(*mahi* = *mahimānam*) of Your qualities.”

What does “no one” refer to? *amalāntar-ātmabhiḥ*, which means: *amalaṁ nirmalam antaḥ antaḥkaraṇaṁ ātmā dehaḥ ca taiḥ viśiṣṭaḥ api*, “although they are characterized by a pure *antaḥkaraṇa* (*antaḥ* = *antaḥkaraṇa*) and a pure body (*ātmā* = *dehaḥ*),” by the rule: *viśeṣaṇe tṛtīyā*, “the instrumental case in the sense of a modifier” (*itthaṁ-bhūta lakṣaṇe*, *Aṣṭādhyāyī* 2.3.21) (*viśeṣa-lakṣaṇāt tṛtīyā*, HNV 678).

“Then is the glory of My qualities not understandable at all?” In this matter he says: *ananya-bodhyātmatayā viboddhum arhati*, “It can be understood by being *ātmā*, the same nature as that *svarūpa*. It is not understandable by any means other than *bhakti*, on account of being indescribable (*arūpataḥ* = *anirūpyād hetoḥ*)—the derivation is: *rūpyate iti rūpam*—, due to being self-manifest (*svānubhavāt* = *sva-prakāśād hetoḥ*).” Or *ananya-bodhyātmatayā* is the reason for being indescribable.

There is another explanation. “The glory, Brahman, of You who have no material quality (*aguṇasya* = *prākṛta-guṇa-rahitasya*) was achieved (*prāpi* is added) by persons who have pure minds (*amalāntar-ātmabhiḥ* = *amalāntar-ātmabhiḥ puruṣaiḥ*) also to understand (*viboddhum api*) in that way (*tathā* = *tena prakāreṇa eva*).” When? *arhati*, “at a suitable time” (= *yogye* = *yogye kāle*). The suffix *śatṛ* is applied after the verbal root *arh*.

Br̥hat-krama-sandarbhā—“O You whose might is unbounded (*bhūman* = *aparicchinna-vaibhava*), no one is able (*mā arhati* = *na samarthaḥ bhavati ko’pi*) to understand Your qualities,” which comprise the six qualities beginning from *aiśvarya*.

The instrumental case in *amalāntar-ātmabhiḥ* is used by the rule *viśeṣaṇe tṛtīyā*. “Although they are characterized by having (*amalāntar-ātmabhiḥ* = *nirmalāni antaḥkaraṇāni ātmānaḥ ca yeṣāṁ taiḥ viśiṣṭaḥ api*) a pure *antaḥkaraṇa* and pure *ātmans*—which means a pure *dhr̥ti*, a pure *buddhi*, and a pure *svabhāva*,” because *ātma*, in the plural, is an *eka-śeṣa* compound. The definition is: *ātmā yatno dhr̥tir buddhiḥ svabhāvo brahma varṣma ca*, “*Ātmā* means *yatna* (effort), *dhr̥ti* (firmness, patience), *buddhi* (intelligence), *svabhāva* (nature), *brahman* (*jīva*, and Para-Brahman), and *varṣman* (body)” (*Amara-koṣa* 3.3.109).

“Then is the glory of My qualities not understandable?” Hence he says: *svānubhavād ananya-bodhyātmatayā eva boddhum arhati na cānyathā*, “It can be understood from the realization of devotees (*svānubhavāt* = *bhāktānubhavāt*) because it cannot be understood just like that (*ananya-bodhyātmatayā* = *tan-mātra-bodhyātmakatvena*).”

Bhaktisiddhānta Sarasvatī—“Nonetheless the glory of You, who transcend the *guṇas*, (*aguṇasya* = *guṇātītasya*), can be understood (*viboddhum arhati* = *jñātum śakyate*) by persons who are in the mode of goodness and whose senses are withdrawn (*amalāntar-ātmabhiḥ* = *pratyāhṛtendiyaiḥ sattva-puruṣaiḥ*). It cannot be known otherwise (*na cānyathā* = *anyathā jñātum na śakyate*).”

Śukadeva Ācārya—*Bhūman* means *iyattā-sūnya*, “O You who are void of being a fixed quantity.”

Śrīnivāsa Sūri—In verse 2, *Brahmā* said: “I, though *Brahmā*, am unable to fathom the glory of this body of Yours.” This means he could not understand His glory because his mind and senses were clouded. Now he says: “Nevertheless, Your glory can be directly experienced by those whose senses are pure and who are intent on seeing Your divine body.” How? By one’s transcendental experience (*svānubhavāt* = *svīya-jñānānandānubhavāt*).

10.14.7

guṇātmanas te 'pi guṇān vimātum
hitāvatīrṇasya ka īsire 'sya |
kālena yair vā vimitāḥ sukalpair
bhū-pāmsavaḥ khe mihikā dyu-bhāsaḥ ||
upajāti (11)

guṇa-ātmanas—whose qualities are the Soul; *te*—of Yours; *api*—even (or possibly, i.e. a particle expressing possibility or a question); *guṇān*—the qualities; *vimātum*—to enumerate; *hita-avatīrṇasya*—who descended for the benefit; *ke*—which persons; *īsire*—are able; *asya*—of this (of the universe); *kālena*—after the completion of a period of time; *yaiḥ*—by whom; *vā*—supposing (a word expressive

of a conjecture); *vimitāḥ*—were counted; *sukalpaiḥ*—by skilled persons; *bhū-pāṁsavaḥ*—specks of dust on Earth; *khe mihikāḥ*—snowflakes in the sky; *dyu-bhāsaḥ*—rays in the heavens.

asya (*viśvasya*) *hitāvatīrṇasya* *guṇātmanah* *te* *guṇān* *vimātum* *api* *ke* *īṣire?* *vā* *kālena* *yaiḥ* *sukalpaiḥ* (*janaiḥ*) *bhū-pāṁsavaḥ* *khe* *mihikāḥ* *dyu-bhāsaḥ* (*ca*) *vimitāḥ* (*bhaveyuh*, *tathā* *api* *te* *janāḥ* *api* *tava* *guṇān* *vimātum* *na* *īṣiran*).

“You descended for the benefit of the world. Who is able to enumerate Your qualities? They are part of Your nature. Assuming that in time some geniuses will be able to count the dust particles on Earth, snowflakes in the sky, and photons in the heavens, they too will be unable to enumerate Your qualities.

Śrīdhara Svāmī—“Who has ever been able (*ka* *īṣire* = *ke* *samarthāḥ* *babhūvuh*) to count, with the idea: “They are this many” (*vimātum* = *etāvantah* *iti* *gaṇayitum*), Your qualities? You are the soul, i.e. the presiding deity, of qualities (*guṇātmanah* = *guṇānām* *ātmanah* = *guṇādhiṣṭhātuh*), and descended to protect the world (*asya* *hitāvatīrṇasya* = *viśvasya* *pālanāya* *avatīrṇasya*) by displaying numerous qualities.”

“Still, in time nothing is impossible for the scientists.” To counter that he says: “Assuming that in time, i.e. after many lifetimes, atoms on Earth (*bhū-pāṁsavaḥ* = *bhū-paramāṇavaḥ*), as well as snowflakes in the sky (*khe mihikāḥ* = *khe hima-kaṇāḥ* *api*) and photons of stars in the heavens (*dyu-bhāsaḥ* = *divi nakṣatrādi-kirāṇa-paramāṇavaḥ* *api*), will be minutely counted (*vimitāḥ* = *viśeṣeṇa* *gaṇitāḥ* *bhaveyuh*) by clever persons (*sukalpaiḥ* = *atinipuṇaiḥ*)...” Here *vā* has the sense of *vitarka* (conjecture: assuming).

Sanātana Gosvāmī—“Even the extent of the glory of the qualities of You, who descended of Your own accord, cannot be understood by anyone.”

“Who has ever been able to precisely count (*vimātum* = *viśeṣeṇa* *mātum*) (*mātum* = *gaṇayitum*) Your qualities? You are the soul of qualities, meaning You give life to them (*guṇātmanah* = *guṇānām* *ātmanah* *cetayituh*).” *Brahmā* means to say, “Previously You did

not reveal Your qualities, which were, therefore, as if dormant. But now, by manifesting them, You are as if waking them up.”

The reason no one is able to count them is: *asya hitāvatīrṇasya*, “of You who descended for the benefit of all the souls of the world.” The drift is this: The Lord manifests specific qualities to benefit the souls in specific ways. Now, because the souls are limitless in number; because the individual natures they possess are infinite; and because their different circumstances, statuses and so on are innumerable, the personal qualities the Supreme Lord manifests to benefit them must also be limitless in number. It is not possible to count the number of something that is limitless, therefore no one has the power to count all the qualities of the Supreme Personality of Godhead. The syntactic connection takes place with the previous one: *yair vimitās te ’pi na īsire*, “Even those by whom they were counted are unable to count the qualities.” It’s inferred that the infinity of dust particles and of the two other kinds is sequentially increasing in point of minuteness.

Jīva Gosvāmī—(Additions in the first paragraph are underlined:) “You are the soul of qualities, meaning You give life to them (*guṇātmanah* = *guṇānām ātmanah cetayituḥ*).” Brahmā means to say, “Some qualities were not revealed by previous Avatāras, hence the qualities were as if dormant, but now, by manifesting those qualities, You are as if waking up those qualities.”

Or *guṇātmanah* means His qualities are Himself (= *guṇāḥ ātmānaḥ svarūpa-bhūtāḥ yasya*). In this way it is said that the qualities are eternal and transcendental. For example, in *Brahma-tarka*:

guṇaiḥ svarūpa-bhūtais tu guṇy asau harir ucyate | ²³⁶
na viṣṇor na ca muktānām kvāpi bhinno guṇo mataḥ ||

“Hari is said to have qualities because the qualities are His nature. A quality of Viṣṇu should not be thought to be separate from Him, nor should a quality of liberated souls be considered separate from them.” For instance, in *Śrī Viṣṇu Purāṇa*:

²³⁶ *harir īśvaraḥ* (*Laghu-bhāgavatāmṛta* 1.5.210) (*Krama-sandarbhā* 11.13.40) (*Bhagavat-sandarbhā* 24.2).

*sattvādayo na santiṣe yatra ca prākṛtā guṇāḥ |
sa śuddhaḥ sarva-śuddhebhyaḥ pumān ādyaḥ prasīdatu ||*

“May the primeval Puruṣa be pleased: The Lord is purer than all pure things combined. The material guṇas, beginning from *sattva*, do not exist in Him.” (*Viṣṇu Purāṇa* 1.9.44)

*jñāna-śakti-balaiśvarya-vīrya-tejāmsy aśeṣataḥ |
bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ ||*

“Knowledge, potency, strength, supremacy, prowess, and effulgence are, without any rejectable quality, entirely expressive of the word Bhagavān.” (*Viṣṇu Purāṇa* 6.5.79). In the *uttara-khaṇḍa* of *Padma Purāṇa*:

*yo 'sau nirguṇa ity uktāḥ śāstreṣu jagad-īśvaraḥ |
prākṛtair heya-saṁyuktair guṇair hīnatvam ucyate ||*

“In the scriptures, the Lord of the universe is said to be *nirguṇa*. This means He does not have material qualities, which involve rejectable aspects.” And in the eleventh canto:

*mām bhajanti guṇāḥ sarve nirguṇam nirapekṣakam |
suhṛdam priyam ātmānam sām्यāsaṅgādayo 'guṇāḥ ||*

“All virtues, such as even-mindedness and nonattachment, that are not modifications of the *guṇas* serve Me, the Soul. I am devoid of the *guṇas*, and am indifferent, friendly, and delightful.” (11.13.40)

The above term *aguṇāḥ* was explained by the venerable one: *aguṇā guṇa-pariṇāmā na bhavanti, kintu nityā ity arthaḥ*, “*Aguṇāḥ* means the qualities are not modifications of the three modes of material nature. The sense is: They are eternal” (*Bhāvārtha-dīpikā* 11.13.40).

“Who has ever been able to precisely count...” (The rest of the commentary is the same. Moreover:) Although there is an infinity of dust particles and so on that is sequentially increasing in terms of minuteness, still, counting them is made to be possible by the knowledge of Saṅkarṣaṇa and others, because such particles

are enclosed by the universal shell. The drift is: “How might that happen in Your case? You are the *aṁśī* of the Mahā-Puruṣa too: He has openings in the form of the hollows of His hair pores that are the resting place of unlimited millions of universes, each of which is the size of an atom?”

In this verse and in the previous one, it was shown that the glory of Śrī Kṛṣṇa, who is *saguṇa*, is extremely difficult to understand. Also because of that, the idea that verse 2 relates to *nirguṇa* Brahman was not accepted, although it is in the *vivṛti*. In conformity with these two verses (6 and 7), the context of Virāṭ is obviously external, hence that idea too is not accepted. Therefore, having shown, as a preliminary hypothesis (*pūrva-pakṣa*), the two explanations of the two verses beginning from *asyāpi* done by him, in this pair of verses I have given the reply to those preliminary hypotheses. This should not be considered improper.²³⁷

Viśvanātha Cakravartī—In this verse he says: “Without *prema-bhakti*, no one, not even those who crossed the ocean of Māyā nor even erudite persons, are able to understand Your *svarūpa* (body, nature, identity) of Bhagavān, which is imbued with transcendental, illustrious qualities. If people, such as I, of my universe don’t understand You though we are seeing You—what more can be said! We’re even unable to count Your qualities, which are very sweet—, then the discourse of the realization of sweetness must be far away.”

Guṇātmanah means: “of You whose qualities are You” (= *guṇāḥ ātmānaḥ svarūpa-bhūtāḥ yasya*). In this way it is said that the qualities are eternal and transcendental. For example, in *Brahma-tarka*: *gunaiḥ svarūpa-bhūtais tu guṇy asau harir īśvaraḥ*, “The well-known Hari, God, has qualities in terms of qualities that are His nature.”

Api has the sense of *tu* (only): “Who is able (*ka īśire = ke śaknuvanti*) to count (*vimātum = gaṇayitum*)—as many as they are—the qualities of You, whose qualities are only transcendental (*guṇātmanas tu*) and who descended for the benefit of the world

237 Above Jīva Gosvāmī refuted Śrīdhara Svāmī’s explanation in terms of Virāṭ (*Bhāvārtha-dīpikā* 10.14.2). But everybody already knows that Virāṭ is imaginary. Moreover, Jīva Gosvāmī implied in his commentary on verse 6 that *jñāna* can be *saviśeṣa*.

(*asya* = *viśvasya*), that is, to counter the disease of material existence?" No one can count them. In the verb *īṣire*, the absence of *ām* is poetic license.²³⁸

Vā has the sense of *vitarka* (conjecture). "Supposing that iotas of earth, i.e. dust particles (*bhū-pāṁsavaḥ* = *bhū-paramāṇavaḥ* = *reṇavo 'pi*), were to be counted (*vimitāḥ* = *gaṇitāḥ*) by very clever persons (*yaiḥ sukalpaiḥ* = *yaiḥ atinipuṇaiḥ*) such as Saṅkarṣaṇa, and even a greater number than those: snowflakes in the sky (*khe mihikāḥ* = *khe hima-kaṇāḥ api*), and even a greater number than those: photons of sunrays and so on in the heavens (*dyu-bhāsaḥ* = *divi sūryādīnām kiraṇa-paramāṇavaḥ*), still, those savants, Saṅkarṣaṇa and others, who are repeatedly singing about those qualities even today, do not reach the end of a count."

Or, "They are unable to count the qualities of You, who have a mind for protecting the world, which is made of the three *guṇas* (*guṇātmanah* = *guṇe tri-guṇa-maye jagati ātmā pālanārtham mano yasya tathā-bhūtasya api*), hence how could they possibly count the qualities of You as one who has a mind for fun, as in stealing yogurt, given that such qualities transcend the *guṇas* and boggle the mind?"

Baladeva Vidyābhūṣaṇa—Kṛṣṇa's qualities are Him. That is, His qualities are nothing but transcendental (*guṇātmanah* = *guṇāḥ ātmānaḥ svarūpānatirekiṇaḥ yasya*). This is from *Viṣṇu Purāṇa: samasta-kalyāṇa-guṇātmako 'sau*, "He has the nature of all illustrious qualities" (6.5.84) (cited in *Bhagavat-sandarbhā* 46.5).

"Who was able (*īṣire* = *īṣāṇcakrire*)—the omission of *ām* is poetic license—to even count (*vimātum api* = *saṅkhyātum api*) Your qualities?" The gist is the talk of a realization of His qualities is far away. *Kālena* denotes *mahatā kālena* (after the completion

238 The rule is: *ṛccha-varjita-gurv-iśvarāder ām adhokṣaje*, "In the perfect tense, the affix *ām* is applied after any verbal root, except *ṛcch*, that begins with any vowel except *a*, and whose vowel is *guru*" (HNV 368) (*ij-ādeś ca gurumato 'ṛcchaḥ*, *Aṣṭādhyāyī* 3.1.36). Moreover, *api* does not mean *tu*. *Amara-koṣa* defines *api* as follows: *garhā-samuccaya-praśna-śaṅkā-sambhāvanāsv api*, "*Api* is used in the senses of *garhā* (criticism), *samuccaya* (conjunction), *praśna* (question, interrogation), *śaṅkā* (doubt), and *sambhāvanā* (assumption; possibility)" (3.3.248). This is confirmed in other dictionaries.

of a long period of time). *Sukalpaiḥ* means *atinipunaiḥ* (by very clever persons): Śeṣa and others. *Bhū-pāṁsavaḥ* means *prthvī-paramāṇavaḥ* (atoms of earth).

Śrīnātha Cakravartī—“Who was able to count the qualities, such as mercy, friendship, etc., of You, the Soul of qualities such as *sat-cid-ānanda*?” The sense is: No one. “Do you mean My qualities, or Brahman’s, or perhaps Nārāyaṇa’s?” With that in mind he says: “of You who descended for the benefit of this one, who is being seen in front of You (*asya* = *asya puraḥ drśyamānasya*), in other words, for the devotees’ auspiciousness.”

Śrīnivāsa Sūri—*Vā* has the sense of *sambhāvanā* (assumption). *Sukalpaiḥ* means *atisamarthaiḥ* (by very capable persons). The sense is they have a very long life. The theme of this verse is also seen in texts 2.7.40 and 11.4.2.

Bhaktisiddhānta Sarasvatī—*Bhū-pāṁsavaḥ* means *bhūmi kaṇāḥ* (particles on Earth).

10.14.8

*tat te ’nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam |
hṛd-vāg-vapurbbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk ||*

(*indra-vajrā*)

(the fourth line is irregular)

tat—therefore; *te*—Your; *anukampām*—compassion; *susamīkṣamāṇaḥ*—resplendently, thoroughly awaiting; *bhuñjānaḥ*—experiencing; *eva*—only; *ātma-kṛtaṁ*—done by oneself; *vipākam*—the result (karma) (“especially ripe”); *hṛd-vāk-vapurbbhiḥ*—with the heart, the voice, and the body; *vidadhan namas*—while making obeisances; *te*—to You; *jīveta*—can live (lives); *yaḥ*—who; *mukti-pade*—in the position of liberation; *saḥ*—he; *dāya-bhāk*—the recipient of a gift (or of an inheritance).

tat yaḥ (janaḥ) te anukampāṁ susamīkṣamāṇaḥ ātma-kṛtaṁ vipākam bhuñjānaḥ eva hṛd-vāg-vapurbbhiḥ te namaḥ vidadhan jīveta, saḥ (janaḥ) mukti-pade dāya-bhāk (bhavati).

“A person who lives while only undergoing the results of his or her own deeds and nicely awaits Your compassion while making obeisances to You with the heart, the voice, and the body becomes the recipient of a boon in the scope of liberation.

Śrīdhara Svāmī—“Therefore only *bhakti* makes sense.” This is the substance of the verse. “While expecting Your compassion, that is, while often thinking: “When will You show mercy to me?”, and only experiencing (*bhuñjāna eva*) the result of karma accrued by oneself (*ātma-kṛtaṁ vipākam* = *svārjitaṁ ca karma-phalam*)—but not toiling by performing harsh austerities and so on; the gist is the person is not attached to anything—, a person who lives in this manner inherits liberation (*mukti-pade dāya-bhāk* = *muktau dāya-bhāg bhavati*).” As the only way to gain an inheritance is to patiently live out one’s life, so the only way to gain the inheritance of liberation is to patiently live out one’s life as a devotee of the Lord.

Sanātana Gosvāmī—“One who lives, nicely expecting (*susamīkṣamāṇaḥ* = *suṣṭhu apekṣamāṇaḥ*) Your compassion while undergoing various results of karma (*vipākam* = *vividha-karma-phalam*) earned by oneself (*ātma-kṛtaṁ* = *ātmanā kṛtaṁ* = *ātmanā arjitaṁ*)—the sense is those results must be experienced, hence there is no consideration of being attached to happiness—, and making obeisances with the heart, the voice, and the body—great attachment is to be carried out in this regard—becomes the giver of a gift (*dāya-bhāk* = *dāna-bhāg bhavati* = *dāna-dātā bhavati*)²³⁹ on the topic of *mukti-pada*.” Or, *hṛd-vāg-vapurbbhiḥ* (with the heart, voice, and body) is only connected here (the person gives that way): With the heart, that person gives, only by a mere resolve, the

239 Here *bhāk* is made from the verbal root *bhaj viśrāṇane* (10P) (to give). Usually the root is *bhaj sevāyām* (to serve, worship; to experience, divide).

position of liberation to others. The words ‘merely with words’ and ‘by touching the body, etc.’ are to be inferred in like manner.

Mukti-pade means either “the place (*pade* = *sthāne*), such as Vaikuṇṭha, which is the form of liberation,” or “His feet, a form of liberation.” Or the word is *amukti-pade*, by a coalescence of the vowel: *yo mukti-pade* signifies *yo ’mukti-pade*. The sense is: *na muktiḥ bhaktānaṁ yasmāt tasmīn pade pādābje*, “The person is a giver at His lotus feet, because of which feet there is no liberation.” The devotees think nothing of liberation: By an immersion in the nectar ocean of His glories, liberation is made to be insignificant as if it were a drop of saltwater.

Jiva Gosvāmī—The word *eva* (only) can be carried forward, according to the suitability. “One who lives while undergoing various results of karma earned by oneself—the sense is those results must be experienced, hence there is no consideration of being attached to happiness—, and making obeisances with the heart, the voice, and the body to You (*te* = *tubhyam*), who were made relishable via a discourse of that sort, as in verse 5, becomes *dāya-bhāk* on the topic of *mukti-pada*.” This means more than what it says. The sense is the person becomes the recipient of the feet of another compassionate devotee; such feet are called ‘liberation’ (*mukti-pade* = *mukti-nāmake caranāravinde*). For example, in the first canto:

sa vai mahā-bhāgavataḥ parikṣid
yenāpavargākhyam adabhra-buddhiḥ |
jñānena vaiyāsaki-śabditeṇa
bheje khagendra-dhvaja-pāda-mūlam ||

“By the knowledge worded by the son of Vyāsa, the great devotee Parikṣit, whose intellect was not little, attained the footsoles, known as liberation, of Him on whose emblem is Garuḍa, the king of birds.”
(1.18.16)

Or, in reference to:

daśame daśamaṁ lakṣyam āśritāśraya-vigraham |
kṛīḍad yadu-kulāmbhodhau parānandam udīryate ||

“In the tenth canto the tenth topic is defined: He is a shelter for those who are surrendered. The great bliss who frolicked in the ocean of the Yadu dynasty is proclaimed.” (*Bhāvārtha-dīpikā* 10.1.1 *maṅgalācaraṇa* 2) “The person inherits You, the foundation of liberation too” (*mukti-pade = mukteḥ api āśraye tvayi*). Kṛṣṇa, the *āśraya* (foundation, shelter), is the main topic of the tenth canto, as described above by Śrīdhara Svāmī. *Āśraya* is the tenth topic, and liberation is the ninth, as stated in the verse that begins: *atra sargo visargaś ca* (2.10.1). This means Kṛṣṇa is an allotted share of that person like a father’s property is divided among the brothers, so what is the fuss about the talk of lowly liberation?

In his commentary, Śrīdhara Svāmī says that without living, the devotee cannot claim his inheritance, liberation. What this means is that a harshness of intellect and other such bad traits are forbidden, because without those bad traits a son who stays alive gets an inheritance. As regards the verse, being alive means being on the path of *bhakti*. For example: *ḍṛtaya iva śvasanty asu-bhṛto yadi te ’nuvidhāḥ*, “If those who sustain life airs are not followers of Your orders, they breathe like bellows.” (10.87.17)

Viśvanātha Cakravartī—“Therefore a person who has given up all other types of spiritual practice and only does *bhakti* obtains You.” This is the gist of this section. What is the mindset in that situation? Brahmā talks about it.

Here the result (*vipākam = phalam*) done by oneself (*ātma-kṛtam*) does not proceed from *bhakti*; in other words the results are unhappiness, the fruit of *bhakti aparādha*, and happiness. This result is expounded in: *dharmasya hy āpavargyasya nārtho ’rthāyopakalpate*, “Wealth, the result of *dharma*, is not suitable for being the fruit of the *dharma* that culminates in liberation” (1.2.9).

“Because only a person who performs *bhakti* obtains You, therefore (*tat = tasmāt*) one who lives while only experiencing the result done by oneself and nicely, fully expecting (*susamīkṣamāṇaḥ = suṣṭhu samyag īkṣamāṇaḥ*) Your compassion, as well as making obeisances (*vidadhaṇ namaḥ = namaḥ-kurvan*) with the heart and so on, but not toiling too much, becomes the recipient of a gift as regards both liberation and a position (*mukti-pade = muktih ca padam ca tasmin*).”

The person nicely and fully expects His compassion, knowing that both happiness and unhappiness are obtained in time and are only the results of the Lord's compassion: "As a father mercifully makes his son drink milk and bitter juice time and time again, embraces him, kisses him and draws him close with the hand, so only my Master, not I, knows what is good for me, hence Time, karma, and the like have no influence on me, Your devotee. Thus, out of mercy You make me experience happiness and sorrow and induce me to serve You. I, like Pṛthu, am letting You know: *yathā cared bāla-hitam pitā svayam tathā tvam evārhasi naḥ samihitam*, "Just as a father automatically does what is beneficial for his child, You should fulfill our longings" (4.20.31)."

Mukti-pade is the locative case of the singular number of a *dvandva* compound. In other words, "The person becomes the recipient of a gift both as regards liberation from material existence and as regards serving Your feet." These two are a concomitant result and the main result respectively. As the life of a son is the cause for obtaining a gift, so is the life of a devotee. And that is exactly the case here, on the path of *bhakti*, because of the text: *ṛtaya iva...* (see above).

Baladeva Vidyābhūṣaṇa—Therefore (*tat = tasmāt*), having rejected the endeavor for *jñāna*, only *bhakti* is to be performed, in conformity with one's energy level. "He who lives, i.e. who abides in a genuine *sampradāya*, only experiencing the results of deeds (*vipākam = karma-phalam*) earned by oneself (*ātma-kṛtam = svārjitam*)—happiness and unhappiness are given only by the Svāmī like sweet rice and bitter juice are given by a father who desires good—and while making (*vidadhat = kurvan*) obeisances with the heart and so on—i.e. not excessively agonizing because of vows etc.—can become (*bhavet* is added) the recipient of a gift as regards both liberation and serving His feet." *Mukti-pade* is a *dvandva* in the singular. Only while living does one partake of a gift as regards the affluence of the father. Only while staying on the path of *bhakti* mentioned in the Vedas does a person become a recipient of the gift of His feet.

Śrīnātha Cakravartī—Therefore only *bhakti* brings about the highest good, for the sake of which You descend for the benefit

of the devotees, hence only *bhakti* should be done. One who lives (*jīveta* = *jīvati*) in that way is a *dāya-bhāk*. How? *amukti pade*, “at the lotus feet (*pade* = *caraṇāravinde*), in such a way that there is no impersonal liberation (*amukti* = *akaivalyaṃ yathā bhavati tathā*).” Being an eternal *pārśada*, one becomes a person who serves the lotus feet.

Vallabhācārya—*Anukampām* means *kṛpām* (mercy). He becomes *dāya-bhāk*, like while living a son is the recipient of the father’s wealth.

Śrinivāsa Sūri—“A person who wants to become liberated, who only experiences (*bhūñjānaḥ eva* = *anubhavaṃ kurvāṇaḥ eva*) the joys and the sorrows which are his karma (*ātma-kṛtaṃ vipākam* = *sva-prārabdha-phalaṃ sukha-duḥkhātmakam*) and who offers respect to You (*te* = *tubhyam*) inherits the position of liberation.”

Gaṅgā Sahāya—The *ātmanepada* in *jīveta* is poetic license.

10.14.9

*paśyeśa me ’nāryam ananta ādye
parātmani tvayi api māyi-māyini |
māyāṃ vitatyekṣitum ātma-vaibhavaṃ
hy ahaṃ kiyān aiccham ivārcir agnau ||*

(*indra-vajrā* 11, *vaṃśastha-bilam* 12,
indra-vaṃśā 12, *upendra-vajrā* 11)

paśya—see; *īśa*—O Lord; *me*—my; *anāryam*—wickedness; *anante*—who are infinite; *ādye*—who are primeval; *para-ātmani*—who are Paramātmā; *tvayi*—toward You; *api*—even; *māyi-māyini*—who bewilders those who have magic; *māyām*—magic; *vitatya*—spreading; *ikṣitum*—to see; *ātma*—my (or Your); *vaibhavam*—might; *hi*—only (or because); *ahaṃ kiyān*—I am to what extent; *aiccham*—I desired; *iva*—like; *arciḥ*—a flame; *agnau*—in comparison to fire.

īśa! (tvam) me anāryaṃ paśya. ahaṃ anante ādye parātmani māyi-māyini tvayi api (mama) māyāṃ vitatya ātma-vaibhavam ikṣitum

aicchaṁ hi. ahaṁ (tvayi) kiyān (mahān asmi)? agnau arcīḥ iva (na kiñcid asti, ahaṁ na kiñcid asmi).

“See my wickedness, Lord! Spreading my magic to Paramātmā, You, the primeval, unlimited Being, who even baffles magicians, I desired to observe Your power. How great am I in comparison to You? I am like a flame compared to the fire.

Śrīdhara Svāmī—Having praised in this manner, he confesses his offense to make the Lord forgive. “O Lord! See my wickedness (*anāryam* = *daurjanyam*), because (*hi* = *yataḥ*) I, spreading my magic (*māyāṁ vitatya* = *sva-māyāṁ prasārya*) to You too, although You even bewilder those who have magical powers (*māyi-māyini* = *māyinām api vimohake*), desired (*aicchaṁ* = *abhilaṣitavān*) to see my sway (*ātma-vaibhavam* = *ātmaīśvaram*). How ridiculous! Who am I to do this to You? (*ahaṁ kiyān* = *evam kartuṁ tvayi ahaṁ kiyān*). I am nothing, like a flame arisen from a fire is nothing compared to the fire.”

Sanātana Gosvāmī—“See!” In this way, the revelation of unsaintliness (*anāryam*) is made to be perceived. “O Lord!” This is addressed to Him who is his master, and moreover “whose glory is unbounded” (*anante* = *aparicchinna-māhātmye*), and in addition “the father” (*ādye* = *pitarī*), and on top of that “the topmost guru” (*parātmani* = *parama-gurau*)—by revealing all types of knowledge into his heart—and over and above that “who confounds those who have magical powers,” and above all that, “even You” (*tvayy api*), Śrī Kṛṣṇa! The inappropriateness of spreading magic is mentioned in that way and as an increase in the sequence.

“I desired to see Your greatness (*ātma-vaibhavam* = *tava vaibhavam* = *tava māhātmyam*),” in view of the text: *draṣṭuṁ māñju mahitvam anyad api*, “to see yet another charming glory” (10.13.15). *Hi* has the sense of either *nīścaya* (certainty: indeed) or *kheda* (despair: alas).²⁴⁰ In point of *kiyān*: “Although in this manner there

240 Although the sense of *kheda* is not sourced in the classical dictionaries, *Monier-Williams* says *hi* can be an interjection of contempt and

might not really be an offense, nevertheless, to do this to You in that way, I must be vile! Am I not?" (*aham kiyān = kaḥ vā varākaḥ aham*).

Jiva Gosvāmī—While making himself an example that *jñāna* is not a means to understand Kṛṣṇa, he begins to induce Him to forgive his offense.

Ārya means *sujana* (a good person); *āryam* means being a good person. By that, being learned is also understood. Therefore, *anāryam* is the opposite. "See my wickedness and foolishness (*anāryam = daurjanyam mūdhatvam ca*).” The revelation of being *anārya* is made to be perceived that way. In that regard:

- (1) O Lord! (*īśa*); this is addressed to Him who is his master, and moreover:
- (2) the father (*ādye = pitari*), and
- (3) even to You (*tvayy api*): *ādye* and this one signify wickedness;
- (4) Your glory is unbounded (*anante = aparicchinnā-mahimni*);
- (5) You are the Soul of the soul too (*parātmani = ātmanah api ātmani*); *anante* and this one signify foolishness.

Moreover, "Not knowing any of the above, I spread my magic to You who also confound those who have magical powers (*mayi-māyini*).” This is extreme foolishness.

Why? "I desired to see Your greatness" (*ātma-vaibhavam = tava mātmyam*). Brahmā had said: *draṣṭuṁ mañju mahitvam anyad api*, "to see yet another charming glory" (10.13.15). *Hi* has the sense of *niścaya* (indeed).

"If it was meant to see My greatness, what is the fault?" Brahmā responds: "What kind of vile fool am I (*kiyān = kaḥ varākaḥ aham*) to be worthy of beholding Your greatness, and on top of that to behold it by spreading my magic?" "Like a flame compared to the fire" is an example in this regard. Or, "I wanted to see my own might" (*ātma-vaibhavam = svasya vaibhavam*)."

so on. This meaning can be included in the sense of *viśeṣa* (particularity) in this definition: *hi pāda-pūraṇe hetau viśeṣe 'py avadhāraṇe*, "*Hi* is used in the senses of *pāda-pūraṇa* (filling the meter), *hetu* ('because'), *viśeṣa* (particularity), and *avadhāraṇa* ('indeed', 'only')" (*Medinī-kośa* 2.86).

Krama-sandarbha—*Anāryam* means wickedness and foolishness. With *ādya* and *tvayy api* he mentions wickedness, with *anante* and *parātmani* he signifies foolishness, and with *māyi-māyini* and *māyān vitatya* he expresses extreme foolishness.

Although it was said *draṣṭuṁ mañju mahitvam anyad api*, “to see yet another charming glory” (10.13.15), still, his act culminates in his own proud arrogance. This is exactly what he means to say with *ātma-vaibhavam*.

In conformity with *viṣṇos tu trīṇi rūpāṇi*, “the three forms of Viṣṇu” and so on,²⁴¹ he praises Him as the first Puruṣa.

Viśvanātha Cakravartī—“I am not doing even a bit of *bhakti*. On the contrary, I’m only piling up offenses.” He repentantly speaks the verse in this way. “O Lord! See my *anārya*, i.e. my wickedness and my foolishness.” *Anāryam* is derived as: *āryaḥ sujanaḥ vijñāḥ ca tasya bhāvaḥ āryam tad-viparītam anāryam daurjanyam mauḍhyam ca*, “An *ārya* is a good and knowledgeable person; *āryam* means being such a person; *anāryam* is the opposite of that, and means wickedness and foolishness.” The drift is: “Having perceived it, inflict punishment or forgive, as You see fit, otherwise the wickedness and foolishness of persons like me might increase.”

What was he wicked and foolish about? Therefore he says: *ādye*, i.e. *pitari* (to the father), on account of being his cause; on top of that, *tvayi* (to You), who were happily eating with the companions: thus there is wickedness; *anante*, i.e. *aparicchinnaiśvare* (whose supremacy is infinite); *parātmani*, i.e. *ātmano ’py ātmani* the Soul even of the soul too); thus there is foolishness; *māyi-māyini* (to You who bewilder those who have magical powers): this is extreme foolishness.

“Having spread magic (*māyām vitatya* = *māyām prasārya*) toward You, although You are such, I only desired to see my sway (*ātma-vaibhavam* = *ātmaśvāyam*). How ludicrous! How big am I compared to You? (*aham kiyaṇ = aham tvayi kiyaṇ = aham tvayi kiṁ parimāṇakaḥ*). I am like a flame that arises from a big fire and desires to scorch it” (*ivārcir agnau = jvālā yathā mahāgneḥ udbhūya tam eva dagdhum icchet*).

241 Jīva Gosvāmī says this quote is from *Nārādīya-tantra* (*Paramātmā-sandarbha* 2).

Baladeva Vidyābhūṣaṇa—“A devotee is *dāya-bhāk*: he or she inherits You. But I am an offender.” Brahmā repentantly speaks in this way.

Vallabhācārya—“Am I vile or what?” (*aham kiyān = kaḥ vā aham varākaḥ*).

Brhat-krama-sandarbha—“How insignificant am I? (*aham kiyān = aham kiyān ksudra eva*). I am like a flame compared to the fire.”

Śrinivāsa Sūri—“By spreading my magic to You, the primeval cause of all (*ādye = sarva-kāraṇe*), I wanted to see the extent of my power. I thought, “All the gods will praise me for mystifying You, God.””

10.14.10

*ataḥ kṣamasvācyuta me rajo-bhuvo
hy ajānatas tvat-prthag-īśa-māninaḥ |
ajāvalepāndha-tamo-ndha-cakṣuṣa
eṣo 'nukampyo mayi nāthavān iti ||
upajāti (12)*

ataḥ—therefore; *kṣamasva*—forgive; *acyuta*—O Acyuta; *me*—my [offense]; *rajaḥ-bhuvaḥ*—whose place is *rajo-guṇa*; *hi*—indeed (or a word used to fill the meter); *ajānataḥ*—who do not know²⁴²; *tvat-prthag*—separate from You; *īśa-māninaḥ*—who have the conceit of a god; *aja*—as one who is unborn (or *ajā*—because of Māyā); *avalepa*—because of false pride²⁴³; *andha-tamaḥ*—which is dense darkness; *andha-cakṣuṣaḥ*—whose eyes are blind; *eṣaḥ*—he; *anukampyaḥ*—is worthy of being shown compassion; *mayi nāthavān*—a dependent in relation to Me (or he has a master when I am present); *iti*—[after considering] thus.

acyuta! ataḥ (tvam) “eṣaḥ mayi nāthavān (mayā) anukampyaḥ (asti)” iti (matvā) rajo-bhuvaḥ hi (tvat-prabhāvam) ajānataḥ tvat-prthag-

242 The present tense in *ajānataḥ* has the sense of the near past.

243 *Avalepa* means false pride; ointment; and ornament: *avalepas tu garve syāl lepane bhūṣaṇe 'pi ca (Medinī-kośa)*.

īśa-māninaḥ ajāvalepāndha-tamo-'ndha-cakṣuṣaḥ me (aparādham) kṣamasva.

“Acyuta, consider this: ‘he is subordinate to Me and is worthy of compassion’ and forgive my offense. I am a locus of *rajo-guṇa*, and so I am ignorant. My eyes were blinded by the thick darkness of the false pride of being unborn. I had the conceit of being a god separate from You.

Śrīdhara Svāmī—“O Acyuta, consider this: ‘Although he is a master toward others, he is My servant when I, the master, am present, and so he is worthy of compassion (*eṣo 'nukampyo mayi nāthavān iti = mayi nāthe sati nāthavān ataḥ eṣaḥ anukampyaḥ iti matvā*) (*nāthavān = mad-bhṛtyaḥ eva*),’ and forgive my offense. I was born of *rajo-guṇa* (*rajo-bhuvo = rajasāḥ jātasya*),” therefore: *ajānataḥ*, “I am ignorant,” hence: *ajāvalepāndha-tamo-'ndha-cakṣuṣaḥ*, “my two eyes were blinded by the false pride: ‘I am unborn and the maker of the world’; this false pride is a form of thick darkness” (= *ajāḥ jagat-kartā aham iti madena gādha-tamo-rūpeṇa andhī-bhūte netre yasya*) and consequently: *tvat-prthag-īśa-māninaḥ*, “I had the conceit of being a god separate from You” (= *tvattaḥ prthag īśa-māninaḥ*).

Sanātana Gosvāmī—“Therefore (*ataḥ*), i.e. because I am utterly insignificant and because of Your infinite glory, forgive.” With *rajo-bhuvaḥ* and other adjectives he illustrates his utter insignificance. “O Acyuta!” The sense is: *cyutiḥ na asti yasya*, “He has no fall” at any time, in any way, for any reason, from this glory: All the offenses of one who surrenders somehow or other are forgiven.

“I am worthy of being shown compassion (*eṣo 'nukampyaḥ = aham anukampyaḥ*).” Why? “I am a servant” (*nāthavān = dāsaḥ*). “You are Parameṣṭhin. Why do you say You are a servant?” In response he says: *mayi*, “You should think: ‘He is a servant toward Me, the Lord.’” This means: “You are the reason I am a servant. I am a servant so I can attain You” (= *mayi bhagavati nimitte = tvad-eka-prāpty-artham*).

Jīva Gosvāmī—In Śrīdhara Svāmī’s commentary, the sense of

“although he is a master toward others” is “although he thinks he is a master toward others.”

There is another rendering: “Therefore (*ataḥ*), i.e. because even I am utterly insignificant and because of Your infinite glory, forgive.” With *rajo-bhuvah* and other adjectives he illustrates his utter insignificance. With *ajānataḥ* (not knowing), he implies that he partakes of *tamo-guṇa* too. With *ajāvalepāndha-tamo-’ndha-cakṣuṣaḥ*, he means to say “Although my eyes are seeing, they are blind and falsely proud... because of *tamas* and *rajas*.” *Hi* has the meaning of *prasiddhi* (‘well-known’). The gist is: “You know.” The drift of the vocative ‘Acyuta’ is He does not fall from this vow:

*sakṛd eva prapanno yas tavāsmīti ca yācate |
abhayaṁ sarvadā tasmai dadāmy etad vrataṁ mama ||*

“I bestow constant fearlessness to him who, just once, surrenders, and beseeches Me by saying: “I am Yours.” This is My oath.”
(*Rāmāyaṇa, yuddha-kāṇḍa* 12.20)

“I am worthy of being shown compassion...” (The rest of the commentary is the same.)

Viśvanātha Cakravartī—“Although there is a possibility of a punishment, which is suited to wickedness, and of forgiveness, which is suited to foolishness, only Your forgiveness is appropriate. You are greatly merciful.” “O Acyuta.” That is said because He does not deviate (*acyuta* = *cyuti-rahita*) from qualities such as being greatly merciful and because Brahmā feels he is very low. “Therefore (*ataḥ*) forgive my offense (*me* = *mama* = *mama aparādhām*).” The idea is: On account of ethics: *nice dayā*, “mercy to the lowly.”²⁴⁴

244 The citation is taken from this verse: *nīce dayādhike spardhā śauryotsāhau ca dakṣatā | satyaṁ ca vyaktim āyāti yatra śobheti tām viduḥ*, “Of the eight qualities, the learned define *śobhā* (splendor) as follows: When the following become manifest, they call that ‘*śobhā*’: mercy to the lowly, competition with superiors, valor, perseverance, expertise, and honesty” (*Bhakti-rasāmṛta-sindhu* 2.1.253). The eight qualities are: *śobhā*, *vilāsa*, *mādhurya*, *māṅgalya*, *sthairya*, *tejas*, *lalita*, and *audārya* (*Bhakti-rasāmṛta-sindhu* 2.1.252). Rūpa Gosvāmī specifies that they were somewhat

Brahmā talks about his great lowliness: *rajo-bhuvah* (born of *rajo-guṇa*). As a pun: *rajaso dhūleḥ putrasya* (the son of dust), consequently “ignorant” (*ajānataḥ* = *ajñasya*), therefore: *tvat-prthag-īśa-māninah*, “I had the conceit of being a god separate from You.” Brahmā expounds his conceit of being a god: *ajāvalepāndha-tamo-’ndha-cakṣuṣaḥ*. *Ajāvalepa* means the pride of being unborn; that pride was dense darkness; “my many eyes were blinded by the dense darkness of that pride.” (= *ajāvalepaḥ ajanyatva-madaḥ eva andha-tamaḥ tena andhāni cakṣūrñsi yasya*). The end of the inner compound *andha-tamaḥ* is poetic license.²⁴⁵ “When the darkness of my false pride will dispelled, by the rise of the moon of Your mercy, only then will You be able to be seen.”

At the beginning of the verse, Brahmā says: *kṣamasva* (forgive). In case Kṛṣṇa were to ask, “What mindset should I have to forgive you?”, in the fourth line he says: *eṣo ’nukampyo mayi nāthavān iti*, “by thinking (*iti* = *iti matvā*): ‘he is worthy of My compassion (*eṣo ’nukampyaḥ* = *brahmā mad-anukampārhaḥ*) because he is a servant when I am present, although toward others he has the conceit of being a master.’” Or, “by thinking: ‘In truth he is subordinate to Me’ (*nāthavān* = *adhīnaḥ eva*).” *Amara-kośa* states: *para-tantraḥ parādhīnaḥ paravān nāthavān api*, “The words *para-tantraḥ*, *parādhīnaḥ*, *paravān*, and *nāthavān* are synonymous” (3.1.16).

Baladeva Vidyābhūṣaṇa—“O You who do not deviate from compassion (*acyuta* = *kāruṇyād acyuta*), forgive the offense of mine (*me* = *mama* = *mama aparādhām*). I am the basis of *rajo-guṇa* (*rajo-bhuvah* = *rajo-guṇāśrayasya*).²⁴⁶ Hence I am ignorant (*ajānataḥ* = *ajñasya*). Therefore: *ajāvalepāndha-tamondha-cakṣuṣaḥ*, “my many eyes were blind because of dense darkness (*andha-tamaḥ* = *andha-tamasa* = *gāḍha-timira*)—the end of the compound *andha-tamaḥ* is poetic license—which is the false pride: “I, who am unborn, i.e. the

mentioned previously in the list of sixty-four qualities (BRS 2.1.271).

245 *Andha-tamaḥ* should be *andha-tamasa*.

246 As the gloss indicates, here the nominal base *bhū* means *sthānam* (place). The definition is: *bhūs tu bhūmir iva kṣītau*, *sthāne ca* (*Hema-kośa* 1.10-11). Similarly, *Medinī-kośa* states: *bhūḥ sthāna-matre kathitā dharanyām api yoṣiti*. Furthermore, *rajo-bhuvah* can also mean “whose place is the dust [of Vraja].” Usually, the gods do not touch the ground.

son of the Supreme Lord, am the maker of the world.” Consequently: *vat-prthag-iśa-māninaḥ*.”

Śrīnātha Cakravartī—The reason he should be shown grace (*anukampyaḥ* = *anugrāhyaḥ*) is *mayi nāthavān*, because the offense of a servant can be forgiven only by the master.

Brhat-krama-sandarbha—“Forgive the thick darkness of false pride caused by ignorance (*ajāvālepāndha-tamaḥ* = *ajā avidyā tat-kṛtaḥ yaḥ avalepaḥ garvaḥ saḥ eva andha-tamaḥ gāḍha-tamaḥ*).” The omission of the suffix *a/c* is because the rules governing the end of compounds are irregular. Therefore: *andha-cakṣuṣaḥ* (of me whose eyes were blind). Or, *ajāvālepāndha-tamo-’ndha-cakṣuṣaḥ* is one word and an object needs to be added to the verb *kṣamasva* (forgive).

Vallabhācārya—“I do not know (*ajānataḥ*), that is, I do not understand Your glory.” “This person before You, Brahmā (*eṣaḥ* = *brahmā*), is worthy of being shown compassion.” Why? *mayi nāthavān*, which means: *mayi sati ayaṁ nāthavān*, “When I am present, he has a master,” otherwise he would think he is the master.

Śrīnivāsa Sūri—Brahmā calls Him ‘Acyuta’, having in mind the derivation: *śaraṇāgatā yasmān na cyavanti so ’cyutaḥ*, “He because of whom those who have fully taken shelter of whom do not fall is Acyuta.” Therefore, “Forgive me.” Śrī Rāmacandra said:

*mitra-bhāvena samprāptam
na tyajeyam kathaṁcana |
doṣo yadyapi tasmin syāt*

“If one becomes My friend, I will never leave that person, even if there are faults in that person.” (*Rāmāyaṇa, yuddha-kāṇḍa* 12.19)

Gaṅgā Sahāya—“My eyes, that is, the eye of my mind, the faculty of good judgement, is blind because of heavy ignorance (*andha-tamaḥ* = *andhaṁ tamaḥ* = *gāḍham ajñānam*). “I do not understand Your might (*ajānataḥ* = *tvat-prabhāvam ajānataḥ*).”

Vaṁśīdhara Paṇḍita (*Bhāvārtha-dīpikā-prakāśa*)—Regarding *andha-tamaḥ*, *Amara-koṣa* states: *dhvānte gādhe 'ndha-tamasam*, “*Andha-tamasam* means dense darkness” (1.8.3).

ANNOTATION

The inner compound *andha-tamo-'ndha* constitutes the *punar-uktavad ābhāsa* ornament (semblance of a repetition) (*Alaṅkāra-kaustubha* 7.103), because the word *andha* is repeated, yet in a different meaning. To achieve that, this rule was disregarded: *ojo-'ñjaḥ-saho-'mbhas-tamasas tṛtīyāyāḥ*, “Within a compound, there is no deletion of the instrumental case after the words *ojas*, *añjas*, *sahas*, *ambhas*, and *tamas*” (HNV *Bṛhat* 1881) (*Aṣṭādhyāyī* 6.3.3). Thus presumably the whole compound should read: *ajāvalepāndha-tamasāndha-cakṣuṣaḥ*, where *tamasāndha* means *tamasā andha*. The usage of poetic license is due to the meter.

In the interpretation that *andha-tamaḥ* should read *andha-tamasa*, the word *andha* is a verbal form. Bhānujī Dikṣita comments on the above definition in *Amara-koṣa* as follows: *dhvānta iti andhayati andhaṁ ca tat tamaś ca. ava-sam-andhebhyas tamasa ity ac*, “*Andha-tamasam* means ‘It blinds and is darkness.’ The suffix *a[c]* is applied by the rule: *ava-sam-andhebhyas tamasaḥ*, “*Ac* is applied after *tamas* when it is preceded by either *ava*, *sam*, or *andha*” (*Aṣṭādhyāyī* 5.4.79) (HNV *Bṛhat* 2147)” (*Rāmāśramī* 1.8.3). Bhaṭṭoji Dikṣita too says *andha*, in *andha-tamasam*, is a verbal form (*Siddhānta-kaumudī* 947).

10.14.11

*kvāhaṁ tamo-mahad-aham-kha-carāgni-vār-bhū-
saṁveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyaḥ |
kvedrg-vidhāvigaṇitāṇḍa-parāṇu-caryā-
vātādhva-roma-vivarasya ca te mahitvam ||
(vasanta-tilakā)*

kva aham—where [am] I; *tamaḥ*—Prakṛti (material nature); *mahat*—*mahat-tattva*; *aham*—*ahankāra* (ego); *kha*—ether; *cara*—air; *agni*—fire; *vāḥ*—water; *bhū*—earth; *saṁveṣṭita*—surrounded by; *āṇḍa-ghaṭa*—potlike [cosmic] egg; *sapta-vitasti*—[is the measure of] seven spans [of the hand]; *kāyaḥ*—whose body; *kva*—where;

īḍṛk-vidhā—of this kind; *avigaṇita*—uncounted; *aṇḍa-parāṇu*—of eggs (universes), [which are the form of] atoms; *caryā*—for the sake of the wandering; *vāta-adhva*—vents (“paths for air”); *roma-vivarasya*—of hair pores (“of holes of hair”); *ca*—and (or also); *te*—Your; *mahitvam*—glory.

kva ahaṁ tamo-mahad-ahaṁ-kha-carāgni-vār-bhū-saṁveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyaḥ (asmi)? kva ca īḍṛg-vidhāvigaṇitāṇḍa-parāṇu-caryā-vātādhva-roma-vivarasya te mahitvam (asti)?

“Where on the one hand am I, and where on the other is Your glory? My body measures seven spans of my hand and abides in a clay-pot-like cosmic egg fully enclosed by *prakṛti*, *mahat-tattva*, *ahaṅkāra*, ether, air, fire, water, and earth. And You have pores that are like vents for the coming and going of atoms which are the innumerable cosmic eggs of this kind.

Śrīdhara Svāmī—In case He were to reply: “You, whose body is the universe, are God too,” he speaks this verse. “Where am I? My body is seven hand spans, by my own measure, is in the potlike egg—or the potlike egg is his body (*aṇḍa-ghaṭa* = *yaḥ aṇḍa-ghaṭaḥ saḥ eva tasmin vā*)—, is envelopped by *prakṛti*, *mahat-tattva*, *ahaṅkāra*, ether, air (*cara* = *vāyu*), fire, water (*vār* = *jala*), and earth. And where is Your glory?”²⁴⁷

What is He like? “in whom the hair pores are like windows (*vātādhva* = *gavākṣāḥ iva*) for the sake of the wandering (*caryā* = *paribhramaṇaṁ tad-arthaṁ*) of atoms that are uncounted eggs of this kind (*īḍṛg-vidhāvigaṇitāṇḍa-parāṇu* = *īḍṛg-vidhāni yāni avigaṇitāni aṇḍāni te eva paramāṇavaḥ teṣāṁ*). Therefore, on account of being utterly insignificant, I deserve that You show me compassion.”

Sanātana Gosvāmī—In this verse he says: “Alas! Since I am

247 The format of the verse: “Where am I? And where is that?” constitutes the *nidarśanā* ornament (illustration), which is a kind of comparison that expresses either a non-existing connection or an extremely remote connection (*Alaṅkāra-kaustubha* 8.92). Śrīnātha Cakravartī explains.

extremely insignificant, I do not deserve to make You forgive my offense. You are supremely great.”

Describing the universe as a clay pot is for the sake of expressing an utter insignificance with regard to Bhagavān’s glory. *Mahitvam* means *māhātmyam* (glory). The drift is: “You, of course, should show compassion.”

Jīva Gosvāmī—In this verse he says: “Alas, since I am the most insignificant person, I do not deserve to make You, who are supremely great, forgive. This is because I reckon that being Vāsudeva means that You pervade all the material worlds and all the spiritual worlds. Compared to You, even just as the master of all the material worlds, I have many holes.” In order to say this, here Brahmā praises Him as the first Puruṣa, who is a particular Saṅkarṣaṇa²⁴⁸ and the creator of *mahat-tattva*.

Describing the universe as a clay pot (*aṇḍa-ghaṭa* = *brahmāṇḍa-ghaṭa*) is for the sake of expressing that it is destroyed after a very short period of time.

That the body measures seven spans of the hand signifies lowly manhood. The body of a great personality (*mahā-puruṣa*) is nine hand spans.²⁴⁹ “Uncounted eggs of this kind” (*īdrg-vidhā*) is said because of the emergence during creation and entrance at the time of dissolution. Each hair pore is one extremely minute place. This is stated in *Viṣṇu Purāṇa*: *yasyāyutāyutāmsāmse viśva-śaktir*²⁵⁰ *iyam sthitā*, “This energy of the world is situated in a portion of a millionth portion of whom”²⁵¹ (1.9.53). *Mahitvam* means *māhātmyam*. The

248 Before Mahā-Viṣṇu glances at Māyā, He is known as Saṅkarṣaṇa (*Brahma-saṁhitā* 5.13).

249 There is also this statement by Kṛṣṇadāsa Kavirāja: *dairghya-vistāre yei āpanāra hāta, cāri hasta haya ‘mahā-puruṣa’ vikhyāta*, “A person who is four cubits in length by the measure of his own forearm is called a great personality” (*Caitanya-caritāmṛta*, ādi 3.42). A cubit is the measure from the elbow to the tip of the middle finger.

250 The text of *Laghu-vaiṣṇava-toṣaṇī* reads *viṣṇu-śaktir*, but all modern edition of *Viṣṇu Purāṇa* read *viśva-śaktir* instead, which is also seen in Śrīdhara Svāmī’s commentary on *Viṣṇu Purāṇa*. Jīva Gosvāmī, in his commentary on *Brahma-saṁhitā* 5.8, quotes the same passage, with the reading *viśva-śaktir*, and does so in *Laghu-vaiṣṇava-toṣaṇī* 10.14.22 too.

251 Śrīdhara Svāmī comments as follows: *yasyānantara-śakter*

drift is: “Therefore, naturally You should show compassion.”

Viśvanātha Cakravartī—“You are the renowned creator of the world. You don’t consider yourself God. Fine. But tell Me: What is the extent of My godly might?” Because of this, he says *kvāham* and so on.

“Where am I? My body, which is seven hand spans, a lowly characteristic, by my own measure, is in the potlike egg (*aṇḍa-ghaṭa* = *aṇḍa-ghaṭe*)—from Pātāla to Satyaloka—and is envelopped by the fundamental principles: *prakṛti*, *mahat*, *ahaṅkāra*, ether, air (*cara* = *vāyu*), fire, water (*vār* = *jala*), and earth.”

“Where is Your might? (*mahitvam* = *aiśvaryam*). You have hair pores that are like windows (*vātādhva* = *gavākṣāḥ iva*) for the sake of the wandering, the going out and entering (*caryā* = *niṣkrama-praveśa-rūpaṁ paribhramaṇaṁ tad-arthaṁ*), of atoms that are uncounted eggs of this kind (*īdrg-vidhāvigaṇitāṇḍa-parāṇu* = *īdrg-vidhāni yāni avigaṇitāni aṇḍāni tāni eva paramāṇavaḥ teṣāṁ*).” This is said with the intent to express the oneness of Kṛṣṇa and the first Puruṣa, the creator of *mahat-tattva*. The gist is: “Compared to You, neither my godly might nor my prowess should be taken to be significant, like the leap of a grasshopper compared to Garuḍa’s ability to fly.”

Baladeva Vidyābhūṣaṇa—“Where am I? And where (*kva ca*) is Your glory? The holes of Your hairs are windows (*vātādhva-romavivarasya* = *gavākṣāḥ romnām vivarāṇi yasya*)...” In this way, Kṛṣṇa is identified with Viṣṇu who lies down in the Causal Ocean.

Śrinātha Cakravartī—“You have jurisdiction over the universe, I am a cowherd boy. How is it that You are *nāthavān* in relation to

ayutāyutāmśo māyā-śakti-leśaḥ tasyāmśo rajo-guṇaḥ tasminn iyaṁ viśva-racanā śaktiḥ sthitā taṁ praṇamāmye, “We should praise Him. This potency which is the making of the world is situated in *rajo-guṇa*, which is a portion of a millionth part of a different potency of His. This means it is a fraction of Māyā-śakti” (*Ātma-prakāśa* 1.9.53). The context is as follows: *tat padam paramaṁ viṣṇoḥ praṇamāma sadāmalam. yasyāyutāyutāmśamśe viśva-śaktir iyaṁ sthitā, para-brahma-svarūpaṁ yat praṇamāmas tam avayam* (*Viṣṇu Purāṇa* 1.9.52-53).

Me?” Hence he says *kva* and so on. The pair of ‘*kva*’ has the sense of *atyantāsambhāvanā* (extreme impossibility).

Br̥hat-krama-sandarbhā—The word *aṇḍa-ghaṭa-sapta-vitasti-kāyaḥ* signifies: *yaḥ aṇḍa-ghaṭaḥ brahmāṇḍa-bhāṇḍam tatra sapta-vitasti-mātrah kāyaḥ yasya*, “my body, whose measure is seven hand spans, is in the universe, a container (*aṇḍa-ghaṭa* = *brahmāṇḍa-bhāṇḍa*).”

Vīra-Rāghava—“Where am I?” signifies: “How great is the greatness of me who am like this?” The answer: “Nothing at all; it is completely insignificant.”

The universe is not covered by earth. There are only seven coverings, from *prakṛti* to water, because in *Viṣṇu Purāṇa*, beginning from *daśottareṇa payasā maitreyāṇḍam ca tad vṛtam*, “O Maitreya, the cosmic egg is surrounded by water, which is ten times bigger” (2.7.23), it is not said that earth is a covering. *Bhū* is a modifier of *vār*. *Vār-bhū* means “it is water and it originates (*bhū* = *utpanna*) from fire.” Here the subject is placed first in the compound; that is explained by the usage of the term *bahula* (variously applicable) [in the rules of grammar].²⁵²

Bhaktisiddhānta Sarasvatī—*Aṇḍa-ghaṭa* means *brahmāṇḍa-rūpaḥ ghaṭaḥ tatra*, “in a pot that is the form of a universe.”

Vallabhācārya—After eclipsing himself as the *ādhibhautika* Brahmā (his coarse bodily form), in this verse he also eclipses his *ādhidaiṇvika* aspect. “Where am I? My body is measured with seven spans of the hand (*sapta-vitasti* = *sapta-vitasti-parimita*) and is in the pot that is a

252 This is far-fetched. Śrīdhara Svāmī comments on *Viṣṇu Purāṇa* as follows: *sapteti chatrī-nyāyenoktam pṛthivy-āvaraṇasya daśottaratvābhāvāt*, “*Sapta* (seven) is said by the logic of *chatrī* (“one who holds a parasol,” i.e. a king may be said to have a parasol, although someone is holding it for him), because the layer of earth is not ten times bigger [than a previous layer]” (*Ātma-prakāśa* 2.7.23-24). In other words, here *chatrī-nyāya* portends that ‘water’ signifies both water and earth. For Śrīdhara Svāmī’s other explanation regarding the controversy about the layers, consult the Annotation below.

cosmic egg (*aṇḍa-rūpe ghaṭe*), which is fully surrounded (*saṁveṣṭitaḥ* = *samyag veṣṭitaḥ*) by eight coverings, from *prakṛti* to earth.” This means: Not counting the head, which is the measure of one *vitasti*, the body is seven *vitasti* (seven hand spans; a hand span is the length between the thumb and little finger of one hand, both of which are extended). “Where is Your greatness? And where am I?” In every way, there is an inappropriateness in the matter of testing.

Śrīnivāsa Sūri—Brahmā speaks in case He were to reply, “You too have the conceit of being Virāṭ. You are well known as the controller of all. Why do you imply that you need to be forgiven?”

Vaṁśīdhara Paṇḍita—*Amara-koṣa* states: *vitastir dvādaśāṅgulaḥ*, “*Vitasti* is twelve fingers” (2.6.84). *Aṇḍa-ghaṭa* signifies *aṇḍe ghaṭe* (in the cosmic egg, which is a pot).

Gaṅgā Sahāya—*Aṇḍa-ghaṭa* means *brahmāṇḍa-rūpaḥ ghaṭaḥ tasmin*, “in a pot that is the form of a universe.”

ANNOTATION

Here it is indicated that the cosmic shell consists of eight layers. Similarly, commenting on this verse: *etad bhagavato rūpaṁ sthūlaṁ te vyāhṛtaṁ mayā, mahy-ādibhiś cāvaraṇair aṣṭabhir bahir āvṛtaṁ*, “I have explained this coarse form of the Lord, which is covered by eight layers beginning from earth” (2.10.33), Śrīdhara Svāmī writes: *prakṛtyā sahaṣṭabhiḥ*, “by eight layers, along with *prakṛti*” (*Bhāvārtha-dīpikā* 2.10.33). However, earlier in *Bhāgavatam* there is a mention of only seven layers: *aṇḍa-koṣe [...] saptāvaraṇa-samyute* (2.1.25). Śrīdhara Svāmī comments: *aṇḍa-koṣāntar-vartini kaṭāha eva pṛthivy-āvaraṇam. tataḥ ap-tejo-vāyv-ākāsāhaṅkāra-mahat-tattvānīti*, “The layer of earth is in the shell, which abides within a layer of the cosmic egg. After that, the layers are: water, fire, air, space, ego, and *mahat-tattva*” (*Bhāvārtha-dīpikā* 2.1.25). In this explanation *prakṛti* is not taken into account. Viśvanātha Cakravartī also excludes the layer of *prakṛti*: *pṛthivy-āp-tejo-vāyv-ākāsāhaṅkāra-mahat-tattvānīti saptāvaraṇāni* (*Sārārtha-darśinī* 2.1.25). Jīva Gosvāmī does not comment.

There is another explanation. Vallabhācārya writes: *samyukta-*

padān madhye śūnyam sthānam nivāritam. jalādi-prakṛty-antāni saptāvaraṇa-rūpāṇi, “Because the place is joined together, the void in the middle is a location that is not accounted for. The form of the seven coverings begin from water and end with *prakṛti*” (*Subodhinī* 2.1.25). That is substantiated in the following verse:

*etad aṇḍam viśeṣākhyam krama-vṛddhair daśottaraiḥ |
toyādibhiḥ parivṛtaṁ pradhānenāvṛtair bahiḥ ||*

“The cosmic egg, known by the name of Viśeṣa, is covered by layers, beginning from water and ending with *pradhāna*, that are sequentially ten times bigger.” (3.26.52).

Furthermore, above the Garbhodaka Ocean, the eight layers are counted as such, but within that ocean the earth layer is encapsulated by the ocean on one side and by the layer of water on the other, so it is not accounted for. At any rate, the notion of five elements is symbolism: Ether, air, fire, water, and earth denote the space-time continuum, gases, light (and form), liquids, and solids respectively.

10.14.12

*utkṣepaṇam garbha-gatasya pādayoḥ
kim kalpate mātur adhokṣajāgase |
kim asti-nāsti-vyapadeśa-bhūṣitam
tavāsti kukṣeḥ kiyad apy anantaḥ ||*

upajāti (12)

(the fourth line is irregular)

utkṣepaṇam—thrusting; *garbha-gatasya*—a fetus’ (“gone to the womb”); *pādayoḥ*—both feet; *kim*—whether; *kalpate*—is suitable; *mātuḥ*—unto the mother; *adhokṣaja*—O Adhokṣaja; *āgase*—for an offense; *kim*—whether; *asti*—[it] exists; *na asti*—[it does] not exist; *vyapadeśa*—by the designations; *bhūṣitam*—adorned (called); *tava*—Your; *asti*—is; *kukṣeḥ*—of [Your] abdomen (or of Your interior); *kiyat api*—howsoever large; *anantaḥ*—outside (“not inside”).

adhokṣaja! garbha-gatasya (śiśoḥ) pādayoḥ utkṣepaṇam kim

(svasya) mātuh āgase kalpate? tava kukṣeḥ anantaḥ kiyad api (vastu) asti-nāsti-vyapadeśa-bhūṣitam kim asti?

“O Adhokṣaja, does a fetus thrust the feet for the purpose of offending the mother? Is there a thing, howsoever extensive, that is adorned with the designation of ‘existence’ or ‘nonexistence’ outside Your abdomen?”

Śrīdhara Svāmī—“Is the kicking of the feet by a fetus (*garbhagatasya = śiṣoḥ*) for the sake of offending the mother?” (*mātuh kim āgase kalpate = mātuh kim aparādhāya bhavati*).

“Is there anything outside Your abdomen?” The words *asti-nāsti-vyapadeśa-bhūṣitam* means “anything called (*bhūṣitam = abhihitam*) by the words ‘being’ and ‘non-being,’” or “by the words ‘subtle’ and ‘gross’” or “by the words ‘cause’ and ‘effect’.” Or “anything on the topic of the abovementioned words” (*bhūṣitam = bhū-uṣitam = bhuvi sthitam*) (*bhuvi = viṣaye*). Thus this phrase simply means *sarvaṁ vastu* (all things).

“Adhokṣaja, is there anything at all (*kiyad api = kiñcid mātram api*) outside (*anantaḥ = bahiḥ*) of Your abdomen (*tava kukṣeḥ*)?” The sense is: “There is nothing at all.” Hence the gist is: “My offense should be forgiven, like an offense is to be forgiven by a mother—because, since everything is contained in Your abdomen, I am like such a baby.”

Sanātana Gosvāmī—“An offense to You being done by persons like me simply cannot happen.” The vocative ‘Adhokṣaja’ signifies: *śakaṭasya adhaḥ tadiye akṣe punar-jātopama*, “O You who were as if born again under a cart, at its axle!” For example, in *Śrī Hari-varṇa*, in *śrī-vāsudeva-māhātmya*, there is a statement of Śrī Nārada:

adho 'nena śayānena śakaṭāntara-cāriṇā |
rākṣasī nihatā raudrā śakunī-veśa-dhāriṇī ||
pūtanā nāma ghorā sā mahā-kāyā mahā-balā |
viṣa-digdham stanam kṣudrā prayacchanti janārdane ||
dadṛṣur nihatām tatra rākṣasīm vana-gocarāḥ |
punar jāto 'yam ity āhur uktas tasmād adhokṣajah ||

“The Rākṣasī named Pūtaṇā had a huge body, was fierce and frightful. She was mean and very powerful. She assumed the appearance of a bird. While offering her breast smeared with poison to Janārdana, He, who had gone within a handcart, underneath, and was lying down, killed her. Those who were grazing the cows near the forest saw the Rākṣasī dead there. They said: ‘He is born again.’ He is called ‘Adhokṣaja’ for that reason.” (*Hari-varṇa* 2.101.30-32)²⁵³

And this has been explained by its venerable commentator: *adhaḥ śakaṭasyākṣe punar-jāta ivety adhokṣajaḥ*, “He was as if born again at the axle under a cart, and so He is Adhokṣaja.” Therefore the vocative is said because of intimating, in light of this, that He has great pastimes, a fact which expounds His being the prince of Vraja. Thus, the vocative contains another reason for not acknowledging the offense. By using this name, Brahmā hints, “O Lord, in Your pastimes in this world You committed theft and many other offenses. Still, it is seen that the people of Vraja always forgave You and gave You their mercy. For this reason also, You should forgive my offense.”

Jīva Gosvāmī—Additionally, “An offense to You that is being done by persons like me simply cannot happen, because You, by making this one universe too in Your abdomen, like a mother, out of mercy for us, though You are the master of unlimited millions of universes of that kind, are resplendent.” In this verse he praises Him in this way as the Puruṣa who is a particular Pradyumna, the inner controller of Hiraṇyagarbha, of the variety of the second Puruṣa.

The vocative ‘Adhokṣaja’ is derived as: *sva-niyamyatvena adhaḥ-kṛtaṁ akṣa-jam indriyaṁ sāmārthyaṁ yena he tādṛśa*, “O You by whom the senses, that is, sensory ability, are made low, because they are governed by You.” The drift is: “Because my senses too are under Your control, an offense whose basis is I, a fool and a wretch, is not to be acknowledged.”

253 This is a different pastime because in the *Bhāgavatam* it is said that the cart overturned when Kṛṣṇa kicked it (10.7.7). For the details, consult the appendix of chapter nine.

Here the word *kukṣi* (abdomen) only refers to the body of Virāja (Virāt), who is imbued with *acintya-śakti*, is the pervader and is the form of the coarse body of Hiraṇyagarbha, which is the subtle body and the *samaṣṭi-jīva* (the totality of souls).

There is another explanation: “The kicking of the feet by a fetus that has entered the womb (*garbha-gatasya = garbha-praviṣṭasya*).” Being completely sunk is hinted at. Brahmā thus compares himself to such a fetus. “Is the striking with both feet in the mother’s womb for the sake of an offense (*āgase = aparādhāya*) to the mother? Is it considered as such? (*aparādhāya iti kiṁ kalpate*)” No, it is not so considered. On the contrary, it is for the sake of the mother’s joy: “I have a baby. The baby is alive.” The import is: “You should think of it in that way. It was not for the sake of offending.”

In case He were to reply, “The baby remains in her belly. Are you staying in My belly?”, Brahmā says *asti-nāsti-vyapadeśa-bhūṣitam*. The Mīmāṃsakas say: *asti idam*, “The world exists.” The Sāṅkhyas say: *nāsti*, “It does not exist.” The Sāṅkhyas, who have no Īśvara, say “It is adorned only with a specific disguise (*vyapadeśa-bhūṣitam = viśeṣeṇa apadeśa-mātra-bhūṣitam*) like the son of a barren woman.” “Does that which is adorned, and perceptibly too, by these scriptural theories exist outside Your abdomen?” In other words, “Does that which is manifest (*bhūṣitam = prakāśitam*), howsoever extensive it might be (*kiyaḍ api*), exist outside (*anantaḥ = bahiḥ*) the abdomen (*kukṣeḥ = udarasya*) of You who are the Puruṣa that is the inner controller of Hiraṇyagarbha? Tell me. There is nothing. For that matter, I too am outside due to being the basis of all.” The idea is the offense should be forgiven.

Or the sense is: “Nothing adorned, i.e. made to be resplendent, by one’s opinions (*bhūṣitam = sva-sva-matyā śobhitam*) by talking about (*vyapadeśeṇa = kathanena*) creation (*asti = janma*) and destruction (*nāsti = nāśa*), is outside Your abdomen.” Even when the world is destroyed, there is no loss. Therefore it is said: *bhūṣitam* (adorned).

Krama-sandarbhā—Brahmā specifically establishes that he is a son.

Viśvanātha Cakravartī—“Moreover, by all means my offense deserves to be forgiven because You are the mother.” He utters

this verse while contemplating on a oneness with Padmanābha, the second Puruṣa (on the Garbhodaka Ocean). “Does a fetus thrust both feet to offend the mother?” Of course not. “Is there a thing, i.e. the world (*vastu jagad-rūpam* is added), howsoever large, i.e. of the nature of one entire world (*kiyad api = ekatva-bhuvanātmakam api*), that is adorned with the designations ‘it exists’ or ‘it does not exist’ (*asti-nāsti-vyapadeśa-bhūṣitam = astīti nāstīti vā vyapadeśeṇa bhūṣitam*) outside Your abdomen?” Rather, everything is inside. The above refers to the two theories of “The world is real” and “The world is unreal.”

The gist is: “Since I too am in Your abdomen, You should forgive my offense like a mother a child’s,” on account of His statement: *pītāham asya jagato mātā dhātā pītāmahaḥ*, “I am the father of this universe, and its mother, maker, and grandfather” (*Bhagavad-gītā* 9.17).

Baladeva Vidyābhūṣaṇa—“Why do you compare yourself to a baby? Are you My baby?” Brahmā responds with *asti-nāsti-vyapadeśa-bhūṣitam*. *Asti* is expressive of a conscious thing. *Nāsti* is expressive of an inert thing. “Is there any (*kiyad api kim asti = kiñcid api kim asti*) world of the nature of consciousness and inertness (*cij-jadātmakam jagat* is added) that abides (*uṣitam = sthitam*) in the place, i.e. in the scope (*bhū = bhuvi = viṣaye*), of both of those, *asti* and *nāsti*, outside Your abdomen?” The sense is: There is nothing. Those meanings of *asti* and *nāsti* are well-known, in reference to *Viṣṇu Purāṇa*:

*jyotiṃṣi viṣṇur bhuvanāni viṣṇur
vanāni viṣṇur girayo diśaś ca |
nadyaḥ samudrāś ca sa eva sarvaṁ
yad asti yan nāsti ca vipra-varya ||*

“The stars are Viṣṇu. The worlds are Viṣṇu. The forests are Viṣṇu, as are the mountains, the directions, the rivers, and the oceans. He is everything. Whatever exists and whatever does not exist is He, O best Brāhmaṇa.” (*Viṣṇu Purāṇa* 2.12.38)

“Therefore my offense should be forgiven by You, the mother,

since I too, who have fallen within the universe, am included in Your abdomen, because You said: *pitāham asya jagato mātā dhātā pitāmahaḥ* (*Bhagavad-gītā* 9.17).” And that is said with the desire to express the oneness with Garbhoda-śaya Viṣṇu.

Vira-Rāghava—The example in the second half of the verse contrasts the first example.

Vallabhācārya—“Is there a world (*jagat* is added) adorned (*bhūṣitam* = *alanīkṛtam*) by the two words ‘existence’ and ‘nonexistence’ (*asti-nāsti-vyapadeśa* = *bhāvābhāva-śabdābhyām*) outside Your abdomen?”

Śukadeva Ācārya—“Is there anything outside Your abdomen?” The sense is: There is nothing. This is from Śruti: *yac cāsyehāsti yac ca nāsti sarvaṁ tad asmin samāhitam iti*, “[Within the city of Brahman there is a small lotuslike place. Within it is a small inner sky. What is it? What exists there should be sought, and inquired into. The space within the heart is as vast as space. Heaven and Earth are included in it. Fire and air, the sun and the moon, as well as lightning and stars are included in it.] All that exists here, as pertaining to the world, and all that does not exist (or all that is conscious and all that is inert) is included in it” (*Chāndogya Upaniṣad* 8.1.3).

ANNOTATION

Whatever is outside of Garbhodaka-śāyī Viṣṇu is also inside of Him. For instance, there is a mention of material elements within Garbhodaka-śāyī Viṣṇu (3.8.13-15). Viśvanātha Cakravartī expounds: *eṣa eva samaṣṭis tasya nābhi-dvārāt kamala-nābhātmako bhaviṣyati. sa eva punaś caturdaśa-lokātmako vairāja-samjñah sthūlo bhāvī sūkṣmas tu hiraṇyagarbhaḥ vairāja eva visargādy-arthaṁ catur-mukho bhāvīti brahmaṇas traividhyam*, “That very *samaṣṭi* will become the lotus stem arising through the Puruṣa’s navel. Then, that lotus stem will become the coarse form known as Vairāja (Virāt), which comprises the fourteen worlds. The subtle form, Hiraṇyagarbha Vairāja, will become the four-faced one for the sake of secondary creation and so on. These three, i.e. Virāt, Hiraṇyagarbha, and Caturmukha, are Brahmā’s three forms”

(*Sārārtha-darśinī* 2.10.13). Or the verse under discussion connotes Dāmodara's abdomen: He showed the Universal Form.

10.14.13

jagat-trayāntodadhi-samplavode
nārāyaṇasyodara-nābhi-nālāt |
vinīrgato 'jas tv iti vān na vai mṛṣā
kim tv īśvara tvan na vinīrgato 'smi ||

upajāti (11)

(the third line is irregular)

jagat-traya—of the three worlds; *anta*—at the end; *udadhi*—of the oceans; *samplava*—during the deluge (or during the multitude); *ude*—in the water; *nārāyaṇasya*—of Nārāyaṇa (of Garbhodaka-śāyī Viṣṇu); *udara*—on the abdomen; *nābhi*—of the navel; *nālāt*—from the lotus stem; *vinīrgataḥ*—emerged; *ajāḥ*—the unborn one (Brahmā); *tu*—only (or a verse filler); *iti*—(marks the end of the quotation); *vāk*—the utterance; *na*—not; *vai*—certainly; *mṛṣā*—false; *kim*—whether; *tu*—but; *īśvara*—O Lord; *tvat*—from You; *na vinīrgataḥ asmi*—I did not emerge (or [I] have not emerged).

jagat-trayāntodadhi-samplavode (śayānasya) *nārāyaṇasya udara-nābhi-nālāt ajāḥ tu vinīrgataḥ iti* (yā) *vāg* (*asti, sā*) *vai mṛṣā na* (*bhavati, tathāpi*) *tu, īśvara!* (*tvam vada*): *kim asmi tvat* (*tvat = tvattaḥ*) *na vinīrgataḥ?*

“Certainly, this statement is not false: “After the deluge at the end of the three worlds, the oceans were a uniform mass. From the lotus navel on the abdomen of Nārāyaṇa, who was reclining in those waters, the unborn one emerged.” O Lord, did I not arise from You?

Śrīdhara Svāmī—In this verse he says: “Moreover everyone knows that I was born from You, and in a specific way too.” “The statement: “The birthless one emerged from the lotus stem of the navel on the abdomen (*udara-nābhi-nālāt = udare nābheḥ nālāt*) of the Nārāyaṇa in the water (*ude = uduke*) during the unification (*samplava =*

saṁśleṣe) of the oceans during the dissolution (*anta* = *pralayānte*) of the three worlds” is certainly (*vai* = *nīścitam*) not false (*iti vāñ na mṛṣā* = *iti yā vāk sā tāvat mṛṣā na bhavati*). But nevertheless (*tu* = *tathāpi tu*), O Lord, did I not arise (*kiṁ tvan na vinirgato ’smi* = *aham kiṁ na utpannaḥ asmi*) from You (*tvat* = *tvattaḥ*)?” The sense is: “Of course I arose from You.”

Sanātana Gosvāmī—“And specifically, the offense of me who am the son should be forgiven by You, the direct father.” The word *nālam* means *kamala-daṇḍaḥ* (lotus stem). A lotus is indirectly perceived by that. Or *nālam* means *kamalam* (lotus), by the text in *Viśva-kośa*, *naline tu nalam matam*, “*Nala* means *nalina* (lotus).” The *taddhita* suffix (which changes *nala* to *nāla*) has the sense of *svārtha* (no change in meaning). Or *nālāt* (from the lotus) means: *tadīya-madhyā-bhāgāt*, “from the middle part of the lotus.”

With the word *tu* (only) (in *ajas tu*, “only I, the unborn”), he makes one perceive that he is special compared to others, given that he originated from it, directly. For this reason there is the word *vi* (in a special way) in *vinirgataḥ* (emerged). Therein, the implied sense of *nirgataḥ* is that he stayed within the abdomen for a long time.

“O Lord!” In this way, with *bhakti* he addresses Him as the Almighty, thinking that calling Bhagavān the father is inappropriate. Or the drift is, “O Lord, although I emerged from Nārāyaṇa, I emerged only from You,” because of a nondifference between Nārāyaṇa and Īśvara.

Jīva Gosvāmī—“And specifically, out of mercy You should forgive me by being attributed the idea of being my father too.” In this way he also praises Him as the Puruṣa who is the inner controller of Virāt, is a particular Aniruddha, and is another variety of the second Puruṣa.

Śrīdhara Svāmī gives this meaning to the compound *jagat-trayāntodadhi-samplavode*: “in the remaining water of the deluge of the oceans (*udadhi-samplavode* = *udadhi-samplavasya avaśiṣṭodake*) during the material dissolution—in the waters remaining at the beginning of *brāhma-kalpa* (Brahmā’s day)—of the three worlds, i.e. of the universe that has coverings.”

Or that compound means: *jagat-trayasya yaḥ antaḥ sarvādho-*

bhāgaḥ tatra yad udadhi-samplavodakaṁ garbhodakaṁ garbhodākhyāḥ ekārṇavaḥ tatra, “in the one ocean, Garbhodaka, also known as Garbhoda, in the middle of the three worlds, i.e. in the lowest part of all, of the three worlds.” The word *nālam* means *kamala-daṇḍaḥ*... (The rest of the commentary is the same.).

Viśvanātha Cakravartī—Brahmā speaks in case Kṛṣṇa were to say: “Obviously, a son goes out of the mother’s womb. It does not always stay in the womb.” *Jagat-trayāntodadhi-samplavode* is construed as: *jagat-trayasya ante pralaye udadhīnām samplavaḥ ekī-bhāvaḥ tad-udake*, “in the water of the unified existence (*samplava* = *ekī-bhāva*) of the oceans during the dissolution of the three worlds.”

Regarding *ajas tu* (only I, the unborn one), the sense is, “Let another emerge or not emerge.” *Nu* means *bhoḥ* (a term expressive of a vocative).²⁵⁴ Nonetheless, “Did I not emerge (*na vinirgato ’smi* = *aham na vinirgataḥ*)²⁵⁵ from You (*tvat* = *tvattaḥ*)? I certainly did.”

Śrīnātha Cakravartī—“As I am the mother of all, since everything was in My abdomen, so I belong to you too. Hence I’ll forgive your offense, but only after forgiving everybody else’s offenses.” Brahmā responds in this verse. “I was born only from You. You are my father. You are not another father, as in the case of everybody else, therefore how might I be similar to the *jīvas*? Everyone has some mother and some father, but only You are my father and mother, so this offense should be pardoned.”

Śrīnivāsa Sūri—“Everything is in Your abdomen insofar as the entire material manifestation sequentially came out of You.” This Nārāyaṇa was reclining on the coils of Śeṣa on the one ocean after final dissolution.

254 Viśvanātha Cakravartī seems to have the reading *kiṁ nu* instead of *kiṁ tu*, though *kiṁ nu* is not listed anywhere. The gloss of *nu* as *bhoḥ* is also seen in *Bṛhat-krama-sandarbhā*. In manuscripts in Bengali script, the letters *n* and *t* almost look the same.

255 As an indeclinable, *asmi* can mean *aham* (I): *asmi ity avyayam aham ity asya nipāto ’sti*, “*Asmi* is an indeclinable. It is a replacement of *aham*” (HNV 632 *vṛtti*). Śrīdhara Svāmī takes *asmi* as a verbal form. Connected with the past passive participle, *vinirgataḥ* (I emerged), *asmi* imparts the sense of the past perfect tense in English: “I have emerged.”

10.14.14

*nārāyaṇas tvam na hi sarva-dehinām
 ātmāsy adhiśākhila-loka-sākṣī |
 nārāyaṇo 'ṅgam nara-bhū-jalāyanāt
 tat cāpi satyam na tavaiva māyā ||*

(half-equal meter)

(*indra-varṣā* and *indra-vajrā*)

nārāyaṇaḥ—Nārāyaṇa; *tvam*—You; *na hi*—not; *sarva-dehinām*—of all those who have a body; *ātmā*—the Soul; *asi*—are; *adhiśa*—O overlord; *akhila-loka-sākṣī*—the witness of the entire world; *nārāyaṇaḥ*—Nārāyaṇa; *aṅgam*—a portion (an *aṁśa*); *nara-bhū-jala*—the water that originates from Nara; *ayanāt*—because of [being] the shelter of (or because of being one whose place to stay is [water]); *tat*—that [portion] (or that water) (or that state of always reposing on the water); *ca*—and; *api*—also; *satyam*—real; *na*—not; *tava*—Your; *eva*—only; *māyā*—Māyā.

adhiśa! tvam (kiṁ) nārāyaṇaḥ na hi (asi?) apitu tvam nārāyaṇaḥ asi, yataḥ tvam) sarva-dehinām ātmā asi. (tvam) akhila-loka-sākṣī (asi. yah) nara-bhū-jalāyanāt nārāyaṇaḥ (asti, saḥ tava) aṅgam (bhavati. kiṁ) ca tat tava (aṅgam) api satyam eva (asti. tad aṅgam) māyā na (bhavati).

“You are not Nārāyaṇa? You are the Soul of all embodied beings! O overlord! You are the witness of the entire world. Nārāyaṇa, so called because He stays on the water that originates from Nara, is an aspect of Yours. And that too is real. It is not Your Māyā.

Śrīdhara Svāmī—“If so, you’re the son of Nārāyaṇa. Why have you come to Me?” Brahmā responds here. With a modulation of the tone of voice, the negation “You are not Nārāyaṇa” is turned into an affirmation: “You are not Nārāyaṇa?” The drift is: “Of course You are Nārāyaṇa.” In case He retorts: “How am I Nārāyaṇa?” he says: *sarva-dehinām ātmāsi* (You are the Soul of all embodied beings). “In that sense too, how could You not be Nārāyaṇa?” The derivation

of the name Nārāyaṇa with regard to that is: *nāraṁ jīva-samūhaḥ ayanam āśrayaḥ yasya saḥ*, “He whose basis (*ayana* = *āśraya*) is the multitude of souls (*nāra* = *jīva-samūha*).” The idea in this derivation is: “You are Nārāyaṇa on account of being the Soul of all embodied beings.”

Adhīśa (O controller of all) is a vocative. *Brahmā* means to say once again, “Are You not Nārāyaṇa?” The word *adhīśaḥ*²⁵⁶ means *pravartakaḥ* (impeller). Because of that, the name Nārāyaṇa means: *nārasya ayanam pravṛttiḥ yasmāt saḥ*, “He from whom the souls are set in motion.” “Thus, in this way too You are only He.” Or the separation is: *akhila-loka-sākṣi*, “You directly see the whole world” (= *tvam akhilaṁ lokaṁ sākṣāt paśyasi*). Therefore the name Nārāyaṇa signifies: *nāraṁ ayase jñāsi*, “You know the souls.” Again the gist is, “You are Nārāyaṇa, period.”

“You identify Me with Nārāyaṇa by an etymological derivation, yet that word is well known in a conventional sense.” Suspecting this he says: *nārāyaṇo ’ngaṁ nara-bhū-jalāyanāt*, which denotes: *narād udbhūtāḥ ye arthāḥ tathā narād jātaṁ yad jalaṁ tad-ayanād yaḥ nārāyaṇaḥ prasiddhaḥ saḥ api tava eva aṅgaṁ mūrtiḥ*, “The Nārāyaṇa who is renowned because His basis is both all the *tattvas* arisen from Nara and the waters which came from Nara (Himself), is only a form of Yours.” For instance, it is remembered:

narāj jātāni tattvāni nārāṇīti vidur budhāḥ |
tasya tāny ayanam pūrvam tena nārāyaṇaḥ smṛtaḥ ||

“Erudite persons know that the *tattvas* produced from Nara are *nāra*. Those ones are His first place to stay. Therefore He is remembered as Nārāyaṇa.” (*Smṛti*)²⁵⁷ Likewise, it is said:

256 By writing *adhīśaḥ*, Śrīdhara Svāmī refers to the other reading of the verse: *adhīśo ’khila-loka-sākṣi*, seen in Vallabhācārya’s edition.

257 The name Nara is a synonym of Puruṣa (*Sārārtha-darśinī* 2.10.11). Moreover, the name Nārāyaṇa can designate Saṅkarṣaṇa in the Causal Ocean (*Brahma-saṁhitā* 5.12), and by extension, Mahā-Viṣṇu (*Brahma-saṁhitā* 5.10), Garbhodaka-śāyī Viṣṇu (*Bhāgavatam* 2.10.11), Kṣīrodaka-śāyī Viṣṇu (*Laghu-bhāgavatāmṛta* 1.2.34), and the Lord of Vaikuṇṭha. In this quotation and in the next, the word *nāra* is formed by the rule: *tataḥ prabhavati*, “[The suffix *a/n*] is applied in the sense of:] it emanates from it” (HNV 1158) (*Aṣṭādhyāyī* 4.3.83).

*āpo nārā iti proktā āpo vai nara-sūnavaḥ |
ayanaṁ tasya tāḥ pūrvaṁ tena nārāyaṇaḥ smṛtaḥ ||*

“Water, called *nārā*, is the offspring of Nara. His first place to stay is that, therefore He is remembered as *Nārāyaṇa*.” (*Viṣṇu Purāṇa* 1.4.6)

“How is it that My body, which is not delimited, has water as its basis?” Therefore he says *tac cāpi satyaṁ na*.²⁵⁸

Sanātana Gosvāmī—“He is an aspect of Yours” means “He is one form of Yours” (*aṅgam = tava eva rūpam ekam*). “If it is said that *Nārāyaṇa* has an *upādhi* (material adjunct) in reference to *nara-bhū-jalāyanāt* (because of being the basis of the water that came from Nara), then does it not follow that, due to being unreal because of an *upādhi*, *Nārāyaṇa* is unreal?” In reply he says: “That water is real, but not by Your illusory energy (*tac cāpi satyaṁ na tavaiva māyā = tad api jalaṁ satyaṁ eva, na ca tava māyayā*).”²⁵⁹ Just as

258 Jīva Gosvāmī comments on Śrīdhara Svāmī’s last sentence as follows: *anyat taiḥ. tatra tac ceti jalādy-āśrayatvaṁ ity arthaḥ*, “In his commentary, the word *tat* cited from the verse denotes “being one whose basis is water” (LVT 10.14.14). Gaṅgā Sahāya expounds Śrīdhara Svāmī’s commentary: “With *tac cāpi* he rejects a delimitation obtained in terms of being one whose basis is water: “Being delimited, as one whose place to stay is water, is not real (*tac cāpi satyaṁ na = jalāyanatvena paricchinnatvaṁ api satyaṁ na bhavati*), rather it is only Your *Māyā* for the sake of pastimes. In truth Your form is all-pervasive.”” (*Anvitārtha-prakāśikā*)

259 Moreover, in *Nighaṇṭu* 1.12, the word *satyaṁ* is a synonym of water, and so *tac cāpi satyaṁ na tavaiva māyā* can mean: “And that water too is not Your *Māyā*.” The water of the Causal Ocean is real: *pradhāna-paramavyomnor antare virajā nadī, vedāṅga-sveda-janitais toyaiḥ prasrāvitā śubhā*, “The Virajā River is between Pradhāna and the spiritual sky. It is resplendent, and is caused to flow by the waters generated from the Vedāṅgas” (*Padma Purāṇa*, quoted in *Bhagavat-sandarbhā* 10.7 and in *Caitanya-caritāmṛta, madhya* 21.50). Furthermore, commenting on: *apo ’srākṣic chuciḥ śuciḥ*, “The pure one created pure waters” (*Bhāgavatam* 2.10.10), Viśvanātha Cakravartī says: *apo garbhoda-saṁjño asrākṣit. śuciḥ svayam ataḥ śuciḥ śuddhāḥ, na tu kṣīrodādi-tulyā ity arthaḥ*, “He created the waters, called Garbhoda. He Himself is pure, therefore the water is pure, but it is not similar to the Milk Ocean and so on” (*Sārārtha-darśinī* 2.10.10). In their next commentaries, Sanātana Gosvāmī and Viśvanātha Cakravartī say the

an *aṅga* is real, that is so too (*tad api*): This is the meaning of the word *api*, insofar as there is proof that the water is real, because His pastimes are real; because, in that way, the place of repose (*ayana*) is an expedient for that; and because the water was produced from Nara, an Avatāra of the Lord. Consequently, since it too is not delimited, inasmuch as it is not illusory, the fact that Nārāyaṇa too is not delimited is unobstructed.

There is another explanation. Realizing that Kṛṣṇa's glory is much superior to Nārāyaṇa's, he, afraid of saying that He is Nārāyaṇa, reverentially says: "O overlord of the sphere of the universe (*adhīśa* = *brahmāṇḍa-maṇḍalādhiśvara*), You are not Nārāyaṇa (*nārāyaṇas tvam na* = *tvam nārāyaṇaḥ na bhavasi*) because (*hi* = *yataḥ*) He who is Nārāyaṇa on account of *nara-bhū-jalāyana* is a plenary portion of Yours (*aṅgam* = *aṁśaḥ*)," due to being said with this:

*bhūtair yadā pañcabhir ātma-sṛṣṭaiḥ
puraṁ virājaṁ viracayya tasmin |*

water of the Garbhodaka Ocean is material, but in *Bṛhad-vaiṣṇava-toṣaṇī* 10.14.16 Sanātana Gosvāmī says it is real. Furthermore, it is not impossible that Virāt generated the Garbhodaka Ocean. As such there would be no circular reasoning in the verse beginning *āpo nārāḥ*. For example, in *Bhāgavatam* 3.6.4-6 it is said that Virāt stayed on the Garbhodaka Ocean. In *Bhāgavatam* 2.10.10, it is said that Garbhodaka-śāyī stays on that ocean, but starting from 2.10.15 He is considered as if He were Virāt. At first, Virāt arose from the elements (*Bhāgavatam* 3.6.4). After the creation of the Garbhodaka Ocean, Garbhodaka-śāyī Viṣṇu merged Virāt within Himself. Eventually, Virāt emerged from the lotus on His navel (*Sārārtha-darśinī* 2.10.13). The *Bhāgavatam* states that the Garbhodaka Ocean arose from Viṣṇu (*sva-sṛṣṭāsu*, *Bhāgavatam* 2.10.11). However, there could be an intent to establish a nondifference between Virāt and Garbhodaka-śāyī Viṣṇu. Thus, the word Nara, i.e. Puruṣa, can denote Virāt. Viśvanātha Cakravartī says: *puruṣas tat-pratimatvenopāśyamāno vairājo 'pi bhagavac-chabdenocyate*, "The word *puruṣaḥ* in this verse also signifies Virāt, who is being worshiped as a symbol of the Puruṣa and who is denoted by the word Bhagavān" (*Sārārtha-darśinī* 2.1.25). Similarly, there might not be circular reasoning in Mahā-Viṣṇu's being called Nārāyaṇa, because Saṅkarṣaṇa manifested the waters of the Causal Ocean: *nārāyaṇaḥ sa bhagavān āpas tasmāt sanātānāt, āvirāsīt kāraṇārṇvo-nidhiḥ saṅkarṣaṇātmakaḥ*, "He is Lord Nārāyaṇa, of the nature of Saṅkarṣaṇa. The waters comes from Him, who is eternal: The Causal Ocean appeared" (*Brahma-saṁhitā* 5.12). Mahā-Viṣṇu was described in *Brahma-saṁhitā* 5.10-11 and is again mentioned in 5.14. The intent is to establish the oneness of these forms.

*svāmśena viṣṭaḥ puruṣābhidhānam
avāpa nārāyaṇa ādi-devaḥ ||*

“When the first God, Nārāyaṇa, got the designation of Puruṣa, He fashioned an abode, the universe, with the five elements, which were created from Himself, and He entered it as His own *aṁśa*.”
(11.4.3)²⁶⁰

In this citation, Nārāyaṇa is the Avatārin, Śrī Puruṣottama, who got the designation of Puruṣa. The sense is “He became the Nārāyaṇa who reclines on the water.” However, Kṛṣṇa is the complete Puruṣottama, because it is going to be said: *yan-mitraṁ paramānandaṁ pūrṇaṁ brahma sanātanam*, “Their friend, because of whom the bliss is the highest, is the complete, eternal Brahman” (10.14.32).

Therefore: *akhila-loka-sākṣī*, “You are the witness of all the universes, in which all the worlds are located” (= *tvam akhilāḥ lokāḥ bhuvanāni yeṣu tāni akhila-lokāni brahmāṇḍāni teṣāṁ sākṣī*) because it was said: *kvedrg-vidhāvigaṇitāṇḍa-parāṇu-caryā* and so on, “like vents for the coming and going of atoms which are the innumerable cosmic eggs of this kind” (10.14.11) and because precisely at that time millions of universes within Vṛndāvana were seen of their own accord.

Nārāyaṇa, on the other hand, is the Lord of only one universe, and so *sarva-dehīnām ātmāsī* (You are the Soul of all embodied beings) means: “You are the Soul of the Virāṭs, in whom all embodied beings, the individual souls, exist.” The Virāṭs are the

260 In *Krama-sandarbha* 11.4.3, Jīva Gosvāmī says the Nārāyaṇa in the verse quoted is denoted by verses 11.9.16-18. In other words, this Nārāyaṇa is the Saṅkarṣaṇa who reclines in the Causal Ocean. He is differentiated from Mahā-Viṣṇu because He has no *upādhi* (*nirupādhikah*, *Bhāgavatam* 11.9.18), i.e. Pradhāna has not manifested. When He glances at Māyā He is called Mahā-Viṣṇu (*Caitanya-caritāmṛta*, *madhya* 20.265). When Pradhāna (Prakṛti) is manifested, then Saṅkarṣaṇa is called Puruṣa. Moreover, here the five elements are said to be created by the Lord. Here is an explanatory text: *vyaktādāyo vikurvāṇā dhātavaḥ puruṣekṣayā, labdha-viryāḥ sṛjanty aṇḍaṁ saṁhatāḥ prakṛter balāt*, “Having obtained energy, being transformed by the Puruṣa’s glance, *mahat* and other *tattvas* combine by the influence of Prakṛti and create the cosmic egg” (11.22.18).

totality of souls existing in countless billions of universes. The rest of the explanation is the same as before. Someone might object: “It is said:

*brahmā tad upadhāryātha saha devais tayā saha |
jagāma sa-trinayanas tīraṁ kṣīra-payonidheḥ ||
tatra gatvā jagan-nāthaṁ deva-devaṁ vṛṣākapiṁ |
puruṣaṁ puruṣa-sūktena upatasthe samāhitaḥ ||*

“Fully pondering over that, Brahmā, accompanied by the three-eyed Lord and the gods, went with her to the shore of the Milk Ocean. After going there, in full concentration Brahmā worshipingly praised the Puruṣa, the master of the universe, the god of gods, Vṛṣākapi, with the *Puruṣa-sūkta*.” (10.1.19-20)

“It is thereby concluded that Kṛṣṇa is the Puruṣa known as Nārāyaṇa insofar as the Viṣṇu who reposed on the Milk Ocean, is the inner controller of Virāṭ and is the Puruṣa known as Nārāyaṇa descended from His godly abode, as the form of Kṛṣṇa, so why is it said: *tvaṁ nārāyaṇo na* (You are not Nārāyaṇa)?” Yes, it’s true, but the topic should be understood as follows:

*jagrhe pauruṣaṁ rūpaṁ bhagavān mahad-ādibhiḥ |
sambhūtaṁ ṣoḍaśa-kalam ādau loka-sisṛkṣayā ||
yasyāmbhasi śayānasya yoga-nidrāṁ vitanvataḥ |
nābhi-hradāmbujād āsīd brahmā viśva-srjāṁ patih ||
yasyāvayava-saṁsthānaiḥ kalpito loka-vistaraḥ |
tad vai bhagavato rūpaṁ viśuddhaṁ sattvaṁ ūrjitaṁ ||*

“In the beginning, because of a desire to create the world the Lord assumed the form of the Puruṣa (Mahā-Viṣṇu), in which there are sixteen *kalās*. It came into being, and *mahat* and other *tattvas* also came into being. Brahmā, the master of those fundamental things which create the world, originated from the lotus on the lake of the navel of that form (Garbhodaka-śāyī Viṣṇu), which was reposing on the water and was expanding *yoga-nidrā* (sleep which is trance²⁶¹).

261 Śrīdhara Svāmī glosses *yoga-nidrāṁ* as: *yogaḥ samādhis tad-rūpāṁ nidrāṁ* (*Bhāvārtha-dīpikā* 1.3.2).

The expanse of the planets is fancied as the locations of His limbs. That form of the Lord is pure *sattva* and is excellently potent.”
(1.3.1-3)

This is the meaning: “At the beginning of creation, Bhagavān, Śrī Puruṣottama, assumed, i.e. manifested (*jaṅrhe* = *prāduścakāra*), the form of the Puruṣa, with the intent to create by means of *mahat* and other fundamental principles, by His own glance at the creation.” What is the form of the Puruṣa like? *sambhūtaṁ ṣoḍaśa-kalam*, “in which there are sixteen qualities” (*ṣoḍaśa-kalam* = *ṣoḍaśa-kalāḥ guṇāḥ yatra tat*). The sixteen are the eight, the six, and the two in these three verses, sequentially:

aṇimā mahimā prāptiḥ prākāmyaṁ laghimeṣitā |
tathā kāmāvaśāyitvaṁ vaśitety aṣṭa-siddhayaḥ ||

“The eight mystical perfections are *aṇimā*, *mahimā*, *prāpti*, *prākāmyam*, *laghimā*, *iṣitā*, *kāmāvaśāyitvam*, and *vaśitā*.”

aiśvaryaśya samagrasya vīryasya yaśasaḥ śrīyaḥ |
jñāna-vairāgyayoś cāpi ṣaṇṇām bhaga itiṅganā ||

“The word *bhaga* is the designation of these six: full supremacy, full prowess, full renown, full beauty and wealth, full knowledge, and full dispassion.” (*Viṣṇu Purāṇa* 6.5.74)

līlā-kṛpābhīdhau viṣṇoḥ sva-parārthau guṇāv ubhau |
līlā svasyaiva saukhyāya pareṣāṁ tu kṛpā smṛtā ||

“Both qualities of Viṣṇu’s, called *līlā* and *kṛpā*, have a purpose focused on Him. *Līlā* is for His happiness, but *kṛpā* is for others’ happiness.”

The first Puruṣa manifests the *mahat-tattva* and the sixteen principles of matter. The second Puruṣa then enters the material universe and resides there. This is described in the *Bhāgavatam* verse 1.3.2 quoted above. After the material universe is created and the second Puruṣa incarnation enters it and lies down on the waters of the Garbhodaka

Ocean, a lotus flower grows from the Puruṣa's navel lake. On that lotus Brahmā is born. What is that lotus like? *yasyāvayava-saṁsthānaiḥ kalpitaḥ loka-vistaraḥ*, "The expanse of planets is fancied as parts, such as a pericarp and leaves, of the lotus of the navel lake" (= *nābhi-hradāmbujasya avayavaiḥ karṇikā-patrādibhiḥ loka-vistaraḥ kalpitaḥ*). What is the form of Nārāyaṇa like? That is described in verse 1.3.3. It should not be thought that Kṣīrābdhi-śāyī Viṣṇu is an Avatāra other than Garbhodaka-śāyī Viṣṇu, because only He entered the lotus of the worlds. There is a narration of this Puruṣa in the third canto: *tal loka-padmaṁ sa u eva viṣṇuḥ prāvīviśat sarva-guṇāvabhāsam*, "He, Viṣṇu, entered the lotus of the worlds. That lotus had the splendor of all the *guṇas*" (3.8.15).

Of this Puruṣa, twenty-two Avatāras are described, beginning from: *sa eva prathamam devaḥ kaumāraṁ sargam āsthitaḥ*,²⁶² "At first, He inhabited the four unmarried sons of Brahmā, the Kumāras" (1.3.6) and culminating in Kalki. Although Kṛṣṇa too, because He is on that list, is described as an Avatāra of the Puruṣa, His position is unique: *ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam*, "These are *amśas* and *kalās* of the Puruṣa. Kṛṣṇa, however, is the Lord Himself" (1.3.28). These ones, the Kumāras and others, are *amśa-kalās* of the Puruṣa (*puṁsaḥ* = *puruṣasya*). The difference between them was done by the venerable one.²⁶³ Concerning *kṛṣṇas tu bhagavān*, the word *tu* (but) is used to introduce a distinction: It has the sense of *bhinnopakrama* (a different beginning): The Bhagavān who took the form of the Puruṣa is Kṛṣṇa, and moreover: independently (*svayam* = *svātantryeṇa*), not by the logic "like a lamp that originated from a lamp." He was not originated in-between,

262 *āśritaḥ* (BBT edition).

263 *kumāra-nārādādiṣv ādhikārikeṣu yathopayogam amśa-kalāveśaḥ. tatra kumārādiṣu jñānāveśaḥ. prthvādiṣu śakty-āveśaḥ. kṛṣṇas tu bhagavān sāṅgān nārāyaṇa eva*, "An *amśa-kalā* is a particular type of *āveśa*, according to the qualification, among the qualified persons beginning from the Kumāras and Nārada. Of those, the Kumāras and others are *jñānāveśa*, and Prṥthu and others are *śakty-āveśa*. Kṛṣṇa, however, is directly Lord Nārāyaṇa" (*Bhāvārtha-dīpikā* 1.3.28). Viśvanātha Cakravartī says Brahmā became the Kumāras: *kumāreṣu prādurbhāvaṁ prāptaḥ san brahmā brāhmaṇo bhūtvā brahmacaryaṁ cacāra*, "Having obtained an origination in the Kumāras, Brahmā became Brāhmaṇas and performed *brahmacarya*" (*Sārārtha-darśinī* 1.3.6). This idea is taken from Śrīdhara Svāmī.

rather Kṛṣṇa is like the original lamp, and all the other forms of the Lord are like lamps lit from the original lamp. For instance:

*yasyaika-niḥśvasita-kālam athāvalambya
jīvanti loma-vilā-jā jagad-aṇḍa-nāthāḥ |
viṣṇur mahān sa iha yasya tanū-viśeṣo²⁶⁴
govindam ādi-puruṣam tam ahaṁ bhajāmi ||*

“The Masters of the egg-like universes originate from the pores of Mahā-Viṣṇu and live for the duration of one breath of His. I worship Govinda, the primeval Puruṣa, of whom Mahā-Viṣṇu is a particular body.” (*Brahma-saṁhitā* 5.48)

Therefore, counting Kṛṣṇa, the best Avatārin,²⁶⁵ among the Avatāras is done so that His special sweetness be compared to the sweetness of other Avatāras’ including the Līlā Avatāras.

“Fine, Kṛṣṇa is complete in every way. But why is the Puruṣa on the milk ocean an *aṁśa*, since He is mentioned in *mokṣa-dharma* (*Mahābhārata*), *Padma Purāṇa*, etc., as the Aniruddha of a *caturvyūha*?” It’s true. In fact, Vāsudeva and other forms of the Catur-vyūha are all plenary portions of Lord Kṛṣṇa, whose great glory is unexcelled. Aniruddha and other forms of the Catur-vyūha are expanded from Mahā-Nārāyaṇa, and Mahā-Nārāyaṇa is expanded from Lord Kṛṣṇa. This is described in the *Brahma-saṁhitā* verse quoted above, where *yasya* (in *sa iha yasya*) means *mahā-nārāyaṇasya* (of Mahā-Nārāyaṇa).

He who is being described by the glorification of the Puruṣa on the milk ocean, in the first chapter of the tenth canto, is no other than Kṛṣṇa. In that situation, He is said to be on the shore of the milk ocean so that the gods easily obtain His grace. The intent was not to say that He is an Avatāra of this Puruṣa. The proof is found in texts such as this one from *Padma Purāṇa*: *anugrahāya devānām tatra sannihito hariḥ*, “To show favor to the gods, there Hari is close-by.” In truth, however, in response to the gods’ offering

²⁶⁴ *kalā-viśeṣo* (*Brahma-saṁhitā*).

²⁶⁵ According to Jīva Gosvāmī, Mahā-Viṣṇu is considered an Avatārin (*Durgama-saṅgamaṇi* 2.1.249). Above, Sanātana Gosvāmī said Nārāyaṇa is an Avatārin.

their prayers there, Puruṣottama Himself descended, taking along within Himself all His *svarūpas*. This has already been described. Śrī Svāmipāda agreed with this. For instance, in regard to: *athāham amśa-bhāgena*, “Then I, as an *amśa* of an *amśa*” (*Bhāgavatam* 10.2.9), he commented: *amśena puruṣa-rūpeṇa bhāgo māyāyā bhajanam iṣṇaṇaṁ yena tena*.²⁶⁶

Jīva Gosvāmī—“He is an aspect of Yours” means “He is one form of Yours” (*aṅgam* = *tava eva rūpam ekam*). Brahmā means to say, “You are the main Nārāyaṇa. He too is Nārāyaṇa, due to being an aspect of Yours. His being Nārāyaṇa is secondary, in terms of being the basis of *nāra*.” This is what he says with *tac ca* and so on. Therefore, only by *acintya-śakti*, His *vigraha* is both delimited and not delimited—but it is not delimited by *nāra* in terms of being the basis of *nāra*.²⁶⁷ That’s the idea. The rest is by the venerable one. In his commentary, *tat* means *jalādy-āśrayatvam* (one whose basis is water, or being the basis of the waters).²⁶⁸

There is another interpretation. Again on the pretext of the context, this intermediate section culminates in Kṛṣṇa, who is like that. Concerning *adhīśa*, *īśa* is the first Puruṣa, the creator of *mahat*. *Adhīśa* signifies: “O You who, due to being the primeval Lord, are illustriously resplendent above Him too.” For example, it is said in the second canto: *ādyo ’vatāraḥ puruṣaḥ parasya*, “The first Avatāra of the Supreme is the Puruṣa” (2.6.42). It has also been explained by the venerable one: *parasya bhūmnaḥ puruṣaḥ prakṛti-pravartakaḥ, yasya sahasra-śīrṣā ity ukto līlā-vigrahaḥ sa ādyo ’vatāraḥ*, “The Puruṣa, the impeller of Prakṛti, is the first Avatāra

266 This is a misquote of: *amśena puruṣa-rūpeṇa māyāyā bhāgo bhajanam iṣṇaṇaṁ yasya tena*, “[as My most complete *svarūpa*,] which enjoys, i.e. beholds, as the form of the Puruṣa, Māyā,” (*Bhāvārtha-dīpikā* 10.2.9).

267 The term *nāra* signifies the totality of *jīvas* or the waters of the Garbhodaka Ocean. Or Nara (man, Puruṣa) denotes the Viṣṇu. Nāra, the aggregate of Naras, means either Nārāyaṇa in Vaikuṇṭha or Mahā-Viṣṇu.

268 Thus, according to Jīva Gosvāmī, the word *tat* in the last line of the verse (*tac cāpi satyaṁ na tavaiva māyā*) means *nārāyaṇatvam* (being Nārāyaṇa, i.e. Nārāyaṇa’s being Nārāyaṇa). This is a synonym of Śrīdhara Svāmī’s gloss. The sense is: “That too is real and is not Your illusory energy.” But Śrīdhara Svāmī connects *na* (not) with *satyaṁ* (real), whereas Sanātana Gosvāmī and Jīva Gosvāmī connect it with *māyā* (illusory energy).

of the Supreme Bhūman. The *lilā-vigraha* of the first Avatāra is mentioned as: *sahasra-śīrṣā*, “He has thousands of heads” (*Puruṣa-sūktā*)” (*Bhāvārtha-dīpikā* 2.6.42).

Nāra means the multitude of Naras (*nāram* = *narāṇām samūhaḥ*). The Naras are the third Puruṣas and the second Puruṣas in all the universes. *Nāra* is the first Puruṣa, the creator of *mahat*. He is the totality of all those Puruṣas. Because of that, the derivation of *Nārāyaṇa* is: *tasya api ayanam pravṛtṭiḥ yasmāt*, “*Nārāyaṇa* is He from whom even the first Puruṣa arises.”²⁶⁹ This means: “*Nārāyaṇa* is You. You are the main *Nārāyaṇa*.”

Therefore: *sarva-dehinām ātmā*, which denotes the third Puruṣa, who is in all beings, and: *akhila-loka-sākṣī*, which signifies the second Puruṣa, who abides in the universe. Similarly: *nara-bhū-jalāyanāt*: “He who is the first Puruṣa is *Nārāyaṇa* and is so called because He is the basis (*ayanāt* = *āśrayatvāt*) of *nara-bhū*. *Nara-bhū* means *mahat* and other *tattvas*, which originate from *Nara*,²⁷⁰ in conformity with the text: *narāj jātāni tattvāni* (quoted in *Bhāvārtha-dīpikā*). *Nara-bhū* also means water, which originates from *Nara*, not to mention that water is included in the *tattvas*. Hence another reason the first Puruṣa is called *Nārāyaṇa* is that He is the basis of the waters of the Causal Ocean, which are called *nāra* in conformity with the text: *āpo nārah* (*āpo nārāḥ*, *Viṣṇu Purāṇa* 1.4.6). Thus, “*Nārāyaṇa*, the first Puruṣa, is, of course (*hi* = *nīścitam*), not You, but *Nārāyaṇa* is an aspect (*aṅga*) of Yours.” This means Kṛṣṇa is the *aṅgī* (the main one). For instance, it is said:

viṣṇo tu trīṇi rūpāṇi puruṣākhyāny atho viduḥ |
ekam tu mahataḥ sraṣṭr dvitīyaṁ tv aṇḍa-saṁsthitam |
trītiyaṁ sarva-bhūta-stham tāni jñātvā vimucyate ||

“Scholars know Viṣṇu’s three forms, which are called Puruṣa. The first one is the creator of *mahat*. The second one is in the cosmic eggs. The third one is in all beings. Knowing Them, one is liberated in a special way.” (quoted in *Bhāvārtha-dīpikā* 3.5.27; 3.20.12)

269 This *Nārāyaṇa* is described in: *kālo māyā-maye jīve jīva ātmani mayy aje, ātmā kevala ātma-sthaḥ* (11.24.27) and in: *nārāyaṇe turyākhye* (11.15.16).

270 This is circular reasoning.

The drift is: “Also because I originated from Your *aṅga*, I can only be Your son.” It is said in the same way in Brahmā’s statement in the second canto: *bhūmeḥ suretara-varūtha-vimarditāyāḥ kleśa-vyayāya kalayā sita-kṛṣṇa-keśaḥ, jātaḥ*, “Once born for the sake of diminishing the distress of the Earth, who was bruised by armies of asuras, He whose dark hair is bound with skill [and whose path is imperceptible by people will perform activities that testify to His glory]” (2.7.26). Here the sense of *kalayā sita-kṛṣṇa-keśaḥ jātaḥ* is: “Once born of His own accord with an *aṁśa* of Him who is *sita-kṛṣṇa-keśa*, “on whom two hairs that are pale and dark, which hinted at the colors of those two Lords, were seen by the gods.” (= *yaḥ sita-kṛṣṇa-keśaḥ, yatra tat-tad-varṇa-sūcakau sita-kṛṣṇau keśau devair dṛṣṭau, so ’pi yasyāṁśena saḥ svayam eva jātaḥ san*). Being one who has pale and dark hairs is said because of being imbued with the splendorous color of various rays, which were illustrated in the episodes of Nārāyaṇa in *mokṣa-dharma* of *Mahābhārata*. For example, there is a statement of the Lord in *Mahābhārata* quoted in Śaṅkarācārya’s commentary on *Bṛhat-sahasra-nāma*:

*aṁśavo ye prakāśante mama te keśa-saṁjñitāḥ |
sarva-jñāḥ keśavaṁ tasmān mām āhur muni-sattama ||*

“O best devotee among sages, the rays that manifest are called My *keśa*, therefore omniscient persons call Me *Keśava*.” (*Mahābhārata* 12.328.43) (*Kṛṣṇa-sandarbha* 29). In the same way, in the first canto:

*jagrhe pauraṣaṁ rūpaṁ bhagavān mahad-ādibhiḥ |
sambhūtaṁ ṣoḍaśa-kalam ādau loka-sisṛkṣayā ||
yasyāmbhasi śayānasya yoga-nidrāṁ vitanvataḥ |
nābhi-hradāmbujād āsīd brahmā viśva-sṛjāṁ patih ||
yasyāvayava-saṁsthānaiḥ kalpito loka-vistarah |
tad vai bhagavato rūpaṁ viśuddhaṁ sattvaṁ ūrjitam ||
paśyanty ado rūpaṁ adabhra-cakṣuṣā
sahasra-pādoru-bhujānanādbhutam |*

“In the beginning, because of a desire to create the world the Lord assumed the form of the *Puruṣa* (*Mahā-Viṣṇu*), in which there are sixteen *kalās*. It came into being, and *mahat* and other *tattvas* also

came into being. **Brahmā, the master of those fundamental things which create the world, originated from the lotus on the lake of the navel of that form (Garbhodaka-śāyī Viṣṇu), which was reposing on the water and was expanding *yoga-nidrā*. The expanse of the planets is fancied as the locations of His limbs. That form of the Lord is pure *sattva* and is excellently potent. With spiritual eyes they see that form: It is wonderful, with thousands of feet, thighs, arms, and faces.”** (1.3.1-4)

Having said this, and having also eminently mentioned twenty-two Avatāras, beginning from the text: *sa eva prathamam devaḥ kaumāram sargam āśritaḥ*, “At first, He inhabited the four unmarried sons of Brahmā, the Kumāras” (1.3.6), the speaker then mentions a particularity as follows, because Kṛṣṇa seemed to be a common Avatāra due to being mentioned in that list. He states: *ete cāmśa-kalāḥ puruṣaḥ kṛṣṇas tu bhagavān svayam*, “These are *amśas* and *kalās* of the Puruṣa. Kṛṣṇa, however, is the primeval Lord” (1.3.28).

This is the overall meaning (starting from verse 1.3.1): “Bhagavān, the topmost Puruṣottama, assumed, i.e. manifested (*jagrhe = prāduścakāra*), the form of the Puruṣa because of a desire to create universes (*loka-sisṛkṣayā = brahmāṇḍānām sisṛkṣayā hetunā*).” How is that form? *mahad-ādibhiḥ sambhūtam*, “mixed with *mahat* and so on,” that is, “in which the *tattvas* beginning from *mahat* are included” (= *mahad-ādibhiḥ militam = antar-bhūta-mahad-ādī-tattvam*), in view of this passage in the context of dissolution and so forth: *so ’ntaḥ-śarīre ’rpita-bhūta-sūkṣmaḥ*, “He (Garbhodaka-śāyī Viṣṇu), by whom the subtle bodies of beings are placed within His body” (3.8.11).²⁷¹

271 In *Krama-sandarbha* 1.3.1, Jīva Gosvāmī quotes from *Śīsupāla-vadha* to substantiate his gloss of *sambhūtam* as *militam* (mixed). Viśvanātha Cakravartī, however, comments: *samyag bhūtaṁ parama-satyam*, “*Sambhūtam* means fully existing, i.e. real to the highest degree” (*Sārārtha-darśinī* 1.3.1). The first Puruṣa is Mahā-Viṣṇu, but Jīva Gosvāmī’s citation refers to Garbhodaka-śāyī Viṣṇu, and so that citation is valid only as a comparison. Additionally, in *Brahma-saṁhitā* it is said: *tad-roma-bilā-jāleṣu bijam saṅkarṣaṇasya ca, haimāny aṇḍāni jātāni mahā-bhūtāvṛtāni ca*, “*Saṅkarṣaṇa* has seeds in His multitude of hair pores. Afterward, golden eggs covered with the great elements were generated” (*Brahma-saṁhitā* 5.13). At first the Puruṣa glanced at Pradhāna, that is, He impregnated

Ṣoḍaśa-kalam means: *ṣoḍaśa-kalāḥ yasya tat*, “that form of the Puruṣa, which has sixteen *kalās*,” in consideration of the statement in *Bhakti-viveka*:

*śrīr bhūḥ kīrtir ilā līlā kāntir vidyete saptakam |
vimalādyā navety etā mukhyāḥ ṣoḍaśa-śaktayaḥ ||*

“Śrī, Bhū, Kīrti, Ilā, Līlā, Kānti, and Vidyā are a group of seven. Vimalā and others are nine. These are the sixteen main potencies.”
(quoted in *Laghu-bhāgavatāmṛta* 1.5.129).²⁷²

This is the first Puruṣa. With *yasyāmbhasi* (1.3.2), the speaker talks about the second Puruṣa. The sense is: “Brahmā originates from the lotus on the lake of the navel of that form (*yasya*), which was reposing on the water, i.e. on the Garbhodaka at the time of dissolution,” by creating the universe and entering in it afterward. How is the lotus? *Yasyāvayava* and so on: “The expanse of planets is fancied as parts of the lotus of the navel lake” (*yasya = nābhi-hradāmbujasya*). What is the *svārūpa* like? The form of the Puruṣa (*tad = pauruṣam rūpam*). *Vai* has the sense of *prasiddhi* (renown; indeed). The term *viśuddham sattvam* is said because of being manifested by a special potency of the *svārūpa* known as *viśuddha-sattva*. This means: *tat-pracuram svārūpam* (the *svārūpa* abounds in that), because of the statement in the third canto: *nātaḥ param parama yad bhavataḥ svārūpam*, “Brahmā said: O Supreme Being, I do not regard Your *svārūpa* of Brahman as different from this body of Yours” (3.9.3).

the mass of *jīvas*, Hiraṇyagarbha, in Pradhāna, and afterward *mahat-tattva* emerged from Pradhāna. Did the first Puruṣa glance at His pores? For instance, Garbhodaka-śāyī glanced at the subtle bodies of *jīvas*, which were in Him (*Bhāgavatam* 3.8.13).

272 This is also Rūpa Gosvāmī’s explanation of *ṣoḍaśa-kalam* in that verse. He specifies that the group beginning with Vimalā includes Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, and Īśānā (*Laghu-bhāgavatāmṛta* 1.5.281). The ninth one is Anugrahā, as mentioned by Baladeva Vidyābhūṣaṇa (*Sāraṅga-raṅga-dā* 1.5.129). This is confirmed in *Bhāvārtha-dīpikā* 11.27.25. Rūpa Gosvāmī specifies that these sixteen potencies are denoted in the text: *vṛtam catuḥ-ṣoḍaśa-pañca-śaktibhiḥ*, “surrounded by four potencies, sixteen potencies, and five potencies” (*Bhāgavatam* 2.9.17) (*Laghu-bhāgavatāmṛta* 1.5.234; 243).

Moreover it is *ūrjitam*, because of being the form of *paramānanda* that has power, in consideration of this text of Śruti:

*raso vai saḥ.
rasaṁ hy evāyaṁ labdhvānandī bhavati.
ko hy evānyāt kaḥ prāṇyāt?
yad eṣa ākāṣe ānando na syāt.
eṣa hy evānandayati.*

“He is Rasa. Upon experiencing this Rasa, one becomes blissful. Without this bliss in the sky of the heart, who could inhale? Who could exhale? Verily, this Rasa gives bliss.” (*Taittirīya Upaniṣad* 2.7)

With *paśyanty adah* and so on (1.3.4) he talks about its form (*ākāra*). He talks about His Avatāras. He is the Puruṣa who is Garbhodaka-śāyī in many universes. Now, in this regard also, with *ete* and so on (1.3.28) he makes one examine Śrī Bhagavān, the Avatārin of that Puruṣa too. “These one, the *aṁśa-kalās* beginning from the four Kumāras, of the Puruṣa (*puṁsaḥ* = *puruṣasya*)...” The difference among them was done there by the venerable one.

Concerning *kṛṣṇas tu bhagavān*, the word *tu* has the sense of *bhinnopakrama* (to introduce a distinction): He is Śrī Kṛṣṇa, who took the form of the Puruṣa, and in addition: by Himself (*svayam* = *ātmanā eva*), but not as a likeness of that, i.e. not like a lamp from a lamp. In addition, *svayam* was also explained by Śrī Svāmipāda, in reference to: *athāham aṁśa-bhāgena*, “Then I, as an *aṁśa* of an *aṁśa*” (*Bhāgavatam* 10.2.9): *aṁśena puruṣa-rūpeṇa bhāgo māyāyā bhajanam ikṣaṇaṁ yena tena*.²⁷³ The word *tena* in his explanation is expressive of: *sarvathā paripūrṇa-rūpeṇa* (as My most complete *svarūpa* in every way). For instance, it will be said by Vasudeva: *yasyāṁśaṁśaṁśa-bhāgena viśvotpatti-layodbhavāḥ*,²⁷⁴ “The origination, development, and merging of the universe occur on

²⁷³ This is the same misquote cited in Sanātana Gosvāmī’s commentary. Śrīdhara Svāmī wrote: *aṁśena puruṣa-rūpeṇa māyāyā bhāgo bhajanam ikṣaṇaṁ yasya tena*, “[as My most complete *svarūpa* in every way,] which enjoys, i.e. beholds, as the form of the Puruṣa, Māyā” (*Bhāvārtha-dīpikā* 10.2.9).

²⁷⁴ *layodayāḥ* (BBT edition).

account of a portion of a portion of a portion of a portion of Yours” (*Bhāgavatam* 10.85.31). The venerable one explains: *yasyāṁśaḥ puruṣas tasyāṁśo māyā tasyā āṁśa guṇās teṣāṁ bhāgena paramānu-mātra-leśena viśvotpatty-ādayo bhavanti*, “The origination, development, and merging of the universe occur with a fraction of all the atoms of the *guṇas* of Māyā, who is an *āṁśa* of the Puruṣa, who is an *āṁśa* of Yours” (*Bhāvārtha-dīpikā* 10.85.31). For example, in *Brahma-saṁhitā*, in a praise to Śrī Kṛṣṇa:

*yasyaika-niśvasita-kālam*²⁷⁵ *athāvalambya*
jīvanti loma-vila-jā jagad-aṇḍa-nāthāḥ |
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||

“The Masters of the egg-like universes originate from the pores of Mahā-Viṣṇu and live for the duration of one breath of His. I worship Govinda, the primeval Puruṣa, of whom Mahā-Viṣṇu is a particular body.” (*Brahma-saṁhitā* 5.48)

Therefore this is well said: *nārāyaṇo ’ṅgam* (Nārāyaṇa is an aspect of Yours; 10.14.14). In that regard, this comes to mind: *tāvat sarve vatsa-pālāḥ* and so on: “Meanwhile, while Brahmā was looking on, instantaneously all the calves and the boys were seen: They were dark like a cloud and had yellow silken garments” (*Bhāgavatam* 10.13.46). Moreover, it will be said: *adyaiva tvad rte ’sya* and so on: “Have You not fully shown me today that without You the universe is Māyā? At first, You were alone. Then, You became all the calves and the friends of Vraja. Afterward You became that many four-handed forms, worshiped by all and also by me. Later You became exactly that many universes. In the end, Brahman, unmeasured and nondual, remained” (10.14.18).

Now we are following the subject matter under discussion. Someone might argue: “By an inclusion of illusory water, is that too, My *aṅga*, illusory like the world?” Brahmā responds: *na* (no). The sense is: “That too, Your *aṅga*, is real. It is not illusory (*tac*

275 *niśvasita-kālam* (Kṛṣṇa-Śaṅkara Śāstrī’s edition of *Laghu-vaiṣṇava-toṣaṇī*).

cāpi satyaṁ na tavaiva māyā = tat ca tava aṅgam satyaṁ eva na tu māyikam)." The drift of *api* is: *sambhāvitam eva idam*, "This was already taken for granted."

Viśvanātha Cakravartī—"Okay, you are the son of Nārāyaṇa, but are you related to Me?" In reference to that, Brahmā says *nārāyaṇas tvam na hi* with a modulation of the tone of voice (You are not Nārāyaṇa?). This means, "Indeed You are Nārāyaṇa." The vocative *adhiśa* signifies: *iśānām apy adhipate* (O ruler of gods too), because of His statement: *viṣṭabhyāham idam kṛtsnam ekāṁśena sthito jagat*, "I abide, supporting this entire world as one *aṁśa*" (*Bhagavad-gītā* 10.42).

"You are the Soul of all embodied beings, and You are the witness of the whole world," only because of being the Soul. "Moreover, He, Nārāyaṇa, is the Soul and the witness on account of being the inner controller of all the souls. Therefore He is understood as one *aṁśa* of Yours. Thus You are He."

"Brahmā! I, who am named Kṛṣṇa because of being of the *kṛṣṇa* color, stay in Vṛndāvana, but He is named Nārāyaṇa on account of reposing on water, worded with the term *nāra*, so how is it that I am He?" Hence he says *nara-bhū-jalāyanāt*. Because of the definition: *āpo nārā iti proktā āpo vai nara-sūnavaḥ*... (VP 1.4.6; see above), "He who is Nārāyaṇa, so called on account of abiding on the water that originated from Nara (*nara-bhū-jalāyanāt = narodbhuta-jala-vartitvāt*), is a plenary portion of Yours, on account of being Your *aṁśa*. Consequently, though I attained His abdomen, I have in fact attained Your abdomen. In addition, because of: *svecchā-mayasya na tu bhūta-mayasya*, "of Your body, which is made of Your desire, not of the five elements" (10.14.2), Your body of a child and the body of Vāsudeva are described as being made of only *sat-cid-ānanda*."

In like manner: "That plenary portion too, Your *aṅga* (*tac cāpi = tac cāpy aṅgam*) known as Nārāyaṇa, is real, meaning He abides in a place for all time, i.e. He only consists of *śuddha-sattva*. But that plenary portion, He, is not illusory by *Māyā* (*māyā = māyayā māyikam*), unlike the *svarūpa* of Vairāja, which is illusory." Because of *ca*, other plenary portions too, including Matsya and Kūrma, are real.

Baladeva Vidyābhūṣaṇa—With a modulation of the voice, the sense is “Indeed You are Nārāyaṇa.” Why? *sarva-dehinām ātmā*, “You are the pervader (*ātmā* = *vyāpakah*) of all embodied beings. In that regard, You as Nārāyaṇa are so called because You pervade (*ayana* = *ayase* = *vyāpnoṣi*) the multitude of souls (*nāra* = *jīva-samūha*). Moreover, You directly see the entire worlds (*akhila-loka-sākṣi* = *akhilān lokān sākṣāt paśyasi*). The derivation of Nārāyaṇa in that sense is: “You know (*ayana* = *ayase* = *jānāsi*) the multitude of souls (*nāra* = *jīva-samūha*).”

“But everyone knows that the derivation is not like that.” Suspecting this, he says *nārāyaṇo ’ngam nara-bhū-jalāyanāt*. This etymology of ‘Nārāyaṇa’ refers to the first Puruṣa, in the sense of “He abides on the Kāraṇa Ocean” (*nara-bhū-jalāyanāt* = *nara-bhūr mahad-ādi-tattva-vargas tat-saha-pāṭhāj jalaṁ ca tad-udbhavam eva kāraṇāmbhas tad-ayanāt tad-vartitvāt*). “He is Your own plenary portion” (*aṅgam* = *tava aṅgam* = *tvat-svāmśaḥ eva*).

The vocative *adhīśa* means: “O God of gods” i.e. “O primeval Lord.” In that way, Brahmā hints at his explanation, “The Puruṣa who reclines on the Kāraṇa Ocean and who remains after all the *tattvas* are gone is the same as my father, the Puruṣa who reclines on the Garbha Ocean. And because my father is an *aṁśa* of an *aṁśa* of Yours, I am Your progeny, hence my wrongdoing should be forgiven.”

“And that (*tac ca*), i.e. Your *aṅga* known as Nārāyaṇa, is real in the highest sense, meaning it is dense consciousness that abides in all places for all time, and so it is not illusory by Māyā (*māyā* = *māyayā māyikam*), like the *svarūpa* of Vairāja.” Here *api* has the sense of *sambhāvanā* (possibility, assumption). The sense is: *idam eva sambhāvitam*, “I had insinuated this all along.”

Śrīnātha Cakravartī—“Brahmā! You originate from Nārāyaṇa’s navel. I’m not your father.” Hence he says *nārāyaṇas tvam* and so forth. “But Brahmā! I am not Nārāyaṇa. You weren’t born from His lotus navel. All that is illusory, and so your being My son is unreal.” Expecting this he says *tac cāpi* and so on. “All that, the whole lot (*tat* = *tat sakalam*), is real. It was never made by Māyā, since Your pastimes are not illusory. For this reason Nārāyaṇa is Your *aṅga*, and I am Your son because I originate from Him. Therefore forgive my offense.”

Vira-Rāghava—“You directly see the entire world (*akhila-loka-sākṣī* = *akhilam lokam sākṣāt paśyati*),” therefore: *nāram eṣi jñāsi iti nārāyaṇaḥ*, “You know the souls, and so You are Nārāyaṇa.” The verbal root is *i[n]* *gatau* (to go). Verbal roots that have the sense of *gati* have the sense of *buddhi* (to know). The affix *[l]yu* is in the active voice on account of being a *nandy-ādi* (HNV 820). In case someone thinks, “This is not the real derivation of the word Nārāyaṇa. The real etymology refers to *āpo nārāḥ*,” he says: *nārāyaṇo 'ṅgam*. Nara is Paramātmā, due to the reading of the word Nara among the names of the Lord: *jahnur nārāyaṇo naraḥ* (*Viṣṇu-sahasra-nāma* 39). “Nārāyaṇa (He knows the Naras) is a form of Yours” (*aṅgam* = *tava mūrṭiḥ*). The genitive case in *tava* has the sense of *abhedasambandha* (relation of nondifference). This means: “He too is You.”

“If I am Nārāyaṇa, how is it that I, the pervader, abide on water that is included in the world?” Because of this, he says *tac cāpi satyam*. “That You, though Vibhu, are the basis of water is real,” meaning it is unobstructed. He strengthens that with a contrast: *na tu māyā*. “That You repose on water is not unreal (*na māyā* = *na mṛṣā*), rather it is real.”

“Although there is a difference of various times, concerns, actions, and deeds and although there is a difference in the various forms on account of a difference of Avatāras, there is a major difference in relation to You, the Avatārin. The Avatārin is You, the One. The Avatārin is not manifold.”

Vallabhācārya—“But I’m not Nārāyaṇa.” Suspecting this, Brahmā says: “Why aren’t You Nārāyaṇa (*nārāyaṇas tvam na* = *tvam kim nārāyaṇaḥ na*), because (*hi* = *yataḥ*) there are reasons which prove that You are Nārāyaṇa?” He mentions them: *sarva-dehinām ātmā* (the Soul of all embodied beings). In that sense Nārāyaṇa means: *nāram jīva-samūhaḥ tad-ayanam yasya* (He whose basis is the multitude of souls) (or He has knowledge of the souls). The Soul, of course, abides in all beings, because of the statement: *aham ātmā guḍākeśa* (*Bhagavad-gītā* 10.20). Moreover: *nāram ayate prerayati iti nārāyaṇaḥ*, “He inspires the multitude of souls, and so He is

Nārāyaṇa.”²⁷⁶ Also on account of being Adhīśvara, He is Nārāyaṇa. In case it is said: “He knows (*ayana* = *ayate* = *jānāti*) the multitude of souls (*nāra* = *jīva-samūha*),” because of the statement *nārāj jātāni*... (see above), still “You are Nārāyaṇa because You are the witness of the entire world.”

“But everyone knows that Nārāyaṇa is so called because He is the basis of the water that originates from Nara (*nara-bhū-jalāyanāt* = *narotpanna-jalāyanāt*).” Brahmā responds: *nārāyaṇo 'ṅgam*. “He who is Nārāyaṇa because of *nara-bhū-jalāyana* is Your *aṅga*, on account of being a Puruṣa,” because of Śruti: *puruṣo vai nārāyaṇo 'kāmayata*, “The Puruṣa, Nārāyaṇa, desired” (*Nārāyaṇa Upaniṣad*, quoted in *Paramātmā-sandarbhā* 16). “Nārāyaṇa is Your Avatāra (*aṅgam* = *tava avatārah*),” due to *viṣṇos tu trīṇi rūpāṇi*...

In truth the word Nārāyaṇa is not derived like that. Otherwise, one might as well give an oyster shell too for the purpose of giving silver. Since residing on the water is only for *pradarśana* (explaining a precept by symbolism), the etymological meaning of *nārāyaṇa* is not accomplished: That is what he says with *tac cāpi satyaṁ na*. “Being the basis of water is not real, rather it is only Your Māyā²⁷⁷ (*tac cāpi satyaṁ na tavaiva māyā* = *jalādhikaraṇatvaṁ satyaṁ na, kintu tava māyā eva*).”

Br̥hat-krama-sandarbhā—“His reposing on water is unreal.” In response, with *tac cāpi satyam* he says: No. “Even His reposing on water is real—because the pastimes are real. It is not so only by Your illusory energy (*na tavaiva māyā* = *na tava māyayā eva*). Therefore I really am Your son.”

276 Here ‘Nārāyaṇa’ should be explained as Nāra-āyana, where *āyana* is a causative form of the root *i[n]* *gatau*. Moreover, the rule is that the change of dental *n* to cerebral *ṇ* happens when the cause for the change is in the exact same word: *ra-ṣa-r-dvayebhyo nasya naḥ, sarveśvara-ha-ya-va-ka-varga-pa-varga-vyavadhāne 'pi, samāna-viṣṇupade, na tu viṣṇupadāntasya* (HNV 111). In *nārāyaṇa*, the cause for the change of *n* to *ṇ* is the letter *r*, but it is not in the exact same word, and so the word *nārāyaṇa* is an exception to the rule.

277 This denotes Yogamāyā. For example, the word *māyā* in verses 16 and 17 can be taken either way. Garbhodaka-śāyī is not limited to abiding on the Garbhodaka Ocean. This becomes clear in the next verse.

Śukadeva Ācārya—The vocative *adhīsa* connotes: *nara-samūha-śāstaḥ*, “O You who teach the multitude of humans!” Nārāyaṇa is derived as: *nara-samūhaḥ nāraḥ ayanam praveśa-sthānam yasya saḥ*, “He whose place of entrance is the multitude of humans.”

Śrinivāsa Sūri—“You are not Nārāyaṇa? You are the Soul, the basis (*ātmā* = *ādhāraḥ*), of all embodied souls (*sarva-dehinām* = *jīvanām śarīra-bhūtanām*).” “But Nārāyaṇa is delimited in terms of reposing on the water, so how can He be all-pervasive?” Brahmā responds: “The Nārāyaṇa which is Your form (*aṅgam* = *mūrti-rūpaḥ*) is so called because He is the basis of the waters which originated from Himself.” In this context, the words Nara and Nārāyaṇa are synonymous, by the statement: *jahnur nārāyaṇo naraḥ*.

Brahmā says the words *tac cāpi satyaṁ na* with another modulation of the voice: “And that too is not real?” The sense is, “Your having a divine body in terms of reposing on the water is real—It is only Your desire.” Here *māyā* means *saṅkalpaḥ* (desire), by the definition: *māyā vayunaṁ jñānam (Nighaṇṭu)*. “You wanted to create the waters, have a divinely auspicious body and repose on them. You are the foundation of all.”

Giridhara Lāla—“Being delimited in that way is not true (*tac cāpi satyaṁ na* = *tathā paricchinnatvam api satyaṁ yathārthaṁ na bhavati*), rather it is just Your pastime (*tavaiva māyā* = *tava līlā eva*).”

10.14.15

tac cej jala-sthaṁ tava saḥ jagat-vapuḥ
kiṁ me na dṛṣṭaṁ bhagavaṁs tadaiva |
kiṁ vā sudṛṣṭaṁ hṛdi me tadaiva
kiṁ no sapady eva punar vyadarśi ||

first half: *indra-varaśā*

second half: *indra-vajrā*

tat—that [body]; *cet*—if; *jala-sthaṁ*—situated on the water; *tava*—Your; *sat*—existing (or real); *jagat-vapuḥ*—body, in which the world exists; *kiṁ*—why; *me*—by me; *na dṛṣṭaṁ*—was not seen;

bhagavan—O Lord; *tadā eva*—right at that time; *kim vā*—and why; *su-dṛṣṭam*—well seen; *hṛdi*—in the heart; *me*—by me; *tadā eva*—right at that time; *kim*—why; *no*—not; *sapadi eva*—suddenly; *punaḥ*—again; *vyadarśi*—was seen.

bhagavan! tat tava jagad-vapuḥ jala-stham (eva asti iti) sat (asti iti) cet, (tarhi tad) me tadā eva kim na dṛṣṭam, me hṛdi (mayā) tadā eva kim vā sudṛṣṭam, sapadi eva (mayā) kim (vā) punar no vyadarśi?

Viśvanātha Cakravartī—

tat tava vapuḥ saj-jagad jala-stham (eva) cet, (tarhi) tadā eva (kamala-nāla-mārgena antaḥ praviśya samvatsara-śataṁ) me bhagavan! kim na dṛṣṭam, (mayā) tadā eva me hṛdi (api) kim vā sudṛṣṭam, sapadi eva (tatrāpi) kim punar no vyadarśi?

“O Lord, if it is true that this body of Yours, in which the world exists, is located on the waters, why did I not see it right then? And why did I superbly see it in the heart at that time? And why did I not perceive it again, suddenly?”

Śrīdhara Svāmī—He expounds the same notion of nondelimitation. “If it is true that that body of Yours, which is the shelter of the world (*jagad-vapuḥ = jagad-āśraya-bhūtaṁ vapuḥ*), is located on the water (*cet sat = ity evaṁ yadi sat syāt*) (*sat = satyam*), then why, O Lord whose godly might is inconceivable (*bhagavan = acintyaīśvarya*), was it not seen there right at that time (when he was born on the lotus) by me (*me = mayā*),” though I was searching for one hundred years by entering within by the path of the lotus stem?

“Why was it not seen (*no vyadarśi = na dṛṣṭam*) even in the heart (*hṛdi = hṛdi api*)? It was well seen (*sudṛṣṭam*) at once (*sapady eva*), right at that time, i.e. after the performance of austerities.”²⁷⁸ Because of this, there is only *Māyā*. Therefore the sense is: The delimitation of Your *mūrti* in a particular location is not real.

Sanātana Gosvāmī—Here Brahmā only expounds upon the realness.

278 Śrīdhara Svāmī leaves out *kim vā* and *punar*.

In point of *kiṁ vā* (and why did I superbly see it in the heart at that time?), the sense is the splendor located in the material waters was not seen, even with an outward look. By the prefix *su* (well, superbly) in *sudṛṣṭam*, there is an illustration of only the hearing of the order: *tapa tapa*, “Practice austerities, practice austerities” (2.9.6). And by *tadaiva* (right then), it is implied that it was seen only after a long time, through great efforts. With *kiṁ no* and so on he says it is also not accomplished with effort, “Why was it not seen in the heart too?” (*hr̥di kiṁ no vyadarśi* = *hr̥dy api kiṁ iti na dṛṣṭam*).

Punar (again) suggests that when the Lord was invisible within, after giving a boon to Brahmā (a vision of Vaiṣṇava, 2.9.9, and speaking the *catuḥ-śloki*), or after showing Himself at once in his meditation, Brahmā, overwhelmed in separation from Him, performed austerities yet again for the sake of seeing Him as before, but still he did not see Him in the heart. *Sapady eva* (suddenly) makes one perceive that He was spontaneously seen at another time.

Why wasn’t He seen again afterward in a special way (*vyadarśi* = *viśeṣeṇa adarśi*), that is, with various paraphernalia to enhance His beauty, being in the company of associates, etc.? Rather He was seen. This implies that even His games, paraphernalia, water and so on are self-manifest, as in the case of the Lord’s body.

Although the fact that Nārāyaṇa is always real is easily proven despite the unrealness of *upādhis* (material characteristics) such as the water, given that He is no eternal connection with it, the above explanation (the water is real) was given because, since His pastimes are eternal, His associates and other things too are real.

Jiva Gosvāmī—He illustrates the same assumption. “If that body of Yours, which is real in the highest sense (*sat* = *pāramārthika-satyam eva*), is located on water—therefore the sense of *jagat* is *jagad-ātmakam cet* (and if Your body consists of the world)—, then why was it not seen at that time by me (*me* = *mayā*), the aggregate of *jīvas*, although my state as such consists of all the worlds?”

Similarly, “And why (*kiṁ vā*) was it superbly seen (*sudṛṣṭam* = *suṣṭhu dṛṣṭam*)—as dense *sac-cid-ānanda*, in conformity with my utterance in the third canto, starting from: *nātaḥ paraṁ parama yad bhavataḥ svarūpam*, “O Supreme Being, I do not regard Your *svarūpa* of Brahman as different from this body of Yours” (3.9.3)”

in the heart by me (*me = mayā*), whose awareness was especially increased by the *yoga* of firm *samādhi*, in accordance with a statement in the third canto (3.8.22)?”

The word *vā* (and) is carried forward: *punaś ca kiṁ vā bahir-vṛttau satyāṁ no vyadarśi*, “And why was it not seen yet again when there was an outward functionality?”²⁷⁹

Krama-sandarbha—This verse is the first of a group of eight verses.

Viśvanātha Cakravartī—Here he says: “If that *svarūpa* of Nārāyaṇa consists of *śuddha-sattva*, then why is it always seen delimited on the Garbhoda Ocean, which is material? The delimitation of You, who are all-pervasive, by the Garbhoda is impossible. That You are situated on the water there is not subject to rules.”²⁸⁰

“If (*cet = yadi*) that body, known as Nārāyaṇa, in which the world is existing (*saj-jagad = vartamānaṁ jagad yatra tat*), is only located on water, then why, O Lord the *aiśvarya* of whose Yogamāyā is inconceivable, was it not seen right at that time (*tadā eva*) by me... although I was searching for one hundred years after entering within by the path of the lotus stem?”

In case He were to reply, “It was there, in the water, but you didn’t see it because you’re ignorant,” he says, “why was it superbly seen (*sudrṣtam = suṣṭhu drṣtam*) right at that time, even in the heart, by me, who was meditating on You then? Why was it not (*no = na*) seen again right at that moment (*sapady eva = tat-kṣaṇe eva*)?”

“Therefore, though it is delimited, in terms of being located on water, this body of Yours, which is also nondelimited as one by whose inconceivable potency the world is made to be within Your

279 There are two accounts of Brahmā’s vision of the Lord, when he was on the lotus: (1) Brahmā meditated, saw Vaiṣṇuṭha, and after the Lord spoke *catuḥ-sloki* He disappeared (2.9.7-39), and (2) Brahma meditated, had a vision of the Lord in his heart, and saw Garbhodaka-śāyī Viṣṇu on the water (3.8.22-23); then he offered prayers to Him: this is the topic of the ninth chapter of the third canto, as indicated in the quote in the commentary. Afterward, the Lord spoke to Brahmā and disappeared (3.9.29-44). The difference is that the narration in the third canto involves an outer *darśana*.

280 Garbhodaka-śāyī Viṣṇu created the Garbhodaka from His perspiration (2.10.10). Brahmā plunged in the water to find the source of the lotus, but could not find it (3.8.18-21).

interior, and though it is existing everywhere in terms of place and time, is seen—and not seen also: this is understood—by the *āvaraṇas* and the *prakāśas* by means of Your Yogamāyā.”

Baladeva Vidyābhūṣaṇa—Here Brahmā speaks in case someone were to think that the body of He who is reclining on the Garbhoda Ocean is not accepted as real in the highest sense, nor as all-pervasive and infinitesimal, on account of being delimited, and that the body of He who is reclining on the Causal Ocean is a material entity.

The sense of the vocative *bhagavan* is “O You whose *aiśvarya* cannot be comprehended by reasoning” (= *atarkyaiśvarya*). (The rest is the same as *Sārārtha-darśinī*. In addition:) Thus, although located on , His body, which has the world, which has attained His abdomen, is also all-pervasive. Moreover, the body that reposes on the Causal Ocean is explained in like manner. The gist is: Only mercy and indifference are the reasons for seeing and not seeing.

Śrīnātha Cakravartī—“If Your body, which abides only on water, is existing (*tava tu vapur jala-stham eva sad iti cet*), then why didn’t I see it?” Therefore, His staying on water is not eternal, but His body is not noneternal. “However, that Your body is delimited by time and place is not real, because You are all-pervasive.” The state of being the pervader is twofold: A form that is delimited and a form that is not. Moreover, the delimited form is twofold: as one and as many. That is what he talks about. “And why was it superbly seen in the heart?”

Here the word *jagat* is used by figurative usage (*upacāra*). “If Your body located on water is real (*sat* = *satyam*) in terms of being the abode of the world (*jagad* = *jagan-nivāsātvena*).” Or *saj-jagad-vapuḥ* is one word: “The body, in which the worlds exist” (*saj-jagat* = *santi jaganti yatra tat*). At any rate, His body is not subject to rules anywhere, whether on water or in the heart, on account of having the attribute of pervasion. For this reason he says: “And why was it not seen again?”

Vira-Rāghava—Four etymological derivations of the word Nārāyaṇa were shown. ‘Nārāyaṇa’ is on account of being the Soul of *nāras*; on account of being Adhīṣa; on account of being the witness of the

entire world; and because of *jalāyana* (being the basis of water). “Fine, but these reasons that are set forth are not seen in Me, so I’m not Nārāyaṇa.” In consideration of this, by means of his own realization he demonstrates that these four reasons apply to Him.

Vallabhācārya—He talks about a reasoning, in the sense that it (His permanent stay on the Garbhodaka Ocean) is illusory. “If that body is existing and abides above the water (*sat jala-stham = sat jalopari ca vartate*), then why didn’t I see it then?” Only a coarse substance is delimited and is seen, therefore, since I didn’t see it, it doesn’t stay on the water. “It wasn’t seen because you’re unqualified, not because it wasn’t existing.” Expecting this he says: “And why did I see it in the heart, right at that time?” There is no water in the heart, and so the stay on water does not evoke the usage of the word Nārāyaṇa (in the meaning of *jalāyana*).

Śrīnivāsa Sūri—Here Brahmā expounds on that meaning of the word *māyā* in the previous verse. The gist of the vocative *bhagavan* is “O You whose six qualities are devoid of any *upādhi*.” The six qualities are *jñāna*, *śakti*, *bala*, *aiśvarya*, *vīrya* and *tejas*. The first *tadaiva* (right then) denotes the time of his birth, and the second *tadaiva* signifies his experience of *samādhi*.

The drift is: “Your showing Yourself in that way occurs by Your desire. Therefore, that Your body is delimited or nondelimited only depends on You.” For example, Kṛṣṇa said to Arjuna: *dīvyam dadāmi te cakṣuḥ paśya me yogam aiśvaram*, “I give you divine eyes. Behold My godly might” (*Bhagavad-gītā* 11.8).

10.14.16

*atraiva māyā-dhamanāvātāre
hy asya prapañcasya bahiḥ-sphuṭasya |
kṛtsnasya cāntar-jāṭhare jananyā
māyātvam eva prakāṭi-kṛtaṁ te ||
(indra-vajrā)*

atra eva—in this very [Avatāra]; *māyā-dhamana*—O melter of Māyā; *avatāre*—at the time of the descent; *hi*—certainly (or a verse filler); *asya prapañcasya*—of this world; *bahiḥ-sphuṭasya*—which is

outwardly manifest; *kṛtsnasya*—entire; *ca*—and (or a verse filler); *antaḥ-jāṭhare*—inside the abdomen; *jananyāḥ*—to the mother; *māyātvam*—the illusoriness (or the state of being *Māyā*); *eva*—only (or the same); *prakaṭi-kṛtam*—made to be manifested; *te*—Your.

māyā-dhamana! atra eva avatāre asya prapañcasya (tvaj-jāṭharād) bahiḥ-sphuṭasya kṛtsnasya (tava) antar-jāṭhare te jananyāḥ (yaśodāyāḥ pradarśanena) māyātvam eva (tvayā) prakaṭi-kṛtam.

Jīva Gosvāmī—

atra eva māyā-dhamanāvatāre asya prapañcasya bahiḥ-sphuṭasya kṛtsnasya (nīje) antar-jāṭhare jananyāḥ (darśanena, tādīya-jalādi-prapañcāśrayatvasya) māyātvam eva prakaṭi-kṛtam.

Śrīnātha Cakravartī—

māyā-dhamana! atra eva avatāre bahiḥ-sphuṭasya (api) asya kṛtsnasya prapañcasya antar-jāṭhare māyātvam jananyāḥ prakaṭi-kṛtam.

“O melter of *Māyā*! In this descent, *Māyā* was revealed by You when You showed to Your mother the entire world inside Your abdomen, although the world is outwardly manifest.

Alternatively: **“O blower of *Māyā*, during the time of this *Avatāra* the illusoriness of the entire world that exists outside was made manifest by You by showing it inside Your abdomen to Your mother.**

Or, **“In this very descent meant to dispel illusion, the illusoriness of the world, which outwardly exists but was entirely in Your belly, was revealed by Your mother.**

Śrīdhara Svāmī—“And also, if the material manifestation, such as the water, were real, then You might have a delimitation by that. However, it is just a fantasy of *Māyā*.” In three verses he says, “The illusoriness was demonstrated by You.”²⁸¹

281 This is expressive of Vivarta-vāda (seeing the world is like seeing

“O subduer of Māyā (*māyā-dhamana* = *māyopaśamana*)! In this very descent, by eminently showing (*pradarśanena* is added) this world, though it is outwardly manifest (*bahih-sphuṭasya* = *bahih-sphuṭasya api*), within Your abdomen (*antar-jāṭhare* = *sva-jāṭhara-madhya*) to Your mother...”

Sanātana Gosvāmī—Kṛṣṇa might argue: “If the water of the Garbhodaka Ocean is real, then the water and other elements of the material world would be real. Is that idea not contradicted by the scriptures and by the experience of the great sages? In this verse and in the next, Brahmā replies: “Yes. That is true. The material world is an illusion.”

Māyā-dhamanāvātāre is one word (during this descent which subdues Māyā). In this way, everything connected with this Descent is not illusory. Thus he intends to communicate that Māyā goes away from the worshipers of this Avatāra. The word *eva* (only, specifically) has the sense of *api* (also): *māyā-dhamanāvātāre 'pi*. *Hi* means *nīścitam* (certainly). The words *māyātvam prakāṣi-kṛtam* (illusoriness was made manifest) suggest the topmost illusoriness in terms of being *māyika* (material illusion). “It was made to be revealed by Your mother, Śrī Yaśodā” (*te jananyā* = *śrī-yaśodayā*). This is the ultimate proof that the material world is illusory, given that Yaśodā is the most reputable person of His entourage.

Ca means *api* (even): *kṛtsnasya api* (even the entire material world). Or *ca* has the sense of *ukta-samuccaya* (adding something mentioned): *tvad-antar-jāṭhare vartamānasya ca*, “the world, which also exists (*ca* = *vartamānasya ca*) inside Your abdomen (*antar-jāṭhare* = *tvad-antar-jāṭhare*).” This is an example, by using something that has already been proved true to prove the truth of something else. The gist is as follows: “One moment, You were seen. That was real. But the next moment You disappeared, as though Your appearance were unreal like a dream or like a magician’s trick. In the same way, it makes sense to say that the world is illusory because although the world obviously exists outwardly, Yaśodā saw it within You.” In short, the idea that the material world exists outside of

a snake in the place of a rope). Here Śrīdhara Svāmī reveals the surface meaning of the verse. Below, Śukadeva Ācārya responds to this opinion.

Him is an illusion. Thus, “The illusoriness of the world was revealed (*prakaṭi-kṛtam* = *abhivyañjītam*) by Yaśodā... to Nanda and others.” The vision occurred during the showing of the universe by yawning at the time of suckling.

Or, because of the Lord’s special favor and because Brahmā is omniscient, Brahmā understood that Kṛṣṇa twice showed the universe to her. Therefore the sense is, “By means of Your mother (*jananyā* = *tad-dvārā*), the illusoriness was made to be clear (*prakaṭi-kṛtam* = *vyakti-kṛtam*) by You (*te* = *tvayā*) by an eminent showing to her” (*tasyām pradarśanena* is added).

Jīva Gosvāmī—“For this reason, it is certain that Your *aṅga* called Nārāyaṇa does not have water as its basis and that the world is not the basis of the water and the rest. You are an example of that.” Under this pretext, in three verses Brahmā again proves that Kṛṣṇa’s body is the highest *tattva* (principle of existence).

Concerning *māyā-dhamaṇāvataṛe*, any connection with Māyā is repudiated, because it was seen that any connection with Agha and others was negated. And that is proper, due to being higher than the highest, as the Lord in person. For instance, regarding this text in the eleventh canto: *nārāyaṇe turīyākhye bhagavac-chabda-śabdite*, “A yogi, fixing the mind in Nārāyaṇa, who is known as the fourth and is worded with the term Bhagavān” (11.15.16), the venerable one explains:

virāḍ hiraṇyagarbhaś ca kāraṇaṁ cety upādhayaḥ |
īśasya yat tribhir hīnaṁ turīyaṁ tat padaṁ viduḥ ||

“Virāṭ, Hiraṇyagarbha and Māyā are three limiting adjuncts of the Puruṣa. Scholars know the word *turīya* (the fourth) is devoid of these three.” (*Bhāvārtha-dīpikā* 11.15.16)

“By showing (*darśanena* is added) the world (*asya prapañcasya*), which is outwardly manifest (*bahiḥ-sphuṭasya*), within Your abdomen (*antar-jāṭhare* = *nijāntar-jāṭhare*) to Mother (*jananyāḥ* = *tām prati*), the same illusoriness (*māyātvam eva* = *māyikatvam eva*)—that is, the illusoriness previously mentioned: the world, including the water of Your *aṅga*, is the basis of You or of Your

aṅga—was made to be clear (*prakaṭi-kṛtam* = *vyakti-kṛtam*).”

Alternatively, the verse is the purport, with a detail, of this meaning: “The world is only outwardly manifest, not inwardly,” because of two reasons: (1) Yaśodā’s complete ascertainment that the delimitation and the nondelimitation involve the inherent, inconceivable potency: *atho amuṣyaiva mamārbhakasya yaḥ kaścana utpattika ātma-yogaḥ*, “Or that boy of mine has an innate, inconceivable superhuman might of His own” (10.8.40) and (2) The magic of the gods is excluded. The gist is: Due to Śuka’s complete ascertainment of being that way, in the text: *na cāntar na bahir yasya*, “He has neither an inside nor an outside” and so on (10.9.13), she thought it is impossible that He is the basis of the universe.

Viśvanātha Cakravartī—Kṛṣṇa might retort, “It makes no sense that the world, which includes the water on which My form as the second Puruṣa abides, be within My abdomen. A house cannot be located in a pot that abides in the house. Hence it’s concluded that the universe observed within My body, which consists of transcendental existence, must be something other than the illusory world, meaning it must be non-illusory, and the external universe must be something different from it. Thus, you were not in My abdomen, and so you are not my son.” Suspecting this, in two verses Brahmā explains the illusoriness while talking about the oneness of the world that was in His abdomen with the world located outside.

The word *pradarśanayā* (by showing) should be added: “O subduer of Māyā (*māyā-dhamana* = *māyopāśamaka*)! By showing the world, all of it (*kṛtsnasya* = *kṛtsnasya api*), which is only outwardly manifest (*bahiḥ-sphuṭasya* = *bahiḥ-sphuṭasya eva*), within the abdomen to Yaśodā (*jananyāḥ* = *jananiṁ śrī-yaśodāṁ prati*), illusoriness (*māyātvam* = *māyikatvam*) was revealed.”

The implied meaning is: “Yogamāyā, an energy difficult to comprehend by logical reasoning, is Your body, which pervades the entire world though it abides inside the world.” The subsequent implied idea is: “Even now, I directly belong to Your abdomen, and so You are directly my mother.”

Baladeva Vidyābhūṣaṇa—Brahmā speaks to counter this reply: “That a body situated on water and abiding inside the world has a

world in its abdomen is a contradiction.”

“O You who regulates Mother Nature (*māyā-dhamana = prakṛti-niyantaḥ*)! During this Avatāra who is the primeval Lord (*atraiva avatāre = atraiva svayaṁ-bhagavatya avatāre*), that the entire material world is seen outside Your abdomen (*bahiḥ-sphuṭasya = tvaj-jāṭharād bahiḥ-sphuṭasya*) is the work of the inconceivable potency (*māyātvam eva = acintya-śaktītvam eva*). And this was made to be manifest by You (*te = tvayā*), when You eminently showed it inside Your abdomen to mother Yaśodā (*jananyāḥ = śrī-yaśodāyāḥ = tām prati*).”

Brahmā means to say, “I understood this, and I also understood that these two: “Your body is inside the world” and “Your body has the world in it” are accomplished by the inconceivable potency, since even now I am in Your abdomen.” The drift is: A parent should forgive the offense of the son.

Śrīnātha Cakravartī—“Brahmā! You said *saj-jagat* (Your body, in which the world exists) (verse 15). But that is false. How can the world arise in My body?” He speaks this verse in reply. “O Māyā-dhamana, the illusoriness of this entire world, though it is outwardly manifest (*bahiḥ-sphuṭasya = bahiḥ-sphuṭasya api*), inside the abdomen was made to be revealed unto Mother.” The genitive case in *jananyāḥ* has the sense of the dative. In this way, even the world in Nārāyaṇa’s body is just Māyā.

Alternatively: “The illusoriness of the world (*asya prapañcasya = tasya viśvasya*) which is outwardly manifest was proven (*prakaṭī-kṛtam = ādarśitam*).” What is seen outside is illusory; what is seen inside is not so. “You showed that body of Nārāyaṇa in You unto Mother.”

Vīra-Rāghava—“The body that stays on water, that you saw on the water and in the heart, and that disappeared pertains to Aniruddha’s *mūrti*, the cause of the world. It’s not mine, and so I’m not Nārāyaṇa.” In consideration of this, with *atraiva* and so on he says: “That set of four has already been perceived by Your mother too, even during this status as an Avatāra (*atra avatāre = etad-avatāra-daśāyām api*).”

Vallabhācārya—*Māyā-dhamana* means *māyā-nivāraka* (O dispeller

of illusions). By this, a connection of Māyā in the Lord is rejected. “On account of being the substratum of the eternal material manifestation (*satya-prapañca*), You are Nārāyaṇa.”

Śukadeva Ācārya—He expounds upon the realness of the world, which was mentioned with the word *saj-jagat*. “During this very Avatāra (*atraiva avatāre = asmin eva avatāre*), the fact that this world (*asya prapañcasya = asya viśvasya*), existing outside, is not different from Your very own potency, meaning the world is real in the sense that its ingredient cause (the *tattvas*) is eternal (*māyātvam = sva-śakty-abhinnatvam = sad-upādānakatayā satyatvam*), was made manifest within Your abdomen.” This means Kṛṣṇa is the supreme cause of all.

Someone might argue: “Why is it not acknowledged that making the world manifest within the abdomen to Mother takes place only by the Māyā whose goal is to cheat?” Brahmā responds: “O Māyā-dhamana!” He repels the *māyā*, i.e. the deceit, the cheating, of those who are utterly dedicated to Him and of others too. The gist of this vocative is: “There is no trace of a scent of deceit in You, the Lord of all, whose resolve comes true and are naturally devoid of any fault.”

“But if the world, inclusive of water, were real, He might have a delimitation by that. However, the world is a fantasy of Māyā.” Such a statement expressive of Māyā should be disregarded because it involves the idea that the world has no basis other than Māyā and because that idea is contradicted by the Śruti: *san-mūlāḥ saumyemāḥ sarvāḥ prajāḥ*, “O gentle one, [understand that fire is the root of water. Through fire, understand that *sat* (Existence) is the root.] All these beings have Existence as their root” (*Chāndogya Upaniṣad* 6.8.4).

Śrīnivāsa Sūri—By Kṛṣṇa’s grace, Brahmā obtained divine eyes: he speaks while beholding the universal form shown to Mother as though He were showing a plum in His hand. “O Māyā-dhamana, that is, O You who dispel the material life, the effect of Māyā, of those who completely dedicate their lives to You.” That was said by the Lord: *mām eva ye prapadyante māyām etāṁ taranti te*, “Those who only take shelter of Me cross this Māyā” (*Bhagavad-gītā* 7.14). “Your same godly might (*māyātvam eva = yogaiśvaryam eva*) was

revealed by You (*te = tvayā*) when You showed to Mother the entire external world within Your abdomen.” The point is: “You own all bodies.”

Gaṅgā Sahāya—*Māyā-dhamana* means *māyopaśamana* (O subduer of Māyā). The suffix */l/*yu is applied after the verbal root *dham*, a *sautra* root.

ANNOTATION

The term */l/*yu is a code word for the suffix *[t/]*ana. A *sautra* root is a verbal root that exists only in the *sūtras* of the rules of grammar. However, Gaṅgā Sahāya’s interpretation is questionable, especially because in his gloss he refers to the wrong verbal root. The word *dhamana* is an irregular form and stands for *dhama*, by this rule: *dheṭa-pā-ghrā-dhmā-dṛśibhyaḥ śaḥ*, “The suffix *[ś/]*a is applied after the verbal roots *dhe[t/]*, *pā*, *ghrā*, *dhmā* and *dṛś[ir/]*” (HNV *Brhat* 1406) (*Aṣṭādhyāyī* 3.1.137). When *[ś/]*a is applied, the verbal root *dhmā* changes to *dhama* by: *dhmo dhamaḥ [...]* śive (HNV 419) (*Aṣṭādhyāyī* 7.3.78). The word *dhamana*, from the verbal root *dhmā śabdāgni-saṁyogayoḥ* (to blow; to melt) should not be confused with *damana*, from the root *dam[u/]* *upaśame* (to tame, subdue).

There is another explanation: *māyā-dhamanāvatāre* is separated as: *māyā-dhama na avatāre*, and so the meaning of the verse is: “That the entire world is illusory was not made to be manifest in Your abdomen to Your mother.” This is because Yaśodā saw Kṛṣṇa, herself and other eternal associates in His abdomen.

10.14.17

yasya kuṅṣāv idam sarvaṁ sātman bhāti yathā tathā |
tat tvayy apīha tat sarvaṁ kim idam māyayā vinā ||

yasya—of whom (of Yours); *kuṅṣau*—in the abdomen; *idam*—this [world]; *sarvaṁ*—all; *sa-ātman*—at the same time as You [appear]; *bhāti*—appears; *yathā*—just as; *tathā*—in that way; *tat*—that; *tvayi*—in You; *apī*—although; *iha*—here (outside); *tat*—therefore; *sarvaṁ*—all; *kim*—how; *idam*—this (world within); *māyayā vinā*—without Māyā (without Yogamāyā).

Śrīdhara Svāmī—

yasya (tava) kūkṣau sarvaṁ idaṁ (sātman) yathā bhāti, tat sarvaṁ iha (bahir) api tathā (eva bhāti). tad idaṁ (sarvaṁ) tvayi māyā vinā kiṁ (ghaṭate)?

“As all this world simultaneously appears along with You in Your abdomen, so it appears outside too. Hence, without Māyā how can all that occur in You?”

Śrīdhara Svāmī—“The world inside His belly must be a reflection of the outside one. How can Māyā possibly occur in both ways?” Brahmā speaks in response to that. The sense is: *yasya tava kūkṣau sarvaṁ idaṁ yathā bhāti, tat sarvaṁ ihāpi bahir api tathaiva bhāti*, “Just as all of this appears in Your (*yasya = tava*) abdomen, all of it appears in the exact same way here too, outside (*api iha = bahir api*). Moreover, the world is inclusive of You (*sātman = tvat-sahitam*). Therefore, how can that happen in You without Māyā?”

The drift is as follows: “If there were a reflection in You, who are akin to a mirror, it would appear in reverse, as compared to the outside world. But there is no reflection. In addition, there would not be any appearance of You in You.” Consequently, in both ways there is only unrealness (*mithyātvam*) (unrealness created by Māyā, not the unrealness of being a reflection of the original).

Sanātana Gosvāmī—Brahmā speaks in case Kṛṣṇa were to reply, “Is it not that a reflection is always unreal and what is perceived directly, not reflected, is always real?” *Sātman* means *sātmakam* (the world, ‘along with Yourself’). The rest was revealed by Śrīdhara Svāmī. Or the verse is a reply to this hypothetical question: “This material world is real, and so is that material world. Can both be real?” The gist is: When two things have the same form, one of the two is unreal, by the logical reasoning of *bimba-pratibimba* (the original and its reflection).

Or one is false insofar as it has never been heard that all the universes are exactly the same. If someone were to argue that all the universes are the same, on the basis of the text: *kvedrg-vidhāvigaṇitāṇḍa*, “And where is Your glory? You have pores that

are like vents for the coming and going of atoms that are uncounted cosmic eggs of this kind?” (10.14.11), then we would have to assume that the opulence of the spiritual universes, which are directly manifested by the Lord, would be the same as the opulence of the material universes, which are manifested from His material potency. But that is not a logical idea, and moreover it is contradicted by the many statements of Śruti and Smṛti and by the transcendentalists’ realizations that the world is unreal like a dream or like a fantasy of the mind. Thus, it makes sense that the world is unreal in every way (both the external universe and the internally manifest universe were illusory), and so here it is said: *tat sarvaṁ* (everything).

Jiva Gosvāmī—Brahmā expounds the same topic. The syntactic connection is: *yasya sāvaraṇasya brahmāṇḍasya kūkṣau idaṁ sarvaṁ sātmaṁ bhāti tvad-brahmāṇḍam iha etad-rūpe tvayi api bhāti. tat māyayā vinā tad idaṁ kiṁ sambhavati*, “Just as this entire world, along with You (*sātmam* = *tvat-sahitam*), appears in the interior of the cosmic egg, which has coverings, so Your universe appears here, in this form (*iha* = *etad-rūpe*), in You. Therefore, that is, because of being incomprehensible by reasoning (*tat* = *tasmāt* = *dustarkatvāt*), without Māyā how is it possible that the outside universe is the inside world?” This means: “It is not possible, because Māyā has no connection with You. And because of that, the world is not real in the highest sense (*pāramārthika*) like You are real.”

Viśvanātha Cakravartī—In this verse he says: There is oneness of the two worlds, the one in the abdomen and the one outside, because of a nondifference in every way. Simply because of oneness, it is determined that the one located in the abdomen is illusory. The prose order is: *yasya tava kūkṣau idaṁ viśvaṁ yathā bhāti tathaiva iha bahir api sthitaṁ viśvaṁ bhāti*, “The world, though situated here, i.e. outside, appears in the same way in Your abdomen.”

“But this is just a reflection, in the abdomen, of the outside world!” Brahmā responds with *sātmam*. The world in His abdomen included Him (= *tat-sahitam eva*). The drift is: A mirror is not seen in the mirror. Therefore the outside world, which is illusory, was seen in Your interior.

Regarding *tvayi* (in You), the sense is: As You are the basis

of the world located in the abdomen, so You are the basis of the outside world. “For that reason (*tat = tasmāt*), i.e. because there is not a trace of dissimilarity, how might the world in Your belly (*idam = jaṭhara-gaṭaṁ viśvam*) exist without Māyā (*kiṁ māyayā vinā*)?” Indeed, it is illusory. “There is proof: Your mother’s experience and my experience. Therefore I, who abide in the illusory world, am already included in Your abdomen. This is not the first time that I prove that You are my parent. I started telling You this from: *utkṣepaṇaṁ garbha-gatasya*, “the kick of a fetus” (10.14.12). Hence forgive me.”

Baladeva Vidyābhūṣaṇa—A mirror is not seen in the mirror. In this way a reflection is repudiated. “Therefore (*tat = tasmāt*), i.e. because there is no trace of dissimilarity, how does all that and this, i.e. the double vision (*tad idam sarvam = dvividha-darśanam*), exist without the inconceivable potency (*kiṁ māyayā vinā = kim acintya-śaktyā vinā bhavati*)?” The sense is: The world within You exists only because of that potency.

Śrīnātha Cakravati—“The outside world appears like the world in Your abdomen appears along with You (*sātmam = tvat-sahitam*).” Or *sātmam* is separated as *sā ātmam*: “Your mother (*sā = janani*) and the world in Your abdomen appear along with You (*ātmam = ā-ātmam = ātmānam abhivyāpya*),” because it was said: *vrajaṁ sahātmānam*, “seeing Vraja along with herself” (10.8.39).

Vira-Rāghava—“How could this occur without Your *āścarya-śakti*?” In that way he demonstrates the pervasion of Paramātmā: *antar bahiś ca tat sarvaṁ vyāpya nārāyaṇaḥ sthitaḥ*, “Nārāyaṇa abides, pervading all that, inside and outside” (*Taittirīya Āraṇyaka*).

Śukadeva Ācārya—While expounding once more that the world is real in terms of having transformations of the Lord’s potency, he implies that the Lord’s body situated before him is all-pervasive. *Sātmam* means *jīvātma-sahitam* (along with the souls).

Śrīnivāsa Sūri—“How can this happen without Your godly might (*māyām = yogaiśvaryam*)? Indeed, this is only the play of Your

eternal Yogamāyā.” For example, the Śruti states:

*ajām ekām lohita-śukla-kṛṣṇām
bahviḥ prajāḥ sṛjamānām sa-rūpāḥ |
ajo hy eko juṣamāṇo 'nuśete
jahāty enām bhukta-bhogām ajo 'nyaḥ ||*

“One he-goat stays in bed with one she-goat while serving her. She has the colors red, white and black and gives birth to many offsprings of her kind. Another he-goat gives up the she-goat who has been enjoyed.” (Śvetāśvatara Upaniṣad 4.5)²⁸²

Gaṅgā Sahāya—*Sātman* is an *avyayī-bhāva* compound used in the sense of *sākalyam* (entirety) (*Aṣṭādhyāyī* 2.1.6) (HNV 983).²⁸³ *Saha* becomes *sa* by the rule: *sahasya saḥ* (*Aṣṭādhyāyī* 6.3.78) (HNV *Brhat* 1940), in reference to: *avyayī-bhāve cākāle*, “*Saha* is replaced by *sa* in an *avyayī-bhāva* compound too, if there is no word expressive of time” (*Aṣṭādhyāyī* 6.3.81) (HNV 1013). The suffix *[t]a[c]* is applied to make the form *sātman*, by the rule: *anaś ca*, “And after a word ending in *an*” (*Aṣṭādhyāyī* 5.4.108) (HNV *Brhat* 2185).

ANNOTATION

There are two more rules before *sātman* + *[t]a[c]* becomes *sātman*. First, the *an* of *sātman* is deleted by: *nas taddhite*, “When there is a *taddhita* suffix, [there is a deletion] of *n* [along with the preceding *a*]” (*Aṣṭādhyāyī* 6.4.144) (HNV *Brhat* 2074). Thus, *sātman* + *[t]a[c]* makes *sātma*, which becomes *sātman* in the first case neuter by a customary rule: *ato 'm* (*Aṣṭādhyāyī* 7.1.24) (*brahma-kṛṣṇāt sor am*, HNV 157). The word *adhy-ātman* is made in the same way. If

282 As a pun, the he-goat (*aja*) is an ‘unborn’ soul. Another he-goat represents someone by whom the gloom of ignorance has been dispelled by the light of a guru’s teachings. The she-goat is Material Nature, whose three colors represent the three *guṇas*. Or the she-goat represents the transcendental potency, according to Śaṅkarācārya: *ajām prakṛtiṁ lohita-śukla-kṛṣṇām tejo-'b-anna-lakṣaṇām... dhyāna-yogānugata-dṛṣṭām devātma-śaktiṁ vā* (commentary on Śvet. Up. 4.5). Or Yogamāyā is understood by implication in the last sentence.

283 The sense of *yaugapadyam* (simultaneity) works better (HNV 983) (*Aṣṭādhyāyī* 2.1.6). The world was seen at the same time He was seen.

sātmam were meant to be a *bahuvrihi*, the form should be *sātma*, or else *sātmakam* as Sanātana Gosvāmī points out.

10.14.18

*adyaiva tvad ṛte 'sya kim mama na te māyātvam ādarśitam
eko 'si prathamam tato vraja-suhrd-vatsāḥ samastā api |
tāvanto 'si catur-bhujās tad akhilaiḥ sākam mayopāsītās
tāvanty eva jaganty abhūs tad amitam brahmādvayam śiṣyate ||
(śārdūla-vikrīḍitam)*

adya eva—on this very day; *tvad ṛte*—without You; *asya*—of this [universe]; *kim*—whether; *mama*—to me; *na*—not; *te*—by You; *māyātvam*—the state of being Māyā; *ādarśitam*—shown; *ekaḥ*—alone; *asi*—[You] are (You were); *prathamam*—at first; *tataḥ*—after that; *vraja-suhrd-vatsāḥ*—the calves and the friends of Vraja; *samastāḥ*—all; *api*—also; *tāvantaḥ*—that many; *asi*—[You] are (You were); *catur-bhujāḥ*—four-handed [forms]; *tat*—after that; *akhilaiḥ*—by all; *sākam mayā*—with me; *upāsītāḥ*—which were worshiped; *tāvanti eva*—exactly that many; *jaganti*—universes; *abhūḥ*—[You] became; *tat*—after that; *amitam*—unmeasured; *brahma*—Brahman; *advayam*—nondual; *śiṣyate*—remains (remained).

adya eva tvad ṛte asya (viśvasya) māyātvam te kim mama na ādarśitam? (tathā hi) prathamam (tvam) ekaḥ asi. tataḥ (vatsa-bālādi-haraṇānantaram tvam) vraja-suhrd-vatsāḥ samastāḥ api (abhūḥ. tataḥ, yāvanataḥ vraja-suhrd-vatsāḥ abhavan, tvam) mayā sākam akhilaiḥ (tattvādibhiḥ) tāvantaḥ catur-bhujāḥ (bhagavat-vigrahāḥ) upāsītāḥ (dṛṣṭāḥ ca) asi. tad (tvam) tāvanti eva jaganti abhūḥ. tad brahma amitam advayam śiṣyate.

“Have You not fully shown me today that without You the universe is Māyā? At first, You were alone. Then, You became all the calves and the friends of Vraja. Afterward You became that many four-handed forms, worshiped by all and also by me. Later You became exactly that many universes. In the end, Brahman, unmeasured and nondual, remained.

Śrīdhara Svāmī—“It was also shown to me in the same way, not only to Your Mother.” “Was the fact that this world is Māyā without You (*tvad rte = tvām vinā*)²⁸⁴ not shown (*ādarśitam = darśitam*) to me alone too (*mama = mama eva ca*), and moreover, on this very day? Indeed it was shown. For example: *eko 'si...*” etc. (at first, You were alone...). After that (*tat = tataḥ*), You were (*asi*)²⁸⁵ that many four-handed forms, worshiped by all the *tattvas*, etc., along with me (*akhilaiḥ sākāṁ mayā = mayā saha akhilaiḥ tattvādibhiḥ*).” *Jaganti* means *brahmāṇḍāni* (universes). It should be understood that they were seen, although this was not mentioned.

Sanātana Gosvāmī—Kṛṣṇa might reply, “If everything is illusory, then I too am illusory.” “No. Though You are included in the world, today I directly realized that You and those who belong to You are real.” In this verse, Brahmā enthusiastically speaks by again following the opinion that everything is illusory. “Was the fact that the universe is Māyā without You—although You are present in the world, which is made of Māyā and which is a dream or a fancy and although You were seen to be manifold forms in that way—not fully shown (*asya māyatvaṁ kiṁ na ādarśitam = yad asya prapañcasya māyatvaṁ, tat ca kiṁ na samyag darśitam*) to me by You (*te = tvayā*) on this very day?” Indeed it was shown. How? This is what he talks about with *eko 'si* and the rest. The *suhṛts* are the *sakhās*, the companions.

Next he says they are not illusory: “Everything that You became was unmeasured (*tad amitam = tat-tad-yad abhūḥ tvam, tat sarvam amitam*).” That is, although everything was delimited in terms of being varieties of boys, calves, etc., it is not delimited.” It is one, although those ones are of various kinds, therefore: only Brahman remains, meaning It culminates as Himself (*brahma śiṣyate = brahma eva śiṣyate = svayaṁ paryavasyati*), on account of the *darśana* as the *svarūpa* of *satya-jñānānanta-nanda*, “the Viṣṇu forms” etc. (10.13.54).²⁸⁶

284 The word *tvad*, in *tvad rte*, is grammatically incorrect. The purpose in using *tvad* is to be in conformity with the meter.

285 *Asi* is in the present tense, but here the present tense is used in the sense of the near past: *vartamāna-sāṁpṛtye vartamāna-vad vā* (HNV 709). The same explanation goes for *śiṣyate*.

286 Rather, the mention of Brahman refers to verse 10.13.61, where

Jiva Gosvāmī—“Your mother’s realization is a thing of the past.” Brahmā speaks with that in mind. His own form and the direct forms of His characterized by the boys, the calves, the four-handed forms, etc., are expressed by the word *tvat* (You) here, because it was described that way in these texts:

(1) *puro-vad ābdam kṛḍantaṁ dadṛṣe sa-kalam harim*, “Brahmā saw Hari with His expansions. For one year, He had been playing as before” (10.13.40);

(2) *tāvat sarve vatsa-pālāḥ paśyato ’jasya tat-kṣaṇāt, vyadrśyanta ghana-śyāmāḥ pīta-kauśeya-vāsasaḥ*, “While Brahmā was looking on, all the calves and the boys instantly transformed into cloud-like bluish bodies that had yellow silken garments” (10.13.46);

(3) *satya-jñānānanta-nanda-mātraika-rasa-mūrtayaḥ*, “The Viṣṇu forms had forms that are real and are the one essence of sheer consciousness and infinite bliss” (10.13.54).

Things other than those are expressed with the word *asya* (of this world), because such things were mentioned in verses 51 to 53 of the previous chapter:

“Each of Them was being worshiped separately by manifest beings, either moving or stationary, from himself to clumps of grass, with multiple means of worshiping such as dancing and singing. They were surrounded by *aṇimā* and so on, by *mahimā* and so on, by the *vibhūti*s beginning from *Ajā*, and by the twenty-four *tattvas* beginning from *mahat*. They were revered by Time, Svabhāva, Saṁskāra, Kāma, Karma, the Guṇas, and so forth, which were embodied and whose greatness was eclipsed by the Lord’s glory.” (10.13.51-53)

The phrase *sākam mayā* (along with me) signifies that the universe under the jurisdiction of this Brahmā is included.

Moreover, “Was it not fully shown today that without You (*tvad ṛte = tvām vinā*)—that is, without You, the boys, the calves and the four-handed forms—, what was seen, the entire showing of the world in terms of its glory eclipsed by Yours, is illusory?” Indeed it was shown.

Afterward, with *eko 'si*, etc., he enumerates all that was shown. In that regard, the following too is proven: “The full Brahman, located within the showing of what is illusory and what is not illusory, and elsewhere too, is a form of Yours.” He says *brahmādvayam śiṣyate* (Brahman, nondual, remains) because He surpasses the characteristics of Brahman. The word *advayam* (nondual) suggests this: “Brahman too, well known in other scriptures, is the universe,” by the logical reasoning in: *na sthānato 'pi parasyobhaya-liṅgam sarvatra hi*, “There is no twofold characteristic of the Supreme, even in terms of location, because It is everywhere” (*Vedānta-sūtra* 3.2.11). In addition, he himself will say: *aho bhāgyam* and so on, “Their friend, because of whom the bliss is the highest, is the complete, eternal Brahman” (10.14.32).

Viśvanātha Cakravartī—Here he says: “In addition, for all this time I had already determined that the world in Your abdomen and the outside worlds, all the thousands of them, in the pores of the primeval Puruṣa, You, are illusory inasmuch as Māyā is their ingredient cause, but right now I realize the existence of the thousands of worlds, consisting of Your *svarūpa-śakti* and hence of transcendence, of You whose great *aiśvarya* cannot be comprehended by reasoning.”

The sense of *kim tvad ṛte* is: “Did anything related to the thousands of worlds exist without You (*tvad ṛte* = *tvām vinā*)? Everything was, of course, only Your *svarūpa* (self).” Consequently: “Today, that these thousands of worlds (*asya* = *jagat-sahasrasya*)—which I saw during a charming glory—are Māyā was not shown to me (*mama* = *mām prati*) by You (*te* = *tvayā*).” The gist is: “Rather, it was shown (*ādarśitam* = *darśitam*) that they are transcendental.”

“How?” Therefore he says *eko 'si* and so on. “At first, You were alone (*eko 'si* = *ekah tvam asi*). After that, You became—only by Your *svarūpa-śakti*—all the boys and the calves (*vraja-suhrd-vatsāḥ* = *bālāḥ vatsāḥ*). After that, You became (*asi* = *tvam abhūḥ*) the four-handed forms,” which were manifested after covering those ones only by Yogamāyā and which are made of *svarūpa-śakti*. How were those forms? “They were worshiped by all things (*akhilaiḥ*), which were only transcendental, from me to clumps of grass, and even by a Brahman like me, except that he was transcendental (*mayā* = *mādṛśena brahmaṇā api cin-mayena eva*).”

“Afterward (*tat = tataḥ ca*), You became exactly that many transcendental universes (*jaganti = cin-maya-brahmāṇḍāni*). After that (*tat = tataḥ*), Brahman, i.e. the fullness, the nondual, i.e. the one, which is not measured (*amitam = aparimitam*), meaning It is incomparable in terms of beauty, remained,” being manifest after covering all those ones by Yogamāyā, by Your desire. In other words, “Now, because of my good fortune, Yogamāyā does not cover It from my eyes.” The sense is: “You alone remain (*brahma śiṣyate = bhavān vartate*).”

Here, by the words “You became”, “You became”, the transcendentalness of the friends of Vraja, etc., including the worlds, is to be ascertained because they were made to have an *āvirbhāva* by the Lord, without *māyā-śakti*. Because it is not said “You became, by Māyā” and because it is said *tvaḥ kim* (without You this universe is Māyā), this also applies to the worlds (transcendental worlds were shown).

Baladeva Vidyābhūṣaṇa—The words *vraja-suhṛd-vatsāḥ samastā api* signify: *bālāḥ samastāḥ vatsāḥ api* (all the boys and the calves). “You became four-handed forms, worshiped by all the *tattvas* and by Lakṣmī (*mayā = lakṣmyā*). After covering all those forms, Brahman, unmeasured—that is, all-pervasive (*amitam = vibhu*), given that everything is within It—and nondual, remains (*śiṣyate = avaśiṣyate*).”

The manifestations of all, from Kṛṣṇa and His companions to the universes, were only done by the potency known as Parā (superior, transcendental). This *āvirbhāva* is indicated by the word *śuddha-sarga* (pure creation) in *Nārada Pañcarātra: śuddham sargam aham deva jñātum icchāmi tattvataḥ*, “O Lord, I want to know the pure creation, in truth.”

Śrīnātha Cakravatī—*Mama* stands for *mahyam* (shown ‘to me’). “The four-handed forms were worshiped by all the *tattvas* along with me (*sākaṁ mayā = mayā saha*).” The verse refers to: *satya-jñānānantānanda-mātraika-rasa-mūrtayaḥ* (10.13.54). Therefore he says: *tad amitam brahmādvayam śiṣyate*. That, all those forms, including the forms of the boys (*tat = bālādi-rūpam*), was Brahman in the sense that each only consisted of pure, transcendental consciousness (*śuddha-caitanyam*).

Vira-Rāghava—“Brahman, of the nature of Kṛṣṇa (*brahma* = *kṛṣṇātmakam brahma*), remains (*śiṣyate* = *avaśiṣyate*).”

Śrīnivāsa Sūri—“Did You not show me today that the world without You, the magician, is Your inconceivable godly might?” (*māyātvam* = *acintya-yogaiśvaryam*). Indeed it shown. What kind of world was it? Brahmā describes it: “You became all the calves and the friends of Vraja. Afterward You became that many four-handed forms.” It’s understood that an infinite number of material universes were shown. Moreover: “Brahman, You, remains.” The drift is: “I understand: This *yogaiśvarya* in the form of having a morsel in hand and being the son of a cowherd is for the sake of deluding those who are averse to You.”

Vallabhācārya—Brahmā speaks in case He were to say, “Nārāyaṇa is Puruṣottama. Only He is everything. There is no other Nārāyaṇa.” To subtly inform that the world does not exist separately, he says that the illusoriness was demonstrated. “Those who say that the world is distinct from Bhagavān are mistaken, because everything is You.” He explains that with *eko* ‘*si* and so forth. “At first” signifies “when I stole the calves and the boys.” *Vraja-suhṛd-vatsāḥ* means: *vraja-sambandhinaḥ suhṛdaḥ bālāḥ vatsāḥ ca* (the boys and calves connected with Vraja). “Only Brahman remains.” “No other category of existence (*padārtha*) that might be thought of is proven to exist in the end, therefore You are Nārāyaṇa.”

Bṛhat-krama-sandarbha—This verse is said by the logic of: *na hi satyasya nānātvam*, “The ultimate reality is not manifold” (*Bhāgavatam* 12.4.30).

Śukadeva Ācārya—He again illustrates that the *svarūpa* does not have a transformation and that the world is imbued with potency. “You were as many four-handed forms as there had been friends and calves of Vraja (*tāvantaḥ* = *yāvantaḥ... tāvantaḥ...*). After that, You were just as many universes.” “You (*brahma* = *bhavān*) remain.”

Gaṅgā Sahāya—The words *tāvanto* ‘*si* *catur-bhujāḥ* signify: *tvaṁ tāvat-saṅkhyākāḥ catur-bhujāḥ abhūḥ*, “You became four-handed

forms whose number was that many calves and friends of Vraja.”
 “Only Brahman, Your *svarūpa* (*brahma* = *brahma eva tvat-svarūpam*), remains.”

10.14.19

*ajānatām tvat-padavīm anātmany
 ātmātmanā bhāsi vitatya māyām |
 sṛṣṭāv ivāhaṁ jagato vidhāna
 iva tvam eṣo 'nta iva trinetraḥ ||
 upajāti (11)*

ajānatām—to those who don’t know; *tvat-padavīm*—Your path; *anātmani*—in material nature (in *prakṛti*)²⁸⁷ (“not the soul” i.e. inert); *ātmā*—the Soul; *ātmanā*—by itself (by Yourself); *bhāsi*—[You] appear; *vitatya*—after expanding; *māyām*—Mahā-māyā; *sṛṣṭau*—in regard to creation; *iva*—as if; *aham*—I; *jagataḥ*—of the world; *vidhāne*—in regard to regulations (continuation) (or: *avidhāne*—in the matter of not doing); *iva*—as if; *tvam*—You; *eṣaḥ*—this one (the well-known one, Viṣṇu); *ante*—in regard to the end (or to the destruction); *iva*—as if; *tri-netraḥ*—Śiva (“three-eyed”).

*tvat-padavīm ajānatām (janānām tvam) anātmani (prakṛtau sthitāḥ)
 ātmā ātmanā māyām vitatya bhāsi. (tvam) jagataḥ sṛṣṭau ahaṁ
 (brahmā) iva (iti bhāsi, jagataḥ) vidhāne eṣaḥ tvam (viṣṇu-rūpī) iva
 (iti bhāsi, jagataḥ) ante trinetraḥ (rudraḥ) iva (iti bhāsi).*

“Those who do not know Your path think that You are the Soul in a material body and that You spread Māyā as Yourself in this way: It’s as though You are I to create the world, You are You, well-known Viṣṇu, to protect the world, and You are Rudra to destroy the world.

Alternatively: **“Those who do not know Your path think that You are the Soul who deals with Prakṛti—like I deal with creation, like Viṣṇu, You, deals with continuation, and like Rudra deals with destruction—and that by expanding Māyā You appear as the souls.**

287 In the second translation of the verse, *ātmani* (in the sphere of *prakṛti*) is an *āśraya-saptamī*, whereas *sṛṣṭau* (in the sphere of creation) and *ante* (in the sphere of destruction) are *viśaya-saptamīs*.

Or: “Disregarding people who do not know Your path, You, the Soul, spread Yogamāyā by Paramātmā and appear in Prakṛti as me as if to create the world, as Viṣṇu, You, as if to rule it, and as three-eyed Rudra as if to end it.

Śrīdhara Svāmī—“Brahmā! I showed you pure, absolute consciousness (*śuddha-caitanya*). Why do you say it is the Māyā like the Māyā in the material world?” In two verses he replies: “True. It sounded like that. But in fact the manifoldness in You, who are nondual, like the manifoldness among the Guṇāvatāras and Matsya and other Avatāras, depends on the independent Māyā by the force of what has to be done.”²⁸⁸

“To those who don’t know Your identity (*tvat-padavīm* = *tava svarūpam*), You are the Soul located in Prakṛti (*anātmani* = *prakṛtau sthitah*) and spread Māyā by Yourself, independently (*ātmanā* = *svātantryeṇa*).” How? “As if You are I, Brahmā, in the matter of the creation of the world; as if You are the well-known one, You (*eṣaḥ iva* = *tvam iva*), in the matter of regulation and protection (*vidhāne* = *vidhāne pālana ca*); and as if You are the three-eyed one, in the matter of destruction.”

Sanātana Gosvāmī—Brahmā means to say: “You appear in a different way to those who are not knowledgeable of Your glories

288 Jīva Gosvāmī comments on this passage of *Bhāvārtha-dīpikā* as follows: “This is the idea in the commentary: Īśvara (God), of course, experiences His own divine body and so on, which consists of *śuddha-sattva* and is distinct from the material world, by Māyā, which is subordinate to Him, and so there is no engrossment in her. Since *śuddha-sattva* is identical with *śuddha-caitanya* in terms of being *svaccha* (pure), His form is all in all. However, a soul is made to be subordinate to Māyā because a soul is subordinate to God. A soul obtains a body of the nature of the material world, and so a soul’s body is made of *rajas* and *tamas*. Hence a soul has an engrossment in Māyā. Not understanding his spiritual nature because of the contamination of *rajas* and *tamas*, the soul thinks that his material body is all in all. That is the difference. However, because the word *māyā* is going to be substantiated in terms of being expressive of *svarūpa-śakti* too, the oneness of his opinion and of my opinion will be shown” (*Laghu-vaiṣṇava-toṣaṇī* 10.14.20).

of this kind and are not Your devotees.”

“To those who don’t know Your path—which was mentioned, that is, either the truth about You or the path of *bhakti*—, You, the Soul, are in a material body (*anātmani* = *jaḍe dehe*) and become manifest (*bhāsi* = *prakāśase*) as the form of a soul (*ātmanā* = *jīva-rūpeṇa*).”

“But why don’t they find out that there is a complete dissimilarity between a soul and God? This dissimilarity is taught in the Śruti and in the Smṛti.” Brahmā responds: *vitatya māyām* (by spreading Māyā). In other words, they don’t understand because they’re befuddled by Your Māyā, due to being nondevotees. Therefore: “In the matter of the creation of the world, You appear as if You are I, Brahmā,” and so on. The phrase *eṣa tvam* (this You) is said with the intent to express a nondifference between Kṛṣṇa and Viṣṇu, the Avatāra in charge of protection during each Manvantara. The gist is they think, “This is Brahmā, this is Viṣṇu, and this is Śiva.” By pointing out the purpose, beginning from creation, the ignorance of those people is demonstrated. In truth, only Kṛṣṇa is the doer of creation, protection and destruction. That is why it is said: *janmādy asya yataḥ*, “We meditate on Him from whom the creation, continuation and destruction of the universe occur” and so on (1.1.1).

Jīva Gosvāmī—In two verses he says: “You are the root of the Guṇa Avatāras and of the Līlā Avatāras.” The subject of the verb *bhāsi* (appear) is an implied *tvam* (You). “In the matter of protecting (*vidhāne* = *pālāne*), You are as if He (*eṣa iva*).” This means “You are as if delimited by that task,” in other words “You are only in charge of protection.” Viṣṇu’s name is not mentioned because only He, not Brahmā or Śiva, is one with Kṛṣṇa. For example, there is a stanza by Brahmā in the second canto:

srjāmi tan-niyukto ’haṁ haro harati tad-vaśaḥ |
viśvaṁ puruṣa-rūpeṇa paripāti tri-śakti-dhṛk ||

“I, enjoined by Him, create. Hara, under His control, destroys. He, who has three potencies, maintains the world as the form of the Puruṣa.” (2.6.32)

Viśvanātha Cakravartī—Brahmā means to say, “Let us put on hold the discourse about the transcendental universes. You glory is hard to fathom. In the opinion of outsiders, You have the *upādhi* of Māyā and are made of Māyā.”

“Of those who don’t know *bhakti-yoga*, the path that makes one attain You (*tvat-padavīm* = *tvat-prāpakam vartma* = *bhakti-yogam*), in other words, in the opinion of those who only value the cognizance of trance (*ajānatām* = *jñāna-māninām* = *jñāna-māninām tu mate*), You are the Soul only situated in Prakṛti (*anātmani* = *prakṛtau* = *prakṛtau sthitaḥ eva*) and appear by Yourself, independently (*ātmanā* = *ātmanā eva* = *svātantryeṇa eva*) by spreading Māyā.” This independence in willing His manifestation differentiates Him from a soul. That is, “They think that although You have no form, You have appeared as one who has a form.” How? “You as if appear as I, who manifests with the mode of *rajo-guṇa* in the matter of creation, as if appear as Viṣṇu (*eṣa tvam* = *viṣṇuḥ*), who manifests with *sattva-guṇa* in the matter of protection (*vidhāne* = *pālāne*), and as if appear as Rudra, who manifests with *tamo-guṇa* in the matter of destruction.”²⁸⁹

Thus, those fools think, “In truth the Soul has no form, and so the forms of Brahmā, Viṣṇu and Śiva are illusory. Similarly, the form of Nārāyaṇa who lies down on the waters is material, as are all the Avatāras. The forms of the calves, boys, and four-armed Viṣṇus are temporary and were made by Māyā.”

Baladeva Vidyābhūṣaṇa—“Brahmā! Others don’t talk about My mode of being in that way like you say.” In two verses he responds, “It’s true. Only those who are the recipients of Your mercy think this way. Others think: “There is some God. His purpose, in the forms of Brahmā et al. with respect to creation and so on is the business of the world. However, in the forms of Vāmana and others, He also

289 In this verse, the word *iva* (like; as if) is used like the word *iva* in verse 24. In his commentary on that verse, Viśvanātha Cakravartī remarks that Vivarta-vāda is being referred to. In that opinion, since the world does not exist, it is illogical to say “You appear as I, Brahmā.” Rather, in their opinion, what makes sense is, “You as if appear as I.” Even so, in the verse each word *iva* is only positioned after the purpose: *śṛṣṭāv iva... vidhāna iva... anta iva*. In the translation, this was rendered as follows: “as if to create the world” etc.

provides assistance to the gods.””

“To those who don’t know Your path—they don’t know the procedure of the philosophical conclusion regarding the play of the potency known as Parā (*ajānatām = tām prati*)—, the Soul, voluntarily abiding as the regulator of Prakṛti (*anātmani ātmā = prakṛtau niyantrīṭayā ātmā svayam avasthitāḥ*), is You, who appear by Yourself, independently (*ātmanā = svātantryeṇa*), while spreading the material Māyā.”

Śrīnātha Cakravartī—“Of those who don’t know Your glory, You spread Māyā as Yourself (*ātmanā māyam = svayam eva māyām*), You are as if I in the matter of creation,” and so on. “In truth, however, only You create, protect, and delete.” *Eṣa tvam* means *tvam viṣṇu-rūpī* (You who have the form of Viṣṇu).

Vīra-Rāghava—Or, “After expanding Material Nature” (*māyāṁ vitatya = prakṛtiṁ prasārya*), because it is said: *māyāṁ tu prakṛtiṁ vidyāt*, “One should know that Māyā is Prakṛti” (*Śvetāśvatara Upaniṣad* 4.10).

Vallabhācārya—In the axiom beginning from: *janmādy asya yataḥ*, it is said that the origination, continuation, and dissolution occur from Bhagavān.

Bṛhat-krama-sandarbhā—The genitive case in *ajānatām* has the sense of *anādara* (disregard): “disregarding people who don’t know (*ajānatām = ajānatām janānām = ajñānataḥ janān anādṛtya*) Your path, You, who are not a man, meaning You are God, appear by spreading Yogamāyā (*māyām = yogamāyām*) in Your nature” (*anātmani = anā ātmani*) (*anā = apuruṣaḥ = īśvaraḥ*) (*ātmani = svabhāve*). Someone might think: “Then the material pastimes of creating the world and so on must be a play of that potency.” He denies this with *sṛṣṭāv ivāham* and so on (You are like I in the matter of creation, etc.). “Our conceit with regard to creating the world, etc., is an amusement of the potency known as Āvarikā (Mahāmāyā). Only You do those deeds, by being us. This is Your pastime, and that is Your Yogamāyā. Moreover, Your forms as calves and companions appeared by Yogamāyā.”

Śrinivāsa Sūri—“You, the Soul in Prakṛti, spread Māyā by Yourself to those who don’t know Your inconceivable godly might.” This means “You spread Yogamāyā on those who are averse to You.” It was said: *nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ*, “I, covered by Yogamāyā, am not manifest to everyone” (*Bhagavad-gītā* 7.25). The sense is, “You are Viṣṇu, but neither I, Brahmā, nor Śiva is You. You carry out the works of creation and destruction through us two in Your forms of the inner Souls in our two bodies.” For example, in the second canto is a statement of Brahmā to Nārada:

nārāyaṇe bhagavati tad idaṁ viśvam āhitam |
grhīta-māyora-guṇaḥ sargādāv aguṇaḥ svataḥ ||
srjāmi tan-niyukto ’haṁ haro harati tad-vaśaḥ |
viśvaṁ puruṣa-rūpeṇa paripāti tri-śakti-dhṛk ||

“The universe is located in Lord Nārāyaṇa. Although He has no contact with the guṇas, at the outset of creation He takes those powerful guṇas of Māyā. I, enjoined by Him, create. Hara, under His control, destroys. He, who has three potencies, maintains the world as the form of the Puruṣa.” (2.6.31-32)

10.14.20

sureṣv ṛṣiṣv īśa tathaiva nṛṣv api
tiryakṣu yādaḥsv api te ’janasya |
janmāsatām durmada-nigrahāya
prabho vidhātāḥ sad-anugrahāya ca ||

first and fourth lines: *varṇśa-stha-vilam*

second and third lines: *indra-vajrā*

sureṣu—among the demigods; *ṛṣiṣu*—among sages [who cognize the *Vedas*]; *īśa*—O God; *tathā eva*—only in that way (and); *nṛṣu*—among men; *api*—and; *tiryakṣu*—among animals; *yādaḥsu*—among aquatics; *api*—also; *te ajanasya janma*—You, unborn, [have] a birth; *asatām*—of unrighteous persons; *durmada*—the bad arrogance; *nigrahāya*—for the sake of suppressing; *prabho*—O Almighty; *vidhātāḥ*—O Maker; *sat-anugrahāya*—for the sake of favoring righteous persons; *ca*—and.

īśa! prabho! vidhātāḥ! asatām durmada-nigrahāya sad-anugrahāya ca sureṣu ṛṣiṣu tathā eva nṛṣu api tiryakṣu yādāḥsu api te ajanasya janma (bhavati).

“O Master, Almighty, Maker! To suppress the wicked arrogance of bad people and to favor the righteous, You, though birthless, take birth among the gods, Ṛṣis, men, animals, and aquatics.

Sanātana Gosvāmī—In this verse he says: “You descend in many ways for their benefit too, by Your unconditional compassion.” *Ajanasya* is a modifier of Kṛṣṇa. Here *jana* means *jananam* (birth), and so the sense is: “He because of whom there is no birth,” that is, “He because of whom the devotees have no material existence, which is characterized by birth.”

Kṛṣṇa takes birth “for the sake of dispelling (*nigrahāya* = *nirasanāya*) the arrogance which is this: “I know the meaning of the scriptures. I am devoted to the practice of Yoga. I am perfect,”” because that automatically goes away by hearing about His pastimes, with *bhakti*.

With *sad-anugrahāya ca* (and to be gracious to the righteous), Brahmā says: “Not only for their benefit, but also to fully satisfy the *sādhus*.” By suppressing the bad arrogance of the wicked, the eternal religious principles (*sad-dharma*) are set in motion. This and the manifestation of the sweetness, pastimes and so on of those Avatāras are a way of showing grace to the righteous. He takes birth for that purpose too.

Why is there mercy to the wicked? In that regard he says *prabho* (O Almighty), which means: *parama-svatantra* (O You who are completely independent). Or Brahmā, thinking, “How can their bad tendencies go away?”, addresses Him: “O You who are able” (*prabho* = *samartha*). The idea is: “Nothing is impossible for You.”

“O Maker!” i.e. “O maker of those Avatāras!” (*vidhātāḥ* = *tad-tad-avatāra-kartā*). This is a vocative in terms of being the Avatārin on account of being genuinely useful.

There is another explanation. The second half of the previous verse and this verse make one verse of six lines, “On account of being confused by Māyā, they conceive of Your Avatāras as *jīvas*.

In truth, however, They, like us, are the forms of an appearance of Yours.” “Just as we three exist for the purpose of creation and so on, They too take birth for various purposes, therefore They don’t have a birth like the souls have a birth.” It’s understood that Nara, Nārāyaṇa and others are counted among the gods, that is, Nara and Nārāyaṇa are related to Dharma (they are the twin sons of Mūrti, the wife of King Dharma). Or, “You appear as I for the purpose of creation, and so on, and You appear as those various Avatāras for several purposes.” The drift is: “Although You are in the material world, the people know You are real and are one, though many.”

Jīva Gosvāmī—*Ajanasya* means Kṛṣṇa’s birth is not like the birth of a materialistic person (= *prākṛta-vaj-janma-rahitasya*) insofar as He appears of His own accord, by the *svarūpa-śakti*. And that is just for the sake of fully protecting the devotees.

With *asatām* (to suppress the wicked arrogance of bad people), Brahmā says Kṛṣṇa is not too concerned with Māyā’s business. *Prabho* means: *acintya-śakti-yukta* (O You endowed with the inconceivable potency). *Vidhātāḥ* means: *anantāvatāra-kartā* (O maker of unlimited Avatāras).

Viśvanātha Cakravartī—“Therefore all Your Avatāras are mostly for the sake of informing about Your path, so that those ignorant ones do not overpower Your devotees.”

☆ *asatām durmada-nigrahāya* is construed as: *asatām asādhūnām vāyam eva jñānavanta iti yo duṣṭo madas tasya nigrahāya*, “for the sake of suppressing the bad arrogance: “Only we have knowledge,” of those who are not good persons.”

☆ *sad-anugrahāya* signifies: *satām bhaktānām svīya-sac-cid-ānanda-maya-rūpa-guṇa-līlānubhāvanayā anugrahāya*, “for the sake of showing mercy to the devotees by means of facilitating a continuous contemplation on His own forms, qualities, and pastimes, all of which are eternal and made of consciousness and bliss.”

That was said with *sattvaṁ na ced dhātar idaṁ nijam bhavet* and so on, “O You who assume various forms, if this body of Yours were not transcendental then spiritual realizations, which dispel ignorance, would be nonexistent” (10.2.35).

Baladeva Vidyābhūṣaṇa—“You, who are unborn, meaning You have no connection with a previous body, take birth among gods and so on, that is, You are Vāmana among gods, Bhārgava (Paraśurāma) among Rṣis, Śrī Rāmacandra among men, Varāha among animals, and Matsya among aquatics.”

Śrīnātha Cakravartī—In truth, however, You are not a god and so forth. For this reason it was said:

*sa vai na devāsura-martya-tiryaṇ
na strī na ṣaṇḍho na pumān na jantuḥ |
nāyaṁ guṇaḥ karma na san na cāsan
niṣedha-śeṣo jayatād aśeṣaḥ ||*

“[Gajendra speaks:] He is neither a god, nor a demon, nor a human, nor an animal, nor a woman, nor asexual, nor a man, nor a creature, nor a quality, nor an action, nor an effect, nor a cause. He is the remainder of the negation. May He be glorious! He is everything.”
(8.3.24)

Br̥hat-krama-sandarbhā—“You have an appearance (*janma* = *prādurbhāvaḥ*) as the form of Yajña and so on among the gods, Pṛthu and so on among men, etc.” *Īśa* means: *kartum akartum anyathā kartum samartha*, “O You who are able to do, able not to do, and able to do in another way.” *Prabho* means *sarveśvareśvara*. *Vidhātāḥ* is in the ablative case. *Vidhā* means *vidhi* (rule, procedure), and so *vidhātāḥ* means either “because of a purpose” (*vidhātāḥ* = *vidhā vidhiḥ tasmāt prayojanāt*) or “because of the procedure” (*vidhā* = *prakāra*).

Śrīnivāsa Sūri—“O protector of the world (*vidhātāḥ* = *jagad-rakṣaka*), You take birth as an Avatāra to suppress the wicked and to favor those who take shelter of You.” That was said:

*paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām |
dharma-saṁsthāpanārthāya sambhavāmi yuge yuge ||*

“I take birth in every yuga to protect the righteous, to destroy the wicked and to properly establish moral ethics.” (*Bhagavad-gītā* 4.8)

10.14.21

*ko vetti bhūman bhagavan parātman
 yogeśvarotīr bhavatas tri-lokyām |
 kva vā²⁹⁰ katham vā kati vā kadeti
 vīstārayan kṛḍasi yoga-māyām ||
 upajāti (11)*

kaḥ—who; *vetti*—knows; *bhūman*—O infinite Being; *bhagavan*—O Lord; *para-ātman*—O Paramātmā; *yoga-īśvara*—O master of supernatural might (or O master of Yogā); *ūtīḥ*—the pastimes (“what is woven”) (or many instances of protection); *bhavataḥ*—Your; *tri-lokyām*—in the group of three worlds; *kva*—where; *vā*—or; *katham*—how; *vā*—or; *kati*—how many; *vā*—or; *kadā*—when; *iti*—(marks the end of the clause); *vīstārayan*—while expanding; *kṛḍasi*—You play; *yoga-māyām*—Yogamāyā.

bhūman! bhagavan! parātman! yogeśvara! (yadā tvaṁ) yoga-māyām vīstārayan kṛḍasi, (tadā) tri-lokyām (vartiniḥ) bhavataḥ ūtīḥ kva (deśe bhavanti), katham vā (bhavanti), kati vā (bhavanti), kadā vā (bhavanti) iti kaḥ (janaḥ) vetti?

“O infinite Being! O Lord! O Paramātmā! O master of supernatural might! When You have fun, by expanding Yogamāyā, who knows exactly where Your pastimes that take place in the three worlds are, how they are, how many they are, or when they occur?

Or, “O Bhūman, Bhagavān, Parātmā, Yogeśvara! Who knows how many times, where, how, and when You have given protection in the three worlds? Who knows that You have fun by expanding Yogamāyā?

Śrīdhara Svāmī—Someone might object: “If He has independence, why does He take birth among contemptible things like fish? And why are some of His Avatāras pitiable? For instance, Vāmana begged. And why does He, as those Avatāras, sometimes fear, flee,

290 *kvāho* (Vallabhācārya’s reading).

and so on?” Brahmā responds here. With vocatives, beginning from *bhūman*, whose meanings follow one another, he talks about being difficult to understand. The prose order is: *bhavata ūtir lilās trilokyām ko vetti kva vā katharṁ vā kadā vā kati vā*, “Who in the three worlds knows Your pastimes (*ūtīḥ* = *lilāḥ*), or where they occur, or how they occur, or when they occur, or how many they are?” The gist is: “It’s the inconceivable might of Your Yogamāyā.”

Sanātana Gosvāmī—“Then doesn’t it ensue that someone among His Avatāras has an utterly worldly conduct, like a *jīva*?” He responds with *ko vetti*.

“O You the unbounded” (*bhūman* = *aparicchina*). “O You who have the six *aiśvaryas*!” (*bhagavan* = *ṣaḍ-aiśvarya-yukta*). “O You who are hidden within everyone!” (*parātman* = *sarvāntar-nigūḍha*). “O You who are able to do what is hard to do!” (*yogeśvara* = *durghaṭa-ghaṭana-samartha*). The sequentially increasing excellence of these vocatives, in point of being hard to understand, is inferred.

Yogamāyā is a particular potency of the Lord. She is the form of the play of Existence, consciousness, and bliss (*sat-cid-ānanda-vilāsa*).²⁹¹ The realness of His acts (*ūti*) too is implied by means of the clause: *yoga-māyām vistārayan* (while expanding Yogamāyā). This has been expanded upon in the *uttara-khaṇḍa* of *Śrī Bhāgavatāmṛta*. The rest was explained by Śrīdhara Svāmī.

Or *yoga-māyām* signifies “mercy endowed with godly might” (= *yogaḥ aiśvaryaṁ tad-yuktām māyām kṛpām*). The drift is: It makes sense that He is hard to understand logical because His acts too show godly might and are unlimited.

There is another interpretation. Someone might think, “Why are there still many bad tendencies in the world today?” Brahmā replies. The gist is: “Since those pastimes are difficult to understand by means of reasoning, due to the expansion of Yogamāyā, they are mostly bewildering. And this is fitting.” This was already expressed with the four vocatives. Thus, given that the Lord is hard to comprehend, it is proven that His pastimes too are hard to

291 The purpose in specifying that Yogamāyā is transcendental is that sometimes *yogamāyā* means “material mystic power” (*Bhāgavatam* 3.22.34; 5.6.15; 6.18.61, etc.).

understand. The gist is: “To understand all these different pastimes, people need to humbly approach and learn from Your devotees, and thereafter automatically they will be delivered from this world of birth and death. There is no other way.”

Jīva Gosvāmī—Having described everything in this way, he speaks with reverence. “O You who are unbounded” (*bhūman* = *aparicchinna*). “O You who have all types of godly might” (*bhagavan* = *sarvaiśvarya-yukta*). “O inner controller of all” or “O You the original nature of all causes!” (*parātman* = *sarvāntaryāmin sarva-kāraṇa-svarūpa iti vā*). “O You who pervade all time with the inherent Yoga-śakti” (*yogeśvara* = *svābhāvika-yoga-śaktyā sarva-kāla-vyāpaka*).

Aho is an expression of astonishment. The syntactic connection is: *bhavata ūtir lilāḥ kva katham vā kati vā kadā vā syur iti ko vetti*, “Who knows where Your pastimes are, how they are, how many they are, or when they occur?” The drift is: “However, only You know the basis of those pastimes, which are unbounded inasmuch as You are unbounded; the method of those pastimes, since You have all godly might; their being the way they are, since You are Paramātmā; and even their occasion, since You pervade all phases of time.” The reason in all cases is: *yoga-māyām*, which means *mahā-svarūpa-śaktim* (the great power of His nature).

Viśvanātha Cakravartī—“It is well known that I, Kṛṣṇa, have taken birth only to dispel the Earth’s burden, that Rāma took birth only to kill Rāvaṇa, and that Śukla and other Avatāras appear only for the purpose setting forth *dharma* at those various times, but a birth for the sake of terminating the wicked arrogance of those who consider themselves learned is not so well-known.” “It’s true. No one is able to entirely know the purpose of a particular pastime of Yours, beginning from Your *āvirbhāva*, nor the scope, nor the time they occur nor how many they are.”

“O Bhūman,” That is, “O You whose form is infinite and pervades the world” (*bhūman* = *viśva-vyāpakānanta-mūrte*). “O You who, though You are Bhūman, are fully replete with the six types of godly might” (*bhagavan* = *bhūmatve ’pi ṣaḍ-aiśvarya-paripūrṇa*). “O You who, even when You are Bhagavān, are the

nature of Paramātmā” (*parātman* = *bhagavattve 'pi paramātmā-svarūpa*). “O You whose great, great might, such as being Bhūman, can be realized now, only through Yogamāyā!” (*yogeśvara* = *yoga-māyayā eva anubhāvyamāna-bhūmatvādi-mahā-mahaiśvarya*).

“Who knows the pastimes, beginning from the birth (*ūtiḥ* = *janmādi-lilāḥ* = *lilāḥ*),²⁹²

that exist within the three worlds (*tri-lokyām* = *tri-lokī-madhyavartinīḥ*)?” No one knows. This is expounded in the second half of the verse, beginning from *kvāho*.

“Your *mūrtis* are unlimited, pervade the world, have the six *aiśvaryas*, and have the nature of Paramātmā. They are not made of the five elements. How is it possible that the Avatāras perform pastimes that take place only within the three worlds and whose purpose is to delight the devotees and always have fun, all at the same time?” Brahmā answers that himself with *viśtārayan kṛīḍasi yoga-māyām*. The sense is: Having fun takes place only by the inconceivable potency, Yogamāyā, by the revelation and the concealment, according to the time, of those pastimes to the devotees who are Their respective worshipers.

Baladeva Vidyābhūṣaṇa—In case He asks, “My Creation, which takes place by Parā, Yogamāyā, and whose characteristics were mentioned, occurs in how many places, by which rules, for how long? And how extensive is it?”, he expounds here.

“O You whose innumerable forms pervade the world!” (*bhūman* = *viśva-vyāpakāśamkhyā-mūrte*). “O You who have the six *aiśvaryas* in full” (*bhagavan* = *pūrṇa-śaḍ-aiśvarya*). “O inner controller of all the living entities, whether they are bound or liberated! (*parātman* = *baddha-mukta-sarva-jīvāntaryāmin*). “O master of Yogā, Parā!” (*yogeśvara* = *yogāyāḥ parāyāḥ svāmin*).

292 Regarding the gloss of *ūtiḥ* as *lilāḥ*, the nominal base *ūti* is made by applying the suffix *[k]ti* after the verbal root *ve[ñ]* *tantu-santāne* (to sow, weave); *ūti* is derived as *ūyate* (woven) (*Sārārtha-darśinī* 2.10.4). The sense here is that the pastimes of the Lord in the material world are interwoven in it. In another context, *ūti* is the fifth topic of a *mahā-purāṇa*: *ūtayaḥ karma-vāsanāḥ*, “The *ūtis* are the deep-seated impressions of karma” (*Bhāgavatam* 2.10.4). The definition is: *ūtiḥ syūti-rakṣayoh*, “*Ūti* means stitching and protection” (*Hema-kośa* 2.161).

The gist of *yoga-māyām vistārayan* is: Doing all these pastimes occurs by her, who is inconceivable and is mentioned in the Śruti, for instance:

*svarūpa-bhūtayā nitya-śaktyā māyākhyayā yutaḥ |
ato māyā-mayaṁ viṣṇuṁ pravadanti sanātanam ||*

“Viṣṇu is endowed with His eternal potency called Māyā, which is part of His identity, therefore sages say the eternally perfect Lord is *māyā-maya* (imbued with Māyā: made of transcendental consciousness).” (*Catur-veda-sikhā*)²⁹³

Śrīnivāsa Sūri—Here Brahmā says, “Everyone knows that Your Avatāras, among the animals and so on, become manifest to kill miscreants and to protect the righteous, but no one knows Your *vibhūtis*, because they are unlimited.”

“O Bhūman, You who are qualified by many qualities! O Bhagavān, You who are the mine of qualities beginning from *aīśvarya*! O Paramātmā! O Yogeśvara, giver of the results of Yoga! Who knows Your grandeurs—or else Your pastimes (*ūtīḥ = vibhūtiḥ līlāḥ vā*)—in the three worlds? Wow! (*aho = āścarye*). Who can know where, how, and when they take place, let alone their number (*kati = kati-saṅkhyākāḥ*), when You have fun by unleashing Your Yogamāyā?” Nobody can know the extent of those. For example, the Lord said:

*saṅkhyānaṁ paramāṇūnāṁ kālēna kriyate mayā |
na tathā me vibhūtīnāṁ sṛjato ’ṇḍāni koṭīśaḥ ||*

“Even though over a period of time I might count all the atoms of the universe, I could not count all My grandeurs which I manifest in billions of universes.” (11.16.39)

10.14.22

*tasmād idaṁ jagad aśeṣaṁ asat-svarūpaṁ
svapnābham asta-dhiṣaṇaṁ puru-duḥkha-duḥkham |*

293 Cited in *Laghu-bhāgavatāmṛta* 1.5.414 and in *Bhagavat-sandarbha* 22.8.

*tvayy eva nitya-sukha-bodha-tanāv anante
māyāta udyad apiyat sad ivāvabhāti ||
(vasanta-tilakā)*

tasmāt—because of that (because the Lord has pastimes in the material world); *idam*—this; *jagat*—world; *aśeṣam*—entire; *asat-svarūpam*—whose essential nature is unreal; *svapna-ābham*—like a dream; *asta-dhiṣaṇam*—in which intelligence vanishes; *puru-duḥkha-duḥkham*—in which there is profuse, repeated sorrow *tvayi*—in You; *eva*—only; *nitya*—is constant; *sukha*—happiness; *bodha*—and awareness; *tanau*—whose body; *anante*—infinite; *māyātaḥ*—from Māyā; *udyat*—arising; *apiyat*—perishing; *sat iva*—as if real; *avabhāti*—appears.

tasmāt tvayi eva nitya-sukha-bodha-tanau anante idam jagat aśeṣam asat-svarūpam svapnābham asta-dhiṣaṇam puru-duḥkha-duḥkham māyātaḥ udyad (māyātaḥ) apiyat (ca) sad iva avabhāti.

“Therefore it seems as if the entire world, whose essential nature is unreal; which is like a dream; because of which intelligence vanishes; in which there is profuse, repeated sorrow; which is arising from and disappearing in Māyā; and which is in You, whose body, Brahman, is infinite and is constant bliss and awareness, is real.

Śrīdhara Svāmī—“Fine, the Avatāras have an inconceivable glory. If the material world is unreal, why does it seem to be real?” In this verse, he removes the doubt while concluding in such a way that there is also the *parikara* ornament (the assistants: many adjectival compounds). *Asta-dhiṣaṇam* denotes *nirasta-pratibhāsam* (by which the true perception of it is rejected). “The world, originating in You (*tvayy eva udyat*) (*udyat* = *udbhavat*) and perishing (*apiyat* = *naśyat*)...”

Sad iva (as if real) also signifies: *nityam iva sukham iva cetanam iva ca*, “The world is as if eternal, as if a pleasure, and as if conscious.” The sense is, “The world appears (*avabhāti* = *bhāti*) to be real, and so on, because of the qualities of You, who are the foundation.”

Sanātana Gosvāmī—“Wow! What need be said? “The pastimes of Your Avatāras are real,” and so on. Although the material world is a form of unreality, it appears to be real because of a connection with You.” This is the substance of *tasmāt* (therefore), which means: “because of Your fun by expanding Yogamāyā.”

Or, having stated with the three verses from *atraiva* (10.14.16-18) that the world is unreal, and having repudiated in three verses a concomitant doubt, now he concludes: *tasmāt* (therefore), which means: “because of showing to Yaśodā and to me that the world is unreal.”

Anta means *nāśa* (destruction). Kṛṣṇa is *ananta* in the sense that He is devoid of that. Eternal reality is stated thus. Therefore, although the world is *asat-svarūpam* (its nature is unreal), it is real because of a connection with Him, who is *ananta*. *Svapnābham* means *anityam* (not constant); the world seems eternal because of a connection with the eternal (*nitya*). In point of *asta-dhīṣaṇam*, the world seems conscious because of a connection with awareness (*bodha*). And although the world is *puru-duḥkha-duḥkham* (in which there is much repeated sorrow), it seems pleasurable because of a connection with the real bliss (*sukha*). The meaning should be discerned by making the connection with the compound *nitya-sukha-bodha-tanau* in this way. The rest was explained by Śrīdhara Svāmī.

Or, in this verse he says: “Such being the case, by serving You, even those who didn’t know Your path experience the topmost auspiciousness.” The sense of “therefore” is “because of the inconceivable glory of the pastimes of Your Avatāras.” The world is *asat-svarūpam* mostly because it is filled with bad people; *svapnābham*, because it is not constant, due to being perishable; and *asta-dhīṣaṇam*, mostly because of not knowing the Lord’s glories.” The reason for each adjective is: *māyātaḥ udyat* (arising from Māyā). The gist is: “Although it is like that, it serves Your purpose. Then it becomes exalted (*sad ivābabhāti = uttamatām prāpnoti*).” By the manner of common usage, *iva* (‘as if’ real) has the sense of *anadhika* (not too real). Or the drift is, “It is resplendent (*avabhāti = virājate*) like an abode of Vaikuṇṭha, the real thing (*sad = sad vastu*).”

Jiva Gosvāmī—Because in this way You, the well-known one (*eṣaḥ*)

(Viṣṇu), are the cause of all, “therefore (*tasmāt*) this world, having originated from Pradhāna (*māyātaḥ udyat = pradhānataḥ udbhavat*) and eventually becoming merged in it (*apiyat = pralīnaṁ bhavat ca*), takes support of You (*tvayy eva = tvam āśritya eva*²⁹⁴) and appears as though it is the real thing (*sad = sad-vastu*).” That is, the world seems to have His nature, or it seems to be an eternal abode.

This means: “Because of the substantial existence of things related to You, the universe acquires substantiality to some degree,” because of the fact that Māyā too takes support of You, due to being Your potency. That’s the idea. But in the absence of such a state, the world is like a rabbit’s horn (*asat-svarūpam = śaśa-viṣāṇa-tulyam*). When there is something other than You, that is, when there is no glimpse of You, the world is like a dream, given that the world is not constant. Therefore: *asta-dhīṣaṇam* and so on.

Nitya-sukha-bodha-tanau modifies *tvayi*. His body is eternal and is the form of *sukha-bodha* (blissful awareness). This means His body has the mode of Para-Brahman. Thus, Kṛṣṇa is the nature of such a body (*tanau = tat-svarūpe*), in reference to *Tāpanī-śruti* and *Hayaśiṛṣa Pañcarātra: sac-cid-ānanda-rūpāya kṛṣṇāyākliṣṭa-kāriṇe*, “Obeisance to Kṛṣṇa, whose form is transcendental and who is an untroubled maker” (GTU 1.1). In this regard, these two texts should be considered:

➤ The sentence of *Viṣṇu Purāṇa* that is going to be shown below, beginning from: *ekadeśa-sthitastāgner jyotsnā vistāriṇī*, “The entire universe is the potency of Para-Brahman, like an expansive illumination of a fire located in one place” (*Viṣṇu Purāṇa* 1.22.57);

➤ The aphorism: *vaidharmyāc ca na svapnādi-vat*, “The waking state is not like a dream, also because of a difference in nature” (*Vedānta-sūtra* 2.2.29).²⁹⁵

294 Here the locative case in *tvayi* is an *āśraya-saptamī*. For the details, consult *Hari-nāmāmṛta-vyākaraṇa* (649 *vṛtti*).

295 The *sūtra* means: “The objects seen in the waking state are not like objects seen in the dream state and the like, also because of a difference in nature” (*Vedānta-sūtra* 2.2.29). In contrast to that aphorism, the verse states *svapnābham* (like a dream). This truth is corroborated in several places in *Bhāgavatam* (3.27.4; 9.19.28; 10.40.24; 10.49.25; 10.86.45; 11.13.34; 11.13.37; 11.14.28; 11.22.40; 11.22.55). The existence of the world is different from the existence of a dream because there is no karma involved in dreams. But both types of existence are similar in the sense that both are

In this regard, this too is expressed by the word *māyā*: Sometimes a certain teaching that suggests unrealness (*mīthyā*) is meant, and sometimes a specific potency that hints at the real, which is hard to fathom, is said. Of the two, the first one: A synonym, *aindrajāla* (magic), is used by those who know it. An illusion created by magicians does not bewilder them. Although the illusion can bewilder others, it does not take away the magicians' vision. A mirage is an example. Regarding the second one: The word is used by sages, gods, and others. For example, with respect to the journey of Sanaka and others to Vaikuṇṭha, as narrated in the third canto (3.15.26), the word *tadiya-yoga-māyā* (their *yogamāyā*) was explained by venerable Svāmī.²⁹⁶ This sense of the word *māyā* is not like the previous ones, because Kardama and other sages go about their business with aircrafts and other types of recreation created by this *māyā*, and because it is seen that Pradyumna and others slash enemies in war and so on that way (10.55.16-22; 10.76.17).

In regard to sages and others, this meaning of the word *māyā* refers to their austerities and so on, but as regards the Lord, *māyā* pertains to His nature. Examples are shown:

(A) The potency called Aparā (inferior) (Mahā-Māyā) is mentioned in *Viṣṇu Purāṇa*: *sarva-bhūteṣu sarvātman yā śaktir aparā tava, guṇāśrayā namas tasyai śāśvatāyai sureśvara*, “O Soul of all, O God of gods, obeisances to that potency, the inferior one, of Yours. It is the foundation of the modes of Material Nature and is perpetual.” (1.19.76);

(B) *tasmān māyī sṛjate viśvam etad asmiṁś cānyo māyayā sanniruddhaḥ*, “Therefore the owner of Māyā shoots forth this universe, and in it the other (a soul) is restrained by that same Māyā” (*Śvetāśvatara Upaniṣad* 4.9);

(C) Being inherent and not being a shower of illusion are illustrated in *Viṣṇu Purāṇa*:

different from the absolute reality, transcendence.

296 Śrīdhara Svāmī writes: *yoga-māyā-baleneti aṣṭāṅga-yoga-prabhāveṇopetya. parameśvare tu yoga-māyeti cic-chakti-vilāsa iti draṣṭavyam*, “The word *yoga-māyā-balena* means “[after arriving] by the power of the eightfold Yoga system.” In regard to the Lord, however, *Yogamāyā* is the play of *cit-śakti*. This should be discerned” (*Bhāvārtha-dipikā* 3.15.26).

śaktayaḥ sarva-bhāvānām acintya-jñāna-gocarāḥ |
*yato 'to brahmaṇas tās tu sargādyā bhāva-śaktayaḥ |*²⁹⁷
bhavanti tapatām śreṣṭha pāvakasya yathoṣṇatā ||

“Because all things, such as gems and mantras, have powers whose scope is an inconceivable knowledge, Brahman too has potencies, which pertain to the nature and which involve creation and so on, like fire has heat, O best ascetic.” (*Viṣṇu Purāṇa* 1.3.2)

dve rūpe brahmaṇas tasya mūrtam cāmūrtam eva ca |
kṣarākṣara-svarūpe te sarva-bhūteṣv avasthite ||
akṣaram tat param brahma kṣaram sarvam idam jagat |
eka-deśa-sthitasyāgner jyotsnā vīstāriṇī yathā |
parasya brahmaṇaḥ śaktis tad etad akhilaṁ jagat ||

“The two forms of Brahman are: material and spiritual. Their natures are perishable and imperishable, respectively. They abide in all entities. The imperishable is Para-Brahman. The perishable is all this universe. The entire universe is the potency of Para-Brahman, like an expansive illumination of a fire located in one place.” (*Viṣṇu Purāṇa* 1.22.54-57)

In addition, the Śruti states: *māyām tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram*, “One should know that Māyā is Prakṛti and that the owner of Māyā is Maheśvara” (*Śvetāśvatara Upaniṣad* 4.10). With the word *prakṛti*, the text talks about the nature (*svabhāva*), because that word obtains the status of predicate, being a reiteration in terms of being a purport which hints at this: “But one should not understand it as a synonym of him,” because of the nonaccomplishment of the understanding from the very nature of the definition by only

297 Śrīdhara Svāmī comments: *yad evaṁ ato brahmaṇo 'pi tās tathā-vidhāḥ śaktayaḥ sargādi-hetu-bhūtāḥ bhāva-śaktayaḥ svabhāva-siddhāḥ śaktayaḥ santy eva, pāvakasya dāhakatvādi-śakti-vat*, “Brahman too has powers of that kind: They are the causes of creation and so on and are inherently established in the nature (*bhāva-śaktayaḥ* = *svabhāva-siddhāḥ śaktayaḥ*), like fire’s power to burn and so forth” (*Ātma-prakāśa* 1.3.2). Viśvanātha Cakravartī specifies that Mahā-Māyā is the form of *acit* (*acid-rūpā*, *Sārārtha-darśinī* 3.7.9).

talking about a synonym, and because that very status of predicate is obtained by saying: *māyinaṁ tu maheśvaram* (one should know that the owner of Māyā is Maheśvara). By stating *māyinaṁ tu maheśvaram*, it's understood that Maheśvara is taken shelter of by Māyā, and so what comes to mind is that Maheśvara's being is internal and not artificial. For example: *indro māyāvān puruṣaḥ śūraḥ*, "Indra is a heroic man who has magic."²⁹⁸

Although Māyā is external, its inherence [in Śiva] is obtained simply by the example: *eka-deśa-sthitasyāgneḥ*, "[like an expansive illumination] of a fire located in one place" (VP 1.22.57 cited above). And although Māyā is external, Maheśvara's being is not touched by that fault. For instance, Arjuna says:

*tvam ādyaḥ puruṣaḥ sākṣād īśvaraḥ prakṛteḥ paraḥ |
māyāṁ vyudasya cic-chaktyā kaivalye sthita ātmani ||*

"You are the primeval Puruṣa, God Himself, beyond Prakṛti. Rejecting Māyā by *cit-śakti*, You abide in the Soul, the Absolute." (1.7.23). This one is *cit-śakti*, mentioned in *Viṣṇu Purāṇa* as Parā:

yātīta-gocarā vācāṁ manasāṁ ca viśeṣaṇā | ²⁹⁹
jñāni-jñāna-paricchedyā vande tām īśvarīm parām || ³⁰⁰

"I praise her, Parā, the scope of whom is beyond words and minds,

²⁹⁸ The point here is that Maheśvara does not have Māyā in his core. This means the suffix *in* in *māyin* has the sense of *asyāsti* (he has that), not *asminn asti* (it is in him).

²⁹⁹ *cāviśeṣaṇā* (*Viṣṇu Purāṇa*). In *Bhagavat-sandarbhā* (17.2) and in *Laghu-vaiṣṇava-toṣaṇī* 10.22.4, Jīva Gosvāmī quotes the same verse, but with the reading *cāviśeṣaṇā* (nonspecific), which is used in the translation. Śrīdhara Svāmī explains *aviśeṣaṇā* as: *yasmād aviśeṣaṇāj jāti-guṇādi-viśeṣaṇa-śūnyā*, "She is beyond the scope of both words and mind because she is *aviśeṣeṇā*, meaning she has no attributes such as *jāti* (category) and *guṇa* (material qualities)" (*Ātma-prakāśa* 1.19.77). *Aviśeṣaṇa* (nonspecific) really means *nirviśeṣa* (without a material attribute) because she does not belong to a category in the usual sense of the term. She belongs to the transcendental category.

³⁰⁰ *tām vande sveśvarīm parām* (*Viṣṇu Purāṇa*). Śrīdhara Svāmī writes *aiśvarīm*, which he glosses as: *īśvarasya tattva-bhūtām* (her, who is God's Truth).

who is nonspecific, who is to be accurately determined through the knowledge of knowledgeable persons, and who pertains to the Lord.” (*Viṣṇu Purāṇa* 1.19.77)

It is pointed out that *cit-śakti* is internal, due to being Parā (transcendental), is supremely inconceivable, and has various modes. Being the equivalent of Maheśvara is also expressed. (In the other reading: Being something that acts like the purport of Maheśvara is also expressed.)

*na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate |
parāśya śaktir vividhaiva śrūyate
svābhāviki jñāna-bala-kriyā ca ||*

“He has no body and no senses. No one is seen to be either equal to or superior to Him. It is heard that He has a superior potency which is inherent in Him and is manifold: *jñāna-śakti*, *bala-śakti*, and *kriyā-śakti*.” (*Śvetāśvatara Upaniṣad* 6.8)

In this citation, the words *na tat-samaś cābhyadhikaś ca* (No one is seen to be either equal to or superior to Him) make one perceive that Parā is inherent in Him, is supremely inconceivable, and is made to be understood by the absence of another thing relied upon as a superimposition. In the third canto, Yogamāyā is pointed out in reference to the journey of Sanaka and others to Vaikuṇṭha. She was explained as *cit-śakti* by venerable Svāmī,³⁰¹ and also by a venerable Tattvavādī (Madhvācārya) in his commentary:

*yoga-māyā ca māyā ca tathechhā-śaktir eva ca |
māyā-śabdena bhāṇyante śabda-tattvārtha-vedibhiḥ ||*

“Yogamāyā, Māyā, and Icchā-śakti (Lord’s power of volition) are expressed, by those who know the true meaning of words, with the word *māyā*.”

301 That is not true. Śrīdhara Svāmī’s commentary on that was shown above (*Bhāvārtha-dīpikā* 3.15.26).

Having thus given the example of *Śabda-mahodadhi*, and having also used the Śruti as evidence: *svarūpa-bhūṭayā nitya-śaktiā māyākhyayā yutaḥ, ato māyā-mayaṁ viṣṇuṁ pravādanti sanātanam*, “Viṣṇu is endowed with His eternal potency called Māyā, which is part of His identity, therefore sages say the eternally perfect Lord is *māyā-maya*” (*Catur-veda-śikhā*), the word *māyā* too, like the word *yoga-māyā*, is agreed upon as being expressive of the spiritual energy. This is also proven by his Excellence Śrī Rāmānuja: Synonymous words in *Nighaṇṭu*: *māyā vayunaṁ jñānam*, are written in his commentary.

Moreover, in reference to: *sā vā etasya samdraṣṭuḥ śaktiḥ sad-asad-ātmikā māyā nāma*, “The potency called Māyā is of the nature of cause and effect and belongs to Him who glances” (3.5.25), Śrīdhara Svāmī writes: *dāāñōā-dāṇyānusandhāna-rūpā*, “She is the form of taking interest in the connection between the seer and what is seen (Bhāvārtha-dēpikā 3.5.25). In reference to *ātmeccānugatāv ātmā*, “The Soul, in conformity with *ātmeccā*” (3.5.23), he writes: *ātmeccā māyā*, “Māyā is *ātmeccā* (the Soul’s desire)” (Bhāvārtha-dēpikā 3.5.23).³⁰²

kāla-vṛtṭyā tu māyāyām guṇa-māyām adhokṣajāḥ |
puruṣeṇātma-bhūtena vīryam ādhatta vīryavān ||
tato 'bhavan mahat-tattvam avyaktāt kāla-coditāt |

“When Pradhāna was agitated by the flux of Time, Adhokṣaja, who has power, placed, as the Puruṣa, who is the Soul, energy in Māyā. Afterward, mahat-tattva came into being from Avyakta (Pradhāna), which was impelled by Time.” (3.5.26-27)

In this quotation, the word *avyaktam* is optionally meant by the

302 These two citations from *Bhāgavatam*, elucidated by Śrīdhara Svāmī, are expressive of Mahā-māyā. Jīva Gosvāmī expounds the three aspects of Mahā-māyā by quoting a verse from *Mahā-saṁhitā*: *śrīr bhūr durgeṭi yā bhinnā jīva-māyā mahātmanah, ātma-māyā tad-icchā syāt guṇa-māyā jaḍātmikā*, “The Jīva-māyā (the *māyā* that bewilders the souls) is separated as the potencies called Śrī, Bhū, and Durgā. The Ātma-māyā is the Lord’s desire. The Guṇa-māyā is inert” (*Bhagavat-sandarbhā* 22).

word *māyā*.³⁰³ In the text: *prāyo māyāstu me bhartur nānyā me 'pi vimohinī*, “Most likely, it is the illusory power of my master, not any other power, for it bewilders me too” (10.13.37), it is also a potency that bewilders.

In the dictionaries, *krpā* and other synonyms of it are seen. The *Viśva-prakāśa* reads: *māyā dambhe kṛpāyām ca*, “*Māyā* means ‘deceit’ and ‘mercy’” and the *Tri-kāṇḍa-śeṣa* states: *māyā syāc chāmbarī-buddhyoḥ*, “*Māyā* means *śāmbarī* (sorcery, magic) and *buddhi* (understanding).” Moreover, in the phrase *māyaiśyam*, “the power of the magic” (10.13.45), only *prabhāva* (influence) is meant by the word *māyā*.

Thus, the sense of the word *māyā* should be discerned according to the context, and can be substantiated by Śrī Svāmī’s explanations. Hence, everything is congruent. Moreover, in the context of this chapter, naming the potency that is hard to comprehend through reasoning is done with the word *māyā*. That was stated as follows:

mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitāḥ ||
na ca mat-sthāni bhūtāni paśya me yogam aiśvaram |

“Everything is in Me, but I am not in them, nor are all things situated in Me! Behold My godly might.” (*Bhagavad-gītā* 9.4-5)

Where there is not touch of that sense, there the meaning of it is: *mīthyā* (illusion). Illusoriness (*mīthyātvam*) too is the proper explanation of it. Furthermore, the *Māyā* mentioned as the potency called *Parā* implies the *vibhūti*s of the *svarūpa* in *Vaikuṇṭha*. For instance:

(1) *na yatra māyā kim utāpare harer anuvratā yatra surāsurārcitāḥ*, “*Vaikuṇṭha*, where there is no *Māyā*, much less others, and where *Hari*’s followers are worshiped by gods and demons” (2.9.10);

(2) *darśayāmāsa lokam svam gopānām tamasaḥ param*, “*Kṛṣṇa* showed His own abode to the cowherds, an abode beyond material nature” (10.28.14);

303 Śrīdhara Svāmī comments: *kāla-preritād avyaktān māyātaḥ*, “The words *avyaktāt kāla-coditāt* mean “from *Māyā*, which was impelled by Time” (*Bhāvārtha-dīpikā* 3.5.27).

(3) *itireṣe 'tarkye* and so on, “When Brahmā, the master of Irā, was bewildered... the Supreme Being, the unborn, understood, and instantly uncovered the curtain of Māyā” (10.13.57);

(4) *satya-jñāna* and so on, “They had forms that are real and are the one essence of sheer consciousness and infinite bliss” (10.13.54).

A *vibhūti* made of this Māyā is imperishable. For example:

► *na ca kāla-vikramah*, “Vaikuṇṭha, where there is no course of Time” (2.9.10);

► *kalā-kāṣṭhā-nimeṣādi-kāla-sūtrasya gocare, yasya śaktir na śuddhasya prasīdatu sa me hariḥ*, “May Hari, the pure, whose potency is not in the scope of the thread of Time such as a *kalā*, a *kāṣṭhā* (the time of fifteen blinks), and a blink, be pleased with me” (*Viṣṇu Purāṇa* 1.9.45);

► *kalā-muhūrtādi-mayaś ca kālo na yad-vibhūteḥ pariṇāma-hetuḥ*, “Time, made of *kalās*, *muhūrtas* and so on, is not the cause of the transformation of His *vibhūtis*” (*Viṣṇu Purāṇa* 4.1.84).

In the above citation of *Viṣṇu Purāṇa* 1.9.45, because it is said *śuddhasya* (pure), this Māyā is the great potency whose nature is the Lord. But Aparā is not like that, rather she is like this:

(A) *yasyāyutāyutāmśamśe viśva-śaktir iyaṁ sthitā*, “This energy of the world is situated in a portion of a millionth portion of whom” (*Viṣṇu Purāṇa* 1.9.53);

(B) *sargādyā bhāva-śaktayaḥ*, “Brahman too has potencies, which pertain to the nature and which involve creation and so on” (*Viṣṇu Purāṇa* 1.3.2, shown above); and

(C) *eṣā māyā bhagavataḥ sarga-sthity-anta-kāriṇī*, “This is the Lord’s Māyā, which effects creation, continuation, and annihilation” (11.3.16). It should be discerned in this way also, according to the true meaning.

Viśvanātha Cakravartī—“Therefore the world, the meaning of the word *idam* (this), is illusory. However, Your body, though it has a measure in the middle of the world, encloses it and only consists of pure, transcendental existence.” In this verse, he concludes the topic in this way.

☆ *asat-svarūpam* denotes: *sārvakālika-sattā-rahitaṁ svarūpam yasya tat* (the world, in which the essential nature is devoid of an existence that lasts for all time), therefore:

☆ *svapnābham* means: *svapnātma-jñāna-vad alpa-kāla-varti* (it abides for a short time like the knowledge of the nature of a dream). It should not be explained that this world is unreal like an object in a dream, because of a statement in the seventh canto: *pradhāna-pumbhyāṁ nara-deva satya-kṛt*, “O king, the real Maker, along with *pradhāna* and the *jīvas*, shoots forth Time” (7.1.11)³⁰⁴ and because of this text of Śruti made authoritative by the fact of being quoted in Madhva’s commentary: *satyaṁ hy evedaṁ viśvam asṛjata*, “He created this world, which is real.”³⁰⁵

☆ *asta-dhiṣaṇam* is construed as: *astā luptā dhiṣaṇā jñānam avidyayā yasya tat*, “the world, the knowledge of which is deleted, by ignorance.”

☆ *nitya-sukha-bodha-tanau* is analyzed as: *nityam iti sandhinī, sukham iti hlādinī, bodha iti samvid atah etat-svarūpa-śakti-*

304 Śrīdhara Svāmī says *satya-kṛt* means: *satya-kṛd amogha-kartā īśah*, “Satya-kṛt (the real Maker, or the maker of the real) is God, the unerring maker” (*Bhāvārtha-dīpikā* 7.1.11). Viśvanātha Cakravartī explains *satya-kṛt* as follows: *satya-kṛt bhagavac-chakti-kāryasya viśvasya mīthyātvānarhatvāt. kārya-mātrasyaiva mīthyātve tad-anumeye bhagavaty api prāmāṇyābhāvaḥ prasajjed iti bhāvaḥ*, “The term Satya-kṛt is used because the world, an effect of the Lord’s potency, does not deserve to be unreal. The gist is: If a mere effect were unreal, the nonexistence of authenticity of the Lord, who is inferred from that, would ensue” (*Sārārtha-darśinī* 7.1.11). On the contrary, that issue is dealt with in *Vedānta-sūtra* (2.1.6): *dr̥ṣyate tu*, “It is seen, however, [that sometimes an effect is inherently different from its cause].” In *Bhāgavatam* the example of a spider and its web is given in that regard (11.9.21 and 11.21.38). Moreover, it’s not because the magician is real that his illusions (*māyā*) are real.

305 The world is called real from the perspective of Sat-kārya-vāda. The world is called *satya* (real) because its cause, Brahman, is Satya: *satyaṁ abhavat yad idaṁ kiñca tat satyaṁ ity ācakṣate*, “Satya became this universe, therefore they call it *satya*” (*Taittirīya Upaniṣad* 2.6). In a similar context, Viśvanātha Cakravartī explains: *sat-kārya-vāde ’pi vyākhyānārtham, ata eva tat satyaṁ bhavatīty aprayujya tat satyaṁ abhidhiyate ity uktam*, “It is for the sake of an explanation in terms of Sat-kārya-vāda, therefore, not using the wording: ‘It is real’, it is said: ‘It is called real’” (*Sārārtha-darśinī* 11.24.18). The world is real from the relative standpoint, that is to say the world is not imaginary like a dream or like a mirage.

tritayātmakatvāt sad-ānanda-cin-mayyaḥ tanavo yasya tasmin, “Nitya denotes *sandhinī*, *sukham* refers to *hlādinī*, and *bodha* connotes *sarivid*, consequently, on account of being composed of this triad of *svarūpa-śakti*, “in You, whose bodies are eternal and are made of bliss and consciousness.””

“The world, arising from Māyā, the cause (*māyāta udyat = māyātaḥ kāraṇād ugdacchat*), in You, the basis (*tvayi = adhiṣṭhāne*), appears as if it were pertaining to all time (*sad iva = sārva-kālikam iva*), although it is going to extinction (*apiyat = astam gacchad api*).”

There is another interpretation: Because Your *svarūpas*, which show grace to devotees, are auspicious, “therefore (*tasmāt*), this world, which is inauspicious by nature (*asat-svarūpam = amaṅgalātmakam*)...” but not: “What is the use of considering the good and the bad of the universe? The universe is unreal.” In that regard he says: *svapnābham*, which connotes: *svapna-van na bhāti* (it does not appear like a dream).³⁰⁶ This means “It does not appear to be unreal.” However, the world, though unfavorable due to being *puru-duḥkha-duḥkham* (abundantly and repeatedly sorrowful), on account of being *asta-dhiṣaṇam* (devoid of wisdom), appears as if exalted (*sad iva = uttamam iva*)³⁰⁷ by considering the pleasure derived from material sense objects.

Baladeva Vidyābhūṣaṇa—Here he says: “The world, presided by me, is not constant (*anītya*), on account of being material.” “This entire world (*idam aśeṣaṁ jagat*), which is other than that, i.e. other than the Creation made of sheer consciousness (*tasmāt = vijñāna-mayāt sargād anyat*); which is a nonresplendent body (*asat-svarūpam = aśobhana-vapuḥ*); which abides for a short time (*svapnābham = alpa-kāla-vartī*); in which the awareness is obliterated (*asta-dhiṣaṇam = astā luptā dhiṣaṇā jñānam yatra tat*); therefore it is the essential nature of profuse sadness (*puru-duḥkha-duḥkham =*

306 Here *svapnābham* is constructed as *svapna-abham* instead of *svapna-ābham*.

307 This gloss is expressive of the meaning of *sat* as *praśasta* (eminent): *satye sādhu vidyamāne praśaste 'bhyarhite ca sat*, “*Sat* means *satya* (real; truth), *sādhu* (good person), *vidyamāna* (existing), *praśasta* (eminent), and *abhyarhita* (venerable) (*Amara-koṣa* 3.3.83).

pracura-duḥkha-svarūpam eva),” inasmuch as the joy of those in the world is a form of sadness, like honey mixed with poison. Why? “The world has been originating from Triguṇā Māyā, who is the cause (*māyāta udyat = māyātaḥ kāraṇād udbhavat*) and is situated in You, the basis, and is going to extinction in her (*apiyat = tatra eva astaṁ gacchat*).³⁰⁸ Nonetheless the world seems resplendent to ignorant people (*sad iva = ajñāninām śobhanam iva*).”³⁰⁹

Nitya-sukha-bodha-tanau modifies *tvayi* (in You). The construction is: *nitya-sukha-bodha-rūpaṁ yad brahma sā tanuḥ mūrṭiḥ yasya tasmin*, “In You, whose body is Brahman, which is a form of constant pleasure and awareness.” This means *brahma-vigrahe* (in You, who are a form of Brahman).

Vallabhācārya—“On account of You, the world seems to be the real thing.” *Asat-svarūpa* means the nature of the world is like the nature of unrighteous people (= *asatāṁ bahir-mukhānām iva svarūpaṁ yasya*). The sense is the world obscures the true path. *Svapnābham* (like a dream) literally means: *svapnasyevābhā yasya tam*, “What it looks like is similar to what a dream looks like.” This means the world is an impediment to true knowledge, because: *asta-dhiṣaṇam*, “Intelligence has gone from it” (= *astā gatā dhiṣaṇā yasmāt*). “Therefore the world is fine when it has a connection with You, otherwise it is just the opposite.”

Śrīnivāsa Sūri—With *tasmāt* he says: “Therefore the world is a body

308 Here the present is used in the sense of *nitya-pravṛtti* (always going on) (*Amṛta* commentary on HNV 699). This is because the world repeatedly goes through cycles of creation and destruction. Creation occurs at the outset of Brahmā’s day and destruction at the end of his life (*prākṛtika-pralaya*, 12.4.22), and both occur at every millisecond (*nitya-pralaya*, 12.4.35-38).

309 Commenting on this verse, cited in *Laghu-bhāgavatāmṛta* (1.5.395), Baladeva Vidyābhūṣaṇa writes: *tvayy eveti, sad iva svatantram iva, sattvaṁ svātantryam uddiṣṭaṁ tac ca kṛṣṇe na cāpare, asvātantryāt tad-anyeṣāṁ asattvaṁ viddhi bhārata, iti mahābhārata-vacanāt*, “*Sad iva* means *svatantram iva* (as if independent), because of the statement in *Mahābhārata*: “*Sattvam* is described as ‘independence’. And that is in reference to Kṛṣṇa, not to any other. O descendant of Bharata, you should know that since there is no independence, those who are other than Him have *asattvam* (dependence)”” (*Sāraṅga-raṅgadā* 1.5.395).

of the magnificence of Your inconceivable Yogamāyā.”

“The universe is arising from and is attaining destruction in Māyā, which is Your potency called Prakṛti and is in You, whose nature (*tanau = svarūpe*) is eternal bliss and awareness and who are *ananta* in the sense that Your glories are unlimited. The world is as if real, meaning everything seems to be its real identity, “I am a Brāhmaṇa, he is fat, she is thin,” and so forth, whereas in fact the self is pure consciousness.”³¹⁰

The world is *asat-svarūpam* (noneternal by nature) because it periodically perishes: It does not last forever in the same form. Therefore it is like a dream (*svapnābham = svapna-tulyam*), given that it is not continuous. Even the things in a dream are not completely illusory (they are symbolic)³¹¹ because those things too were created by God. The things in the world, like the things in a dream, are not eternal. This topic was made into an aphorism: *sandhye sṛṣṭir āha hi*, “Creation occurs in dreams too, because the text says so” (*Vedānta-sūtra* 3.2.1), which refers to this: *na tatra rathā na ratha-yogā na panthāno bhavanty atha rathān ratha-yogān pathaḥ sṛjate... sa hi kartā*, “In a dream, there are no chariots, no draft animals, and no roads, but he (the soul)³¹² creates the chariots, the draft animals and the roads. He is the doer” (*Bṛhad-āraṇyaka Upaniṣad* 4.3.10).

Moreover, the world is *asta-dhiṣaṇam*, “because of it, the intelligence intent on thinking about Your *svarūpa* is deleted”

310 In that regard, Śrī Kṛṣṇa said: *ikṣeta vibhramam idaṁ manaso vilāsaṁ, drṣṭaṁ vinaṣṭam atilolaṁ alāta-cakram, vijñānam ekam urudheva vibhāti māyā, svapnas tridhā guṇa-visarga-kṛto vikalpaḥ*, “One should look upon this world as an illusion, the play of the mind. The world is seen and then perishes, is extremely flickery, and is a revolving firebrand. Consciousness is one. It appears to be many. This threefold division (body, senses, and mind; or wakefulness, dreaming, and sleeping; or knower, knowledge, and means of knowing) made by the modifications of the *guṇas* is *māyā* (a magical illusion), a dream” (11.13.34).

311 *sūcakaś ca hi śruter ācakṣate ca tad-vidah*, “A dream is also an omen, because of a Śruti text. Those who know it say so” (*Vedānta-sūtra* 3.2.4). Baladeva Vidyābhūṣaṇa provides the references.

312 By implication, the Soul too creates some parts of a dream. The creator of a dream is the soul, who is established in the Soul: *eṣa hi draṣṭā spraṣṭā śrotā rasayitā ghrātā mantā boddhā kartā vijñānātmā puruṣaḥ. sa pare 'kṣara ātmani sampratiṣṭhate* (*Praśna Upaniṣad* 4.9).

(= *astā lupatā tvat-svarūpa-pravaṇa-rūpā dhiṣaṇā buddhiḥ yasmāt tat*). For instance, Brahmā said to the Lord: *daivena te hata-dhiyo bhavataḥ prasaṅgāt, sarvāśubhopaśamanād vimukhendriyā ye*, “The programs connected with You (*kathā* and *kīrtana*) minimize all types of inauspiciousness. The senses of those whose minds are struck by fate (effect of offenses) are averse to such programs...” (3.9.7). And therefore: *puru-duḥkha-duḥkham*, meaning the world only gives sorrow after sorrow. The world does not even give a trace of real pleasure. This was said by Vidura to Maitreya:

*sukhāya karmāṇi karoti loko
na taiḥ sukhaṁ vānyad-upāramaṁ vā |
vindeta bhūyas tata eva duḥkham
yad atra yuktam bhagavān vaden naḥ ||*

“O great sage, everyone in this world engages in fruitive activities to attain happiness, but one finds neither satiation nor the mitigation of distress. On the contrary, one is only aggravated by such activities. Therefore, tell us how one should live to achieve real happiness.”
(3.5.2)

Gaṅgā Sahāya—*Apiyat* is made by adding the suffix *[ś/at/r]* after the verbal root *i[n]* *gatau* (to go), which is preceded by *api*. (The verbal base *api* (*api* + *i*) is Vedic Sanskrit.)

10.14.23

*ekas tvam ātmā puruṣaḥ purāṇaḥ
satyaḥ svayam-jyotir ananta ādyaḥ |
nityo 'kṣaro 'jasra-sukho nirañjanaḥ
pūrṇo 'dvayo mukta upādrito 'mṛtaḥ ||*

first half: *indra-vajrā*
second half: *indra-varṁśā*

ekas—one; *tvam*—You; *ātmā*—the Soul; *puruṣaḥ*—the Puruṣa; *purāṇaḥ*—ancient; *satyaḥ*—real; *svayam-jyotiḥ*—self-effulgent; *anantaḥ*—infinite; *ādyaḥ*—primordial; *nityaḥ*—constant (eternal); *akṣaraḥ*—imperishable; *ajasra-sukhaḥ*—whose happiness is

unimpeded; *nirañjanaḥ*—taintless; *pūrṇa*—full (complete); *advayaḥ*—nondual; *muktaḥ*—freed; *upādhitaḥ*—from a material adjunct; *amṛtaḥ*—immortal.

tvam ekaḥ ātmā puruṣaḥ purāṇaḥ satyaḥ svayaṁ-jyotiḥ anantaḥ ādyaḥ nityaḥ akṣaraḥ ajasra-sukhaḥ nirañjanaḥ pūrṇaḥ advayaḥ upādhitaḥ muktaḥ amṛtaḥ (asi).

“You are the One, the Soul. You are the ancient Puruṣa. You are real, self-effulgent, infinite, primordial, eternal, and imperishable. Your bliss is unimpeded. You are taintless, complete, nondual, devoid of any material adjunct, and immortal.

Śrīdhara Svāmī—“But only You are real.” That is what he says, *ekas tvam satyaḥ*, “You, the one, are real.” Why? *ātmā*. What can be seen is unreal, that is, whatever is seen, but the soul cannot be seen, and so it is real.

“Moreover, that which has transformations is unreal, but there is no transformation, such as birth, in You.” That is what he says: *ādyaḥ*, which means *kāraṇam* (the cause). Hence He has no birth. The reason for being *ādya* is: *purāṇaḥ*, which means: *purā api navaḥ* (new, though old).³¹³ The sense is He is existing. He existed even before the effect. The reason for that is: *puruṣaḥ*. For instance, the Śruti text: *pūrvam evāham ihāsam iti tat puruṣatvam*, “At first, only I existed here: That is the status of being the Puruṣa” (quoted in *Tattva-sandarbhā* 31).

With *nityaḥ*, Brahmā rejects a transformation which is the existence of another birth. The sense of *nityaḥ* is *sanātanaḥ* (eternal). With these four words: *pūrṇaḥ*, *ajasra-sukhaḥ*, *akṣaraḥ*, and *amṛtaḥ*, he sequentially repudiates the ideas that the Lord grows, changes, becomes weaker, and dies. The reason He is *pūrṇa* is: *anantaḥ* and *advayaḥ*. He is devoid of the delimitation of time and space, and also devoid of a delimitation by an entity.

313 In the contexts of synonyms of ‘old’, Yāska writes: *purāṇam kasmāt, purā navam bhavati*, “The word *Purāṇa* is derived from what? The old is new” (*Nirukta* 3.19).

To substantiate being *amṛta* (immortal), with these three terms: *svayaṁ-jyotiḥ*, *nirañjanaḥ*, and *upādhitaḥ muktaḥ* he repudiates the four kinds of karmic reaction. The meaning is as follows. An origination is rejected with *ādyah*. An obtainment can occur by means of either actions or knowledge. An obtainment by actions is rejected with the word *ātmā*. *Svayaṁ-jyotiḥ* repudiates an obtainment from knowledge. With *muktaḥ upādhitaḥ* (freed from limiting adjuncts) he says: Material transformations occur on the external material body or external material covering. For example, the external covering of rice is transformed when the husk is removed by threshing. However, Lord Kṛṣṇa has no material body, and so that is impossible in His case.

A purification occurs either by adding an eminence or by removing the bad. The former is repudiated by the fact of being *pūrṇa*, and the latter by the term *nirañjana*, which means *nirmala* (taintless, pure).

Sanātana Gosvāmī—While expounding that Bhagavān is real, as mentioned previously, he talks about Bhagavān's *tattva* in terms of a differentiation from *jīva-tattva*. "Though one (*ekaḥ = ekaḥ api*), You are the Soul, i.e. the pervader, the Puruṣa, i.e. the inner controller of every single soul," in view of the statement: *puri śayanāt puruṣaḥ*, "A *puruṣa* is so called because of reposing in the city." *Purāṇaḥ* is construed as: *pūrvataḥ nijaiśvaryeṇa vartamānaḥ api navah eva*, "You are new although You have been existing with Your might from days of yore." This means: *parama-mahā-śaktimān īśvaraḥ*, "He is the universal God, who has the most great power." In this way, being Para-Brahman, being Paramātmā, and being Parameśvara are expressed in sequence.

With *satyaḥ* (real) he says: It is not that His *aiśvarya* is illusory. "But," someone might object, "why is there realness, given that He can be seen in terms of having a form?" Brahmā responds: "You are self-manifest (*svayaṁ-jyotiḥ = sva-prakāśaḥ*), because You can be seen, only by Your mercy."

Moreover, *anantaḥ* means *uttarāvadhi-rahitaḥ* (devoid of end limit), and *ādyah* signifies *pūrvāvadhi-rahitaḥ* (devoid of beginning

limit),³¹⁴ and so the sense is He is unbounded. Or *anantaḥ* means *aparicchinnah* (unbounded), and *ādyah* means *jīva-vaj-janma-rahitaḥ* (devoid of a birth like that of a soul).

Nityah means *sadaika-rūpaḥ* (always in one form) due to the total absence of transformations. *Akṣarah* means *sthiraḥ* (durable); or it means *prapañcātitaḥ* (beyond matter), because of the statement in *Śrī Gītā*: *kṣaram sarvāṇi bhūtāni*, “All beings are perishable” (15.16). *Ajasra-sukhaḥ* denotes *nityānandaḥ*. This means: *ānanda-ghana-mūrtiḥ* (He whose form is dense bliss). *Nirañjanaḥ* means *nirmalaḥ* (taintless), i.e. *viśuddhaḥ* (especially pure). *Pūrṇah* means *sampūrṇah* (fully complete), i.e. *ananyopekṣah* (He does not require anything). *Advayah* means *vijātiya-sambandha-rahitaḥ* (devoid of a connection with another category). *Upādhitā muktah* signifies *nirupādhiḥ* (He has no material adjunct): without a motive He continuously benefits all living entities. Or the sense is: Automatically He has those spiritual attributes. *Amṛtaḥ* means *avināśi* (imperishable), or else: *na vidyate mṛtaṁ mṛtiḥ maraṇa-lakṣaṇa-saṁsāraḥ bhaktānām yasmāt saḥ*, “He because of whom the devotees do not have death, i.e. material life, which is characterized by death.”

In this way the idea that because He has a form, Lord Kṛṣṇa must be like a conditioned soul, and therefore must be attached to the material world, is not able to control whether He is visible to others, is limited, is forced to assume different forms by staying in a womb, taking birth and going through various material transformations, experiences only a little pleasure, is impure, has a connection with another category, has a material adjunct, and undergoes material life is refuted. It’s inferred that the terms in the verse are related to one another by the mode of *hetu-hetumattā* (one is the reason for another).

Jīva Gosvāmī—Brahmā again concludes another topic in a similar way. Because of *narāyaṇas tvam* (10.14.14) and *eko ’si* (10.14.18), therefore: “You, the one who has a morsel in hand, are the Soul,

314 These two glosses by Sanātana Gosvāmī were taken from Vallabhācārya’s commentary. This is a common occurrence in *Bṛhad-vaiṣṇava-toṣaṇī*.

that is, the root *svarūpa* of everything belonging to the material world and of everything not belonging to the material world,” on account of these two texts in *Gopāla-tāpanī-śruti*:

(1) *tam ekaṁ govindam sac-cid-ānanda-vigrahaṁ*, “Him, Govinda, whose form is transcendental” (GTU 1.33);

(2) *sākṣāt-prakṛti-paro yo 'yam ātmā gopālaḥ katham tv avatīrṇo bhūmyām ha vai*, “Gāndhārvi asked: How is it that the Soul, who is beyond Prakṛti, descended on Earth as a cowherd?” (GTU 2.23).

Moreover it will be said: *sarveṣām eva bhāvānām* and so on (i.e. *sarveṣām api bhūtānām*): “To all beings, only one’s self is dear. Others, such as offsprings, and wealth, are dear only due to the dearness of it” (10.14.50), and: *kṛṣṇam enam avehi tvam*, “You should know that Kṛṣṇa is the Soul of all souls” (10.14.55).

With the terms from *puruṣaḥ*, Brahmacā substantiates His status as the Soul. *Puruṣaḥ* is said because of this text of Śruti: *yo 'sāv uttamaḥ puruṣo gopālaḥ*, “The topmost Puruṣa is Gopāla” (GTU 2.92). *Purāṇaḥ* is because it is going to be said: *gūḍhaḥ purāṇa-puruṣo vana-citra-mālyah*, “He, the ancient Puruṣa in disguise, who has a wonderful forestial garland” (10.44.13). *Satyah* refers to the verse that begins: *satya-vrataṁ satya-param tri-satyam*, “We take shelter of You. Your pledge is true: Honesty is most important to You. You are the Truth of the three Vedas. You are the cause of the five elements, and You abide in the real. You are absolutely real compared to what is materially real. You are the guide for speaking truthfully and pleasantly as well as for perceiving Paramātmā. Your body is real” (10.2.26). *Svayaṁ-jyotiḥ* is said in view of this Śruti text:

yo brahmāṇam vidadhāti pūrvam
yo vidyāms³¹⁵ tasmai gāpayati³¹⁶ sma kṛṣṇaḥ |
taṁ ha devam ātma-buddhi-prakāśam
mumukṣur vai śaraṇam amuṁ vrajet ||

“A person desiring liberation should go take shelter of Kṛṣṇa, God, who instills the notion of one’s self as a soul. In the beginning He

315 *vidyās (Gopāla-tāpanī Upaniṣad).*

316 *gopāyati (Gopāla-tāpanī Upaniṣad).*

made Brahmā, and caused the three Vedas to sing to him.” (*Gopāla-tāpanī Upaniṣad* 2.22)

Anantaḥ is stated because of these two texts:

(1) *na cāntar nabahir yasya*, “of Him who has neither an inside nor an outside” (*Bhāgavatam* 10.9.13);

(2) the verse from: *yo 'yam kālas tasya te*, “They say Time is Your deed. The world is active because of Time, which is colossal, from a blink to years and years” (10.3.26).

Ādyaḥ is in reference to *Brahma-saṁhitā*: *īśvaraḥ paramaḥ kṛṣṇaḥ* (5.1) and to Vasudeva’s speech: *vidito 'si bhavān sākṣāt*, “Now I know You directly. Your Lordship are the Puruṣa, who is beyond Prakṛti. You are of the nature of Brahman, the bliss of the absolute experience, and You are Paramātmā, the witness of everyone’s intelligence” (10.3.13). *Nityaḥ* is said in view of the aforesaid Śruti:

*nityo nityānām cetanaś cetanānām
eko bahūnām yo vidadhāti kāmān |
taṁ pīṭha-gaṁ ye 'nuyajanti viprās³¹⁷
teṣāṁ siddhiḥ śāśvatī netareṣāṁ ||*

“Eternal perfection accrues only to those Brāhmaṇas who continually worship Him, who has attained the sacred seat. He is the Eternal among eternal; the consciousness of conscious beings; the One, who fulfills the desires of the multitudes.” (GTU 2.20)

*etad viṣṇoḥ paramaṁ padaṁ ye
nityodyuktāḥ saṁyajante na kāmān |
teṣāṁ asau gopa-rūpaḥ prayatnāt
prakāśayed ātma-padaṁ tadaiva ||*

“To those persons who diligently adore this topmost abode of Viṣṇu and who do not constantly strive for material pleasure, He, who has the form of a cowherd, might reveal His own abode at that time.” (GTU 2.21)

³¹⁷ *ye 'nubhavanti dhīrās* (*Gopāla-tāpanī Upaniṣad*).

In point of *akṣaraḥ*: This is from *Śrī Gītā*: *yasmāt kṣaram atīto 'ham akṣarād api cottamaḥ*, “given that I am beyond the perishable and even beyond the imperishable” (15.18). *Ajasra-sukhaḥ* is said because of the aforesaid Śruti: *kṛṣṇātmako nityānandaika-rūpaḥ*, “of Kṛṣṇa’s nature, the foremost form of eternal bliss” (GTU 2.40), and because of statements such as Vasudeva’s: *kevalānubhavānanda-svarūpaḥ*, “You are of the nature of Brahman, the bliss of the absolute experience” (10.3.13).

Regarding *nirañjanaḥ*, the following is from Nārada: *viśuddha-vijñāna-ghanam sva-samsthayā samāpta-sarvārtham*, “the Lord, who is pure, is dense transcendental consciousness. All of His objectives are fully attained by virtue of His status” (10.37.22). *Pūrṇaḥ* is because of that Śruti: *te hocur upāsanam etasya govindasyākhilādhārīṇo brūhi*, “They said: Speak about the meditational worship of Him, Govinda, who owns the substratum of all” (GTU 1.17), and because of statements such as Brahmacārya’s, starting from *ko veti bhūman*, “Who knows?” (10.14.21). *Advayaḥ* is because of that Śruti: *advitīyāya mahate śrī-kṛṣṇāya namo namaḥ*, “Let us offer repeated obeisances unto the great Śrī Kṛṣṇa, than whom there is no other” (GTU 2.42). *Mukta upādhitāḥ* is stated in the light of that Śruti: *sākṣāt-prakṛti-parah*, “He is beyond Material Nature” (GTU 2.23).

Amṛtaḥ is mentioned due to texts like these:

- (1) *govindān mṛtyur bibheti*, “Death fears Govinda” (GTU 1.3);
- (2) *martyo mṛtyu-vyāla-bhītaḥ palāyan lokān sarvān*, “Afraid of the serpent of death, a mortal molds his life to flee to higher planets, but still he does not become fearless there. If by chance a person attains Your lotus feet, he focuses on his Self and relaxes, since Death goes away from him” (10.3.27);
- (3) *janma-jarābhyaṁ bhinnāḥ sthānūḥ ayam acchedyo 'yaṁ yo'sau saurye tiṣṭhati yo 'sau goṣu tiṣṭhati yo'sau gāḥ pālayati yo 'sau gopeṣu tiṣṭhati*, “Durvāsā said: He who is different from birth and old age, is immovable, cannot be cut, abides in the sun globe, stays with cows, protects cows, and stays among cowherds is your husband” (GTU 2.22).

In Śrīdhara Svāmī’s commentary, regarding “with those three terms he repudiates the four kinds of karmic reaction,” the sense is: “Brahmā completes that repudiation.”

Viśvanātha Cakravartī—“Moreover, although You have innumerable bodies, by the inconceivable potency You are only one body.”

“You, the one, are the Soul, i.e. Paramātmā,” given that the *jīvātmās* are many. “But Paramātmā is formless, and is not a man (*puruṣa*). By convention, the word *puruṣa* involves the sense of having a form, so am I a new man like every other man?” No: “You are ancient (*purāṇaḥ* = *purātanaḥ*).” “I am ancient, but I am recent too since I am Nanda’s son. I took birth only so you can praise Me.” Brahmā replies: “Though You are Nanda’s son, You are real, that is, You keep existing in all three phases of time. You are the old *Puruṣa*.” “But since the *Puruṣa* becomes manifest along with Time, Karma, and so on, am I like that *Puruṣa*?” “No, You are self-manifest (*svayam-jyotiḥ* = *sva-prakāśaḥ*).” “Am I delimited like the sun?” “Negative. You have no limit in terms of either time or space” (*anantaḥ* = *na vidyate antaḥ kālataḥ deśataḥ ca yasya saḥ*). “Other Avatāras are like that too. What is different about Me?” Brahmā responds: *ādyah*. The sense is: “You, the Avatārin, are their foundation too.”

“At the end of two *parārdhas*, will I remain as this *svarūpa* or not?” Therefore he says: *nityaḥ*. “Though this world is eternal (*satya*) and ancient, it is said to be nonconstant (*anitya*) because at the end of two *parārdhas* it does not continue as its nature, but You will remain as this form of Nanda’s son even then. Thus You are said to be constant, since Your form is the *svarūpa* of the full Brahman,” on account of these texts:

(1) *brahmaṇo hi pratiṣṭhāham*, “because I am the foundation of Brahman” (*Gītā* 14.27);

(2) *yo ’sau saurye tiṣṭhati*, “He who abides in the sun globe” (GTU 2.22);

(3) *yaḥ sākṣāt para-brahmeti*,³¹⁸

(4) *govindam sac-cid-ānanda-vigrahaṁ vṛndāvana-sura-bhūruha-talāsīnam*, “With the highest hymns, I satisfy Govinda, whose form is transcendental and is seated at the base of a godly tree in Vṛndāvana” (GTU 1.33).³¹⁹

318 *om yo ’sau param brahma gopālaḥ* (*Gopāla-tāpanī Upaniṣad* 2.93).

319 *tam ekam govindam sac-cid-ānanda-vigrahaṁ pañca-padam*

“Given that anyone who has a body is perishing at every moment due to undergoing the six types of transformations, am I like that?” No, “You are imperishable (*akṣarah*).” “Isn’t it that those who have a body inevitably have attributes such as joy and sadness?” In response he says: *ajasra-sukhaḥ* (His bliss is unobstructed).

“In My early childhood I had greed for yogurt, ghee, and the cowherd ladies’ breast milk; in childhood I had anger toward Kāliya and others; and in young adolescence I had lust for the *gopikās*, so am I contaminated by lust and so forth?” “No, You are pure (*nirañjanaḥ*), since even Your lust is transcendental.”

“Still, is it not that I am incomplete due to being dependent on the *gopikās* and others?” In that matter he says: *pūrṇaḥ*. The gist is: Being dependent on devotees who have pure love does not hinder His being complete.

“Isn’t that some other person of My type might exist in this way?” Hence he says: *advayaḥ* (nondual). “True, I am the full Brahman on account of being nondual, yet some people think of Me as one who has the limiting adjunct of *vidyā* (material knowledge).” In reply he says: *upādhito muktah*, in view of *Gopāla-tāpanī: vidyāvidyābhyām bhinnah*, “He is distinct from knowledge and ignorance” (GTU 2.20). “That is because You are *amṛtaḥ* (immortal).” Brahman, devoid of any material adjunct, is expressive of the word *amṛta*, as told in the Śruti: *amṛtaṁ śāśvataṁ brahma*.³²⁰ As a pun: *na vidyate mṛtaṁ mṛtyuḥ yasmāt saḥ*, “He because of whom there is no death.”

Baladeva Vidyābhūṣaṇa—The world is conscious and inert (*cij-jadātmaka-jagat*). Its nature, which is not resplendent, is like a dream and abounds in sadness. This was told. Now, having pointed out Bhagavān’s nature, with the terms *tvayy eva*, *nitya-sukha-bodha-tanau*, and *anante* (10.14.22), Brahmā demonstrates it.

“The one Soul is You,” because even though He had many forms such as the friends of Vraja, His oneness was unimpeded. There is also the Śruti text: *eko ’pi san bahudhā yo ’vabhāti*, “Though one, He appears in many ways” (GTU 1.19) and the Smṛti text: *ekāneka-*

vyṇḍāvāna-sura-bhūruha-talāsinam (*Gopāla-tāpanī Upaniṣad*).

320 *etad amṛtam ayam etad brahma* (*Chāndogya Upaniṣad* 4.15.1) (*etad amṛtam etad abhayam etad brahma*, *Chānd. Up.* 8.3.4) (*tad brahma tad amṛtam*, *Chānd. Up.* 8.14.1).

svarūpāya, “Obeisances to Viṣṇu, who has one *svarūpa* and many *svarūpas*” (*Viṣṇu Purāṇa* 1.2.3).

—Isn’t it that, like the dialecticians (Tārkika) say, the Soul is bereft of a form?

—No, You are a man (*puruṣaḥ*): You have a mouth, feet, hands, a belly, etc.,” in view of the term *puruṣa-vidhaḥ* (human shape) in the statement of *ānanda-maya* (*Taittirīya Upaniṣad* 2.5).

—“Am I recent, like another man?

—No, You are ancient (*purāṇaḥ = purātanaḥ*).

—But I am Nanda’s son. Am I not recent?

—No, You are real, meaning You pertain to the three phases of Time (*satyaḥ = traikālikah*). You were his son prior to this life.

—Am I subject to being revealed by Time and so on, as in the case of another man?

—No, You are self-manifest (*svayam-jyotiḥ = sva-prakāśaḥ*).

—Am I delimited, like the illumination of a lamp?

—No, You are infinite: You are in all places.

—Other Avatāras too are like this. Am I special?

—You are primordial (*ādyah*), the Avatārī: You are being Your own form,” in reference to: *kṛṣṇas tu bhagavān svayam* (1.3.28).

—At the time of universal dissolution, will I remain in this way?

—Yes, You are eternal (*nityah*): You are forever one essence (= *sadaika-rasaḥ*). You will remain in this way even then.

—Since it is seen that a living being who has a body has transformations, that might happen to Me too.

—No, You are devoid of change (*akṣaraḥ = nirvikāraḥ*).

—But embodied beings are occasionally unhappy.

—No worries. Your bliss is unobstructed (*ajasa-sukhaḥ*).

Śrīnātha Cakravartī—“If the Avatāras are real, I am many?” Suspecting this he says: “You are one, Paramātmā, the form of all souls (*ātma = paramātmā = sarvātma-rūpaḥ*).” “Then am I formless?” He responds: *puruṣaḥ*, which means: *dṛśyamāna-puruṣākāraḥ* (He whose form as a man is being seen). “Then am I recent?” “No, You are ancient, meaning You were established previously as this very form in this way. For this reason, You are real.” *Amṛtaḥ* connotes: *amṛta-rasa-vad āsvādyah* (He is to be relished like the taste of nectar).

Vallabhācārya—Kṛṣṇa is one (*ekah*), meaning He is devoid of *sajātiya-bheda* (difference between things of the same category), *vijātiya-bheda* (difference from something of another category) and *svagata-bheda* (difference within itself). Kṛṣṇa is *ātmā* in its three forms: the souls, the inner controller, and the *vibhūti* (Brahman). The ancient Puruṣa is Puruṣottama.

Or “You are one” refers to Brahma-vāda, “the Soul” refers to Yoga, “the Puruṣa” to Sāṅkhya, “the Purāṇa” to Vaiṣṇava, and “the real” to Pāśupata (Śaivites). Or “You are the world,” which is *satya* in the sense that it is made of *sat* (earth, water and fire) and *tyat* (air and space) (*Taittirīya Up.* 2.6.1) (*Bṛhad-āraṇyaka Up.* 2.3.1-5). *Nirañjanaḥ* means He is not tainted by ignorance. Someone might think, “God can be enjoyed by taking a herb or some other *upādhi*.” Brahmā refutes that with *mukta upādhitah*. The happiness of a woman is to be enjoyed only by a man, and the happiness of a man only by a woman; similarly no *upādhi* is needed to realize the bliss of Brahman. Akṣara is *śabda-brahma*. Or it is the cause of both Prakṛti and Puruṣa.

Vira-Rāghava—Kṛṣṇa might reply, “The world originates in Me and merges in Me. If the world is *asat*, I too am *asat*.” Therefore here Brahmā makes an adjustment by making a distinction between Prakṛti and Puruṣa.

Nirañjanaḥ means the Lord has neither *puṇya* (merit) nor *pāpa* (sin). *Akṣaraḥ* means He is devoid of the six types of transformation.³²¹ *Nityaḥ* means He has no delimitation of time, *pūrṇaḥ* means He is not delimited in space, and *advayaḥ* means He is not delimited by a thing. The gist of *advayaḥ* is there is nothing which is not of the nature of Brahman. Or *advayaḥ* means no one excels Him. The significance of *pūrṇaḥ* is He pervades all things, as in the text: *tenedaṁ pūrṇaṁ puruṣeṇa sarvam*, “The entire world is filled by Him, the Puruṣa” (*Śvetāśvatara Upaniṣad* 3.9) (*Mahā-nārāyaṇa Upaniṣad* 12.13).

321 Yāska writes: *ṣaḍ-bhāva-vikārā bhavantīti vārṣyāyaṇiḥ, jāyate 'sti vipariṇamate vardhate 'pakṣiyate vinaśyati*, “Vārṣyāyaṇi says the six modifications of existence are: origination, existence, change, growth, decay, and death” (*Nirukta* 1.2). Here, the word “existence” also signifies the four types of seeds: embryos, eggs outside the mother’s body, germinated seeds, and dew (*Sārārtha-darśini* 2.10.39).

The three terms *satyaḥ*, *svayaṁ-jyotiḥ* and *anantaḥ* are an elaboration of the Upanishadic statement: *satyaṁ jñānam anantaṁ brahma*, “Brahman is real, is awareness and is infinite” (*Taittirīya Up.* 2.1).

The words “*eka ātmā puruṣaḥ purāṇaḥ*” signify that the Lord is the primeval cause as a form of the status of being characterized (*viśiṣṭatvākāra*), not as a form which is left to be characterized (*viśeṣyākāra*), as in *ekam evādvitīyam*, “Brahman is one, nondual” (*Chānd. Up.* 6.2.1). The term *ātmā* (Soul, Parameśvara) implies that Prakṛti, Puruṣa and Time are bodies of His. Although the word *ātmā* can mean *jīvātmā*, the purport of this term is determined that way by this context. The gist of this term here is that He is the instrumental cause of Creation and is omniscient. With the words *puruṣaḥ purāṇaḥ*, he proves that He is the instrumental cause. The term Puruṣa means He is the maker, because this is the resultant meaning of the aphorism: *kartā śāstrārthavattvāt*, “The soul is a doer, because this is as if the purport of the scriptures [on meditation]” (*Vedānta-sūtra* 2.3.31). Thus, He is the maker of the world (*puruṣaḥ = jagat-kartā*). The adjective *purāṇa* (ancient) means He also existed prior to Creation.³²²

Śrīnivāsa Sūri—“You are the main thing” (*ekah = mukhyaḥ*), in conformity with the text of *Nighaṇṭu*: *eke mukhyānya-kevalāḥ*, “*Eka* means *mukhya* (foremost, best), *anya* (other), and *kevala* (only)” (*Amara-koṣa* 3.3.16). You are the absolute Soul (*ātmā = nirupādhikaḥ atmā*). That is, a *jīva* too is a soul, but compared to Paramātmā, the *jīva* is a type of body, because of the text: *yasyātmā śarīram*, “The soul is His body” (*Śatapatha Brāhmaṇa*). “You are not anyone’s body.” Why? “You are the Puruṣa. Therefore You are ancient. That is, although You are ancient, You are realized in terms of being ever fresh. You are real, meaning You have no origination and so on.” For example, the Śruti states: *tasyopaniṣat satyasya satyam iti prāṇā vai satyaṁ teṣāṁ eva satyam*, “The esoteric teaching of Brahman is *satyasya satyam* (the real of the real). The *prāṇas* are real. It is their reality” (*Bṛhad-āraṇyaka Upaniṣad* 2.1.20). In this regard, the *prāṇas* (life airs) are the *jīvas*, given that the souls have

322 Therefore another sense of the term Puruṣa is that God has a personal feature (Parameśvara).

life airs. Although the *jīvas* do not take birth by nature, they take birth because of the connection of a body which depends on karma. This does not happen to the Lord, therefore He is the real of the real.

Kṛṣṇa is *ananta* in the sense that His qualities, including awareness and bliss, are unbounded. For example: *yo 'nanta-śaktir bhagavān ananto mahad-guṇatvād yam anantam āhuḥ*, “The Lord, whose power is infinite, is infinite. The wise call Him Ananta because His qualities are in the greats” (1.18.19).

The Lord is *nirañjana*, meaning He is untouched by Material Nature: His body is transcendental. He is *pūrṇa*, woven everywhere as the inner controller of all. He is *advaya* (without a second) insofar as no is equal to or greater than Him. The Śruti states: *na tat-samaś cābhyadhikaś ca dṛśyate* (Śvet. Up. 6.8).

Lord Kṛṣṇa has no *upādhi*, meaning He has no imperfection, such as ignorance. This is because He has full awareness. Therefore He is *amṛta*: Those who take shelter of Him do not die. This means He makes their material life come to an end and eventually awards them liberation.

Giridhara Lāla—Kṛṣṇa is real in the highest sense (*satyaḥ = satyaḥ paramārtha-bhūtaḥ*). *Pūrṇaḥ* (complete) means He is replete with inconceivable, infinite power. *Svayaṁ-jyotiḥ* signifies *svayaṁ-prakāśaḥ* (self-manifest), because of the Śruti text: *yasya bhāsā sarvaṁ idaṁ vibhāti*, “by whose effulgence all this universe shines” (10.13.55) (Śvet. Up. 6.14). This means His existence can only be proven by Himself.

10.14.24

*evam-vidhaṁ tvāṁ sakalātmanām api
svātmānam ātmāmatayā vicakṣate |
gurv-arka-labdhopaniṣat-sucakṣuṣā
ye te tarantīva bhavāṇṛtāmbudhim ||
(indra-vaṁśā)*

evam-vidham—who are of such a kind; *tvām*—You; *sakala-ātmanām*—of all souls; *api*—also (not only of Brahmā) (or although); *sva-ātmānam*—the own Soul; *ātma-ātmatayā*—as the

Soul of souls; *vicakṣate*—[they who] see; *guru-arka*—from a sunlike teacher; *labdha*—obtained; *upaniṣat*—which is the secret teaching; *su-cakṣuṣā*—with the superb eye; *ye te*—they who; *taranti iva*—as if cross; *bhava*—material existence; *anṛta*—unreal (or of unreality); *ambudhim*—an ocean.

gurv-arka-labdhopaniṣat-sucakṣuṣā ye (janāḥ) tvām evaṁ-vidham sakalātmanām api svātmānam ātmāmatayā vicakṣate, te (janāḥ) bhavānṛtāmbudhim taranti iva.

“Those who, with the superb eye which is the esoteric teaching obtained from a sunlike guru, see You, the personal Soul of all souls, as the Soul of souls as if cross the ocean of unreality, material existence.

Śrīdhara Svāmī—“Because of such knowledge, they are freed.” Who? “Those who properly see You (*tvām ye vicakṣate* = *tvām ye samyak paśyanti*).” In which way? As the original identity of the soul (*ātmāmatayā* = *ātmā pratyak*³²³ *tasya svarūpeṇa*). This seeing is not superficial, like a father looks at his sons and the like: That is exactly what he means to express with *sakalātmanām api svātmānam* (Him, the personal Soul of all souls). How is the seeing done? *gurv-arka-labdhopaniṣat-sucakṣuṣā*, “with the superb eye that is the knowledge obtained from a guru who is a sun” (= *guruḥ eva arkaḥ tasmād labdhā upaniṣaj jñānaṁ tad eva sucakṣuḥ tena*). “They as if cross an ocean of unreality, the ocean which is material existence (*bhavānṛtāmbudhim* = *bhavaḥ eva anṛtāmbudhiḥ tam*).”

Sanātana Gosvāmī—Here he states: “By this kind of knowledge of You, they are effortlessly freed, because of *bhakti*, from material existence.”

“They, Your devotees, who fully know (*vicakṣate* = *samyag jñānti*) You as the one who is dearer to them than they are to themselves (*ātmāmatayā* = *ātmanah api sakāśāt priyayā*) although You are the topmost controller of all souls (*sakalātmanām api svātmānam* = *sarva-jīvanām parama-niyantāram api*) cross

323 *pratyak-caitanyam* (K-Ś Śāstrī’s edition).

the ocean which is material existence, although it is unreal” (*bhavanṛtāmbudhim = mithyā-bhūtaḥ api saṁsāraḥ eva ambudhiḥ tam*). Material life is compared to an ocean due to being hard to cross.

Or the sense is: “Those who know You, the Paramātmā of all the souls, as the inner controller of their very own soul (*ātmātmatayā = mama eva ātmāntaryāmī tat-tayā api*).”

The ocean of material existence is said to be unreal because it originates from ignorance. The word *iva* (as if) is used because, given that the knowledge of *ātmā* (soul and Soul) is included in the knowledge of Bhagavān, crossing is effortlessly accomplished.

Jīva Gosvāmī—Here he says: “By this kind of knowledge of You, they are freed from material existence, effortlessly.”

Those who see You, Śrī Kṛṣṇa, whose modes of being were mentioned (*evam-vidham = pūrvokta-prakāraḥ*), who are the topmost entity (*svātmānam = parama-svarūpam*) of the varieties of souls and of the varieties which are the three Puruṣas,³²⁴ like the sun is the topmost entity of sunrays and of its nearby places, as the Soul of souls (*ātmātmatayā*), but not as *kevala-śuddhātmā* (the only pure soul), as if cross the ocean of material existence,” which consists of birth, death, etc. (*bhava = janma-maraṇādi-maya-saṁsāra*).

This means they realize Him as the highest object of love, higher than everything including themselves. A guru who is a direct teacher of that is a sun. Such a guru is not like a minor guru, who is like a lamp. An example of a sun-like guru is Śrī Śukadeva, in view of his statement: *kṛṣṇam enaṁ avehi tvam ātmānam akhilātmanām*, “You should know that Kṛṣṇa is the Soul of all souls” (10.14.55). The *upaniṣat* (secret teaching) is Śrī *Gopāla-tāpanī* and others, in texts such as: *yo ’sau brahma param brahma gopālah*,³²⁵ “He who is Brahman, Para-Brahman, Gopāla” (GTU 2.93). The word *iva* (as if) is used because material existence is unreal and because, by taking shelter of Him, the ocean is like the water in the hoofprint of a calf, in reference to this verse:

324 Jīva Gosvāmī views *sakalātmanām* as a pun: In the latter interpretation, *sakala* (all) is a *bahuvrīhi* compound (of the Souls, which have the sixteen *kalās*).

325 *yo ’sau param brahma gopālah* (*Gopāla-tāpanī Upaniṣad*).

*tvayy ambujākṣākhila-sattva-dhāmni
 samādhināveśita-cetasaike |
 tvat-pāda-potena mahat-kṛtena
 kurvanti go-vatsa-padaṁ bhavābhdhim ||*

“O lotus-eyed Lord! With the boat of Your feet that was made by the greats and that was obtained because the mind is caused to be engrossed in You, the reservoir of transcendence, by means of trance, the best persons turn the ocean of material existence into a hoofprint of a calf.” (10.2.30)

Viśvanātha Cakravartī—“Moreover, even the worshipers of Your *svarūpa* of *nirviśeṣa* Brahman are celebrated as *śānta-bhaktas* if, with *bhakti*, obtained by good luck, they fix their minds on You as Paramātmā who has the form of the Puruṣa.”

“They who see (*ye vicakṣate* = *ye paśyanti*) You, whose characteristics were mentioned (*evam-vidham* = *ukta-lakṣaṇam*) and who are the resplendent Soul, due to giving pleasure to the mind and the eyes, as one who is embodied (*sv-ātmānam* = *mūrtatvena mano-nayanāhlādakatvāt śobhanam ātmānam*), of all the souls (*sakalātmānam* = *sarva-jīvātmanām*)...” This means they see Him, the very nature of the Puruṣa, as Paramātmā (*ātmāmatayā* = *paramātmatvena*), with *bhakti*...” because of the statement in *Bhakti-rasāmṛta-sindhu*: *paramātmatayā kṛṣṇe jātā śāntī ratir matā*, “The mindset directed at Kṛṣṇa as Paramātmā is called *śānta-rati*” (2.5.18).

How do they see? *gurv-arka-labdhopaniṣat-sucakṣuṣā*, “with the good eye which is the esoteric teaching obtained by learning from a guru who is a sun,” in other words, “with the knowledge arisen by an immersion in the meanings of that teaching” (= *guruḥ eva arkaḥ tasmād labdhā adhyayanena prāptā yā upaniṣat sā eva sucakṣuḥ tena tad-arthāvagāhanotthena jñānena*).

“They as if cross an ocean of unreality, material existence (*bhavānṛtāmbudhim* = *bhavaḥ eva anṛtāmbudhiḥ tam*).” “Are you saying ‘They cross’ or ‘They as if cross’? And why is the material world unreal, if at all?” In the opinion of Vivarta-vāda (sheer illusionism), which is promoted by *jñānīs*, the world is unreal, and so is crossing it. Therefore it is said ‘They as if cross.’” This is what he

expresses in this verse and in the next.³²⁶

Baladeva Vidyābhūṣaṇa—“Those who meditate (*vicakṣate* = *dhyāyanti*) on You, the resplendent Soul—on account of being a divine person—of all the souls (*sakalātmanām sv-ātmānam* = *nikhila-kṣetra-jñānam śobhanam ātmānam*), as their own inner controller and as their own master (*ātmāmatayā* = *svāntaryāmitayā sva-svāmitayā ca*) as if cross the ocean of material existence.” The ocean is *anṛta* in the sense that it is an ocean of the results of bad karma. By contrast, the word *ṛta* (real) which refers to the results of good karma is seen in this text:

*ṛtaṁ pibantau sukr̥tasya loke
guhāṁ praviṣṭau parama parārdhe |
chāyā-tapau brahma-vido vadanti
pañcāgnayo ye ca triṇāciketāḥ ||*

“Those who know Brahman, those who have the five fires and those who did the *nāciketa* fire thrice say the two entities that entered in the heart, the topmost region of the supreme, drink the truth (the results) of good deeds in the world and are shade and light (or are like Chāyā and Sūrya).” (*Kaṭha Upaniṣad* 1.3.1)

Because material existence is similar to a calf’s hoofprint by taking shelter of Him, the word *iva* suggests that crossing is effortless. The esoteric teaching is: “He is the immortal, inner controller of your soul.” The sense is not: “He is your soul,” otherwise the genitive case within *ātmāmatayā* would be figurative.

Śrīnātha Cakravartī—Or, “They who see You, who are of this type, the body of Śrī Nanda-kīśora that is being seen (*evam-vidham* = *dṛśyamāna-śrī-nanda-kīśora-vigraham*) and is the abode of the topmost love, as the very Soul (*ātmāmatayā* = *ātmāmatayā eva*) cross.”

326 Vivarta-vāda is the Māyāvāda theory that the world is unreal like the unreality of seeing a snake in the place of a rope. In the verse, the underlying idea is that all the souls are already liberated. Bondage and liberation do not exist in truth since they depend on Māyā’s potencies Avidyā and Vidyā respectively. This point is made in the next stanza. For instance, by Vidyā, Māyā brings about liberation (*Bhāgavatam* 11.11.3).

Vira-Rāghava—A guru is a sun insofar as a spiritual teacher dispels the darkness of ignorance. *Upaniṣat* means Vedānta. Here the word *upaniṣat* refers to the knowledge of the sense of the statements in the *Upaniṣads*. “Those who see You, i.e. they revere You, the inner Soul (*svātmānam* = *antar-ātmānam*) of all souls, as the inner Soul of their own soul with the splendid eye (*sucakṣuṣā* = *śobhanam cakṣuḥ tena*) which is the *upaniṣat* obtained from a sun guru cross the ocean which is a multitude of unreal things in material life.” (*bhavānṛtāmbudhim* = *bhave sarisāre yāni anṛtāni tāni eva ambudhiḥ tam*)³²⁷

The word *anṛta* (unreal) is expressive of sinful karma, from the usage of the word *anṛta* in: *evam anṛtād ātmānam jugupset*, “Thus, one should disgust oneself as a result of untruth” (*Mahā-nārāyaṇa Upaniṣad* 11). The drift is they cross both *punya* and *pāpa*.

Vallabhācārya—Having described the *svarūpa* of Bhagavān, now he says: “Those who revere You in the way mentioned henceforth are bonkers.” This is the scheme in the next four verses too.

Material life is unreal in the sense that it involves the concepts of ‘I’ and ‘mine’. “Those who see that You, the soul (*svātmānam* = *ātmānam*) of all souls, are their soul (*ātmāmatayā* = *svasya eva ātmāmatayā*), meaning they think ‘I am God’, as if cross.” The *upaniṣat* obtained by their sunlike guru is, “I am Para-Brahman.” The gist is the knowledge that everything is Brahman is the means of crossing, but in fact they just know they are Brahman, and so although the ocean is crossed in principle, it is not quite crossed because they are still attracted to material sense objects.³²⁸

Śukadeva Ācārya—“They as if cross material existence, which is an ocean that has untruth,” meaning it has deceitful sharks. Pondering

327 According to Kṛṣṇa-Śaṅkara Śāstrī, Vira-Rāghava’s reading of the text is *taranty eva* instead of *tarantīva*.

328 Again the *Bhāgavatam* gives a surface meaning in the scope of Vivarta-vāda. This is facilitated by the use of the term *upaniṣat*, which hints at the teachings of the *Upaniṣads*. Earlier it was said: *upaniṣad-dṛśām*, “Even the scholars whose eye is the Upaniṣads cannot see through Their glory” (10.13.54). Moreover, *upaniṣat* can also be written *upaniṣad*. According to Vallabhācārya, the word *evam-vidham* (You, whose mode of being was told this way) is meant to contrast the other terms in the verse.

over a difference and an intolerable nondifference is the means of liberation, as told by the writer of aphorisms: *ātmeti tūpagacchanti grāhayanti ca*, “The *Upaniṣads* arrive near *ātmā* and make one grasp *ātmā*” (*Vedānta-sūtra* 4.1.3). The meaning of this *sūtra* should be looked into in *Vedānta-kaustubha*.³²⁹

“They see that You are their own shelter (*svātmānam* = *svāśrayam*).” This means He is their *amśi*. The souls are *amśas* of Bhagavān, on account of: *mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*, “In the world of souls, a soul is a portion of Mine and is eternal” (*Bhagavad-gītā* 15.7). The difference of the *amśa* from the Svarūpa also involves the nondifference from it. That is proper. For example: *amśo nānā-vyapadeśād anyathā cāpi dāśa-kitavāditvam*³³⁰ *adhīyata eke*, “The soul is an *amśa* because of various statements, and is otherwise too. Some read the state of being a fisherman, a gambler” (*Vedānta-sūtra* 2.3.41).³³¹

Śrīnivāsa Sūri—Here he says, “Therefore, the means of deliverance from material existence is only the knowledge of the relationship between *jīvātmā* and *paramātmā*, a relationship which consists of *sva-svāmi-bhāva* (the mode of dependent and owner), *śarīra-śarīri-bhāva* (the mode of being a body of God and being the one who owns that body), and so on.”

“Those who, with the good eye of the esoteric knowledge (*upaniṣat* = *rahasya-jñāna*) obtained from a sun guru, see You, the Soul who upholds themselves (*svātmānam* = *sva-dhāraṇatayā ātmānam*), as the Soul of souls indeed cross (*tarantya eva*) the ocean of material life which is the effect of ignorance,” as expressed by

329 Nimbārka’s commentary on *Vedānta-sūtra* is called *Vedānta-pārijāta-saurabha*. His disciple Śrīnivāsa composed *Vedānta-kaustubha*. Later, Keśava Kāśmīrī wrote *Vedānta-kaustubha-prabhā*. Some say he is the same Keśava Bhaṭṭa who authored *Krama-dīpikā*. For the details regarding the sequence in the disciplic succession, consult the BBT Purport to *Caitanya-caritāmṛta*, Ādi 16.25. Most scholars from the Nimbārka *sampradāya* say Keśava Kāśmīrī is not the digvijayī Paṇḍita that Mahāprabhu defeated in Navadvīpa.

330 *dāśa-kitavāditvam* (Baladeva Vidyābhūṣaṇa’s reading).

331 Baladeva Vidyābhūṣaṇa shows a passage from *Atharva-Veda: brahma dāśā brahma dāśā brahme kitavāḥ*, “Servants are Brahman. Fishermen are Brahman. These gamblers are Brahman” (*Govinda-bhāṣya* 2.3.41).

the word *anṛta* (unreal). For example, the Śruti states: *anṛtena hi pratyūdhās teṣāṁ satyānām anṛtam apidhānam*.

“They cross” means “They give up.” That is, “They let it go and only serve You.” The sense is the *jñānīs* revere Him in the way stated here. “They indeed cross” refers to this text: *mām eva ye prapadyante māyām etāṁ taranti te*, “Those who only take shelter of Me cross this Māyā” (*Bhagavad-gītā* 7.14). Moreover, by definition the word *guru* signifies a sun:

*gu-kāras tv andhakāraḥ syād ru-kāras tan-nirodhakaḥ |
andhakāra-nirodhitvād gurur ity abhidhīyate ||*

“The syllable ‘gu’ means darkness, and the syllable ‘ru’ denotes a dispeller of that. A guru is so called because such a person eradicates darkness.” (*Skanda Purāṇa*)

Gaṅgā Sahāya, Giridhara Lāla—The word *iva* (as if) is used with this intention: Since the ocean of material existence is unreal, crossing it is so too.

10.14.25

*ātmānam evātmatayāviajānatām
tenaiva jātaṁ nikhilam prapañcitam |
jñānena bhūyo ’pi ca tat praliyate
rajivām aher bhoga-bhavābhavau yathā ||
(indra-varṁsā)*

ātmānam—the soul (or the self); *eva*—only; *ātmatayā*—as the Soul (or as a soul); *aviajānatām*—of those who don’t know; *tena*—only by that [ignorance]; *jātaṁ*—occurred; *nikhilam*—entire; *prapañcitam*—material world; *jñānena*—by knowledge; *bhūyaḥ*—again; *api*—also; *ca*—and; *tat*—that [material world]; *praliyate*—disappears (or dissolves); *rajivām*—in a rope; *ahēḥ*—of a snake; *bhoga*—of the body; *bhava-abhavau*—the existence and the nonexistence; *yathā*—like.

*yathā rajivām aheḥ bhoga-bhavābhavau (līyete, tadvad) ātmānam
ātmatayā viajānatām (janānām) eva tena (tad-ajñānena) eva*

*nikhilaṁ prapañcitaṁ jātaṁ, tat ca (prapañcitaṁ) jñānena bhūyaḥ
api praliyate.*

“In the case of those who do not know that the self is the soul, the entire material world repeatedly happens simply because of that ignorance and disappears by knowledge, like the perception and the nonperception of a snake’s body in a rope.

Śrīdhara Svāmī—Further in that regard, these three meanings are posited and expounded in sequence: “They cross by knowledge,” “They as if cross,” and “They cross by knowing Him as the Soul of souls.”

O the three, “They cross by knowledge” is explained in this verse, “They as if cross” is explained in the next stanza, and “in terms of being the Soul of souls” is specifically expounded in verses 27 and 28.

“How can they cross material existence by knowledge?” In this verse he says: “Because it is the root of ignorance.” *Tenaiva* signifies *ajñānena eva* (simply by that ignorance). *Prapañcitam* means *prapañcaḥ* (the material world).³³² The words *rajivām aher bhoga-bhavābhavau yathā* denote: *rajivām sarpa-śarīrasya adhyāsāpavādaḥ yathā*, “like the wrong superimposition of and the denial of a snake’s body in a rope.”

Sanātana Gosvāmī—Here he says: “Spiritual perfection occurs effortlessly.” “For those who don’t know the soul as Brahman (*ātmatayā = brahmatvena*), that is, as a *svarūpa* devoid of being a doer, being an enjoyer, and so forth, the material world occurs only by that ignorance of *ātma-tattva* (the principle which is the soul).” Thus, “Simply because of that ignorance, a wrong superimposition unto the soul, the material world, though vast (*bhūyo ’pi = bhūyistham api*), is manifest.”

Or, “Of those who don’t know Bhagavān (*ātmānam =*

332 The word *prapañcitam* (the world, “that which is eminently manifested”), like *prapañca*, is made from the verbal root *pac[i] vyakti-karaṇe* (to make clear, to make manifest).

bhagavantam) as Bhagavān, or else in terms of being likeable (*ātmatayā = priyatayā bhagavattayā vā*), material life (*prapañcitam = saṁsārah*) occurs by that ignorance.” Or, *prapañcitam* is expressive of the expansion of Māyā’s influence in the mind: “I am God.”

“Simply by that kind of knowledge (*jñānena = tādṛśa-jñānena-mātreṇa eva*), it eminently vanishes, meaning the world perishes (*praliyate = prakarṣeṇa liyate = naśyati*).” Because of *ca* (and), the desire for liberation too disappears. What more can be said! You are the ocean of reality.

Jīva Gosvāmī—Someone might think: “The soul, the *jīva* in its pure state (after the state of *sākṣi-jīva*), is the root, and so the material world occurs only by the ignorance of that and ends just by the knowledge of that, so what’s the use of the knowledge of Bhagavān?” In this verse, he repudiates such wrong opinions.

“In the case of *jīvas* who know (*vijānatām*) that only they themselves (*ātmānam eva = svam eva*) are the root *svarūpa*—the word *eva* (only) means they don’t know that in fact only You, Bhagavān, are the root *svarūpa*—, the entire material world occurred only because of that, the ignorance about You as Bhagavān.” This means: Life after life they have been given bodies by Māyā, who is a devotee of the Lord and cannot tolerate that mistake. Their bodies were endowed with the status of belonging to Māyā because of that wrongful superimposition, which was caused by not having a glimpse of the *svarūpa*. Therefore, there is knowledge of the *svarūpa* only by having knowledge of Bhagavān, the root knowledge. In that way ignorance, the cause of the wrongful superimposition, disappears. With the example of seeing a snake in the place of a rope, Brahmā clarifies that disappearance. The details about this are understood from the eleventh canto:

*bhayaṁ dvitīyābhiniveśataḥ syād
iśād apetasya viparyayo ’smṛtiḥ |
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā ||* ³³³

333 Viśvanātha Cakravartī explains: *guru-devatātmā* as: *gurur eva devatā iśvara ātmā preṣṭhaś ca yasya tathā-dṛṣṭiḥ sann ity arthaḥ*, “The term *guru-*

“Kavi said: A person who turns away from the Lord, because of an engrossment in something of a different nature, has forgetfulness, a reversal and fear, by the influence of His Māyā. Therefore an intelligent person, for whom the guru is God and is dear, should fully revere Him by means of exclusive bhakti.” (11.2.37)

The venerable one commented as follows: *yato bhayaṁ tan-māyayā bhavet, tato budho buddhimāns tam eva ābhajed upāsita. nanu bhayaṁ dvitīyābhiniveśataḥ syāt. sa ca dehādy-ahaṅkārataḥ. sa ca svarūpāsphuraṇāt. kim atra tasya māyā karoti, ata āha, īśād apetyeti. īśa-vimukhasya tan-māyayā asmṛtiḥ svarūpāsphūrtir bhavati. tato viparyayo deho 'smṛti. tato dvitīyābhiniveśād bhayaṁ bhavati. evaṁ hi prasiddhaṁ laukikīṣv api māyāsu. uktam ca bhagavatā, daivī hy eṣā guṇa-mayī mama māyā duratyayā, mām eva ye prapadyante māyām etāṁ taranti te*, ““Because fear might occur by His Māyā, therefore an intelligent person should only revere Him.” Someone might argue: “Fear might occur because of an absorption in something else; such absorption occurs due to the conceit of being the body and the mind. And such a conceit occurs because there is no glimpse of the *svarūpa*. What does His Māyā have to do with this?” Therefore he says: *īśād apetya*. One who is averse to the Lord has, by His Māyā, forgetfulness, i.e. no glimpse of the *svarūpa*. Thereafter, there is a reversal (the exact opposite of the truth): “I am the body.” Afterward, on account of the absorption in something else, fear takes place. Everyone knows worldly instances of illusions (*māyā*) too occur that way. The Lord said: *daivī hy eṣā guṇa-mayī mama māyā duratyayā, mām eva ye prapadyante māyām etāṁ taranti te*, “This Māyā of Mine is divine, made of the *guṇas*, and hard to cross. Those who only take shelter of Me cross this Māyā.” [*Bhagavad-gītā* 7.14]” (*Bhāvārtha-dīpikā* 11.2.37).

Although they cross, they do so with only one thing required of them: the knowledge of *īśvara-tattva* (God in the universe). But that takes place only by hearing a mere affirmation, not by hearing about the *amśī*, nor by hearing about a realization even by means of the name of Śrī Rāma. Hence, in that regard only the realization of a

devatātmā literally means ‘one for whom the guru is God and is dear.’ The sense is the person has such a mindset” (*Sārārtha-darśinī* 11.2.37).

jīva's nature is fully required. The knowledge of Svayaṁ Bhagavān, who is the most complete form of Godhead, is the greatest. And the result of that knowledge is the rise of the highest love for Him, Kṛṣṇa.

Viśvanātha Cakravartī—"In the case of who those don't know that the self is the soul, meaning they don't know that the *jīva*'s nature consists of consciousness and bliss (*ātmānam ātmatayā = jīvaṁ jñānānanda-mayātmavēna*), all bondage came about (*jātaṁ nikhilaṁ prapañcitam = sarvaḥ saṁsāraḥ abhūt*) by that ignorance (*tenaiva = ajñānena*).” In other words, they are unable to understand because of a covering by Avidyā.

“Later (*bhūyo’pi ca = punaś ca*), by knowledge—obtained from Sāṅkhya, yoga, *vairāgya*, *tapas*, and *bhakti*, that “the soul is different from the body”—, all the material world (*tat = sarvaṁ prapañcitam*) dissolves (*praliyate = viliyate*), like the existence and the nonexistence, i.e. the wrongful superimposition and the denial of it (*bhavābhavau = adhyāsāpavāda*)—by ignorance and knowledge respectively—of the body (*bhoga = śarīra = śarīrasya*) of a snake in a rope.”

Baladeva Vidyābhūṣaṇa—The transmigration of those who are bereft of the knowledge of that *upaniṣat* is hard to keep in check. “The entire material world occurred, meaning the entire mental baggage of material life: “I am my body, I own the house, etc.” has been happening again and again (*bhūyaḥ = punaḥ punaḥ*) because of the ignorance of people who don't know that You (*ātmānam = tvām*)—He is the Soul, by the derivation: *atati prakāśate atyate gamyate muktaiḥ iti*, “It is manifested, or known, by liberated souls”—are the pervader of themselves and are their master (*ātmatayā = sva-vyāpīṭayā sva-svāmīṭayā ca*).” In this clause, He is the Soul by the derivation: *atati vyāpnoti sarvaṁ iti*, “It pervades all.”³³⁴ “The

334 The word *ātmā* is formed by adding the suffix *[m]an[īn]* after the verbal root *āt* *ātātya-gamane* (to constantly move) by the rule: *sātibhyāṁ manin-manīṇau*, “The suffixes *[m]an[īn]* and *[m]an[īn]* are applied after the verbal roots *śo* and *at* respectively” (*Uṇādi-sūtra* 4.154). In the first explanation, Baladeva Vidyābhūṣaṇa derives the meaning of *jñāna* (knowledge) from the verbal root's sense of *gati* (motion).

entire world perishes (*praliyate = vinaśyati*) by knowledge,” whose characteristics were mentioned and which are based on Him.

An example is given: “like there is the existence (on the screen of the mind) of a snake’s body in a rope because there is no knowledge of the nature of the rope and the subsequent nonexistence of the snake’s body in the rope because of the knowledge of the rope.”

Some say: “From the example of a snake in a rope, in this verse Brahman has taught Vivarta, which is a distorted perception of the ultimate reality. Just as a snake appears because of ignorance of the rope but disappears because of the knowledge of it, meaning the existence of the snake is unreal even when the snake appears to exist, so the material world appears because of ignorance of the spiritual reality but disappears because of the knowledge of it, in other words the existence of the world is unreal even when the world appears to exist.” Such persons should be asked: “The ignorance of whom is located in what?” If the answer is: “That is a perception only in Brahman,” the rejoinder is: No, because that answer contradicts the Śruti texts: *satyaṁ jñānam anantaṁ brahma*, “Brahman is real, is awareness and is infinite” (*Taittiriya Upaniṣad* 2.1) and: *yah sarva-jñāḥ sarva-vit*, “He is omniscient in general and all-knowing in the details” (*Muṇḍaka Upaniṣad* 1.1.9; 2.2.7).

Because they say that everything different from *ātmā*, including the Vedas such as the text beginning from: *yato vā*,³³⁵ is illusory (*mithyā*), such a text would be like the sentence: *eṣa vandhyāsuto bhāti*, “The son of the infertile woman is splendid,” and so those persons should be classed as Nāstikas (atheists, or those who deny the authority of the Vedas). For that matter, they should also be called Śūnyavādins (Buddhists). If anything, the example of seeing a snake in the place of a rope focuses on this aspect: The superficial nature of the world disappears from the eyes of those who truly understand the nature of Bhagavān. This has been well established. The details, however, should be looked into in the commentary on the topic of *tad-ananyatvam* (not being other than That) (*Vedānta-*

335 *yato vā imāni bhūtāni jāyante yena jātāni jīvanti yat prayanty abhisamviśanti tad brahma tad vijijñāśasva*, “You should desire to understand Brahman, from which these beings originate, by which, being born, they live, toward which they go and in which they merge” (*Taittiriya Upaniṣad* 3.1).

sūtra 2.1.14) while comfortably sitting on a chair.³³⁶

Vallabhācārya—What was made by ignorance, i.e. the conceits of I and mine, goes away.

Śukadeva Ācārya—“Of those who don’t know that one’s identity is the soul, the entire material world, the flow of birth, death, etc., is obtained (*jātam = prāptam bhavati*).” In the example, *bhava* (existence) means *anubhava* (perception).

Śrīnivāsa Sūri—Or, “In the case of those who don’t know that You, the Soul, are their Soul (*ātmatayā = svātmatayā*), the entire material manifestation, “I am my body”, has taken place.”

ANNOTATION

Kṛṣṇadāsa Kavirāja wrote: *jīvera dehe ātma-buddhi—sei mithyā haya, jagat ye mithyā nahe, naśvara-mātra haya*, “Śrī Caitanya Mahāprabhu said to Sārvabhauma Bhaṭṭācārya: A person’s notion

336 The *sūtra* is: *tad-ananyatvam ārambhaṇa-śabdādibhyah*, “The state of not being other than That is because of the word *ārambhaṇa* etc.” (*Vedānta-sūtra* 2.1.14). This in reference to the example of clay: *yathā somyaikena mṛt-piṇḍena sarvaṁ mṛn-mayaṁ vijñātaṁ syāt, vāc-ārambhaṇaṁ vikāro nāmadheyam mṛttikety eva satyam*, “O gentle one, just as everything made of clay is understood by means of a lump of clay, a transformation is a designation; its basis is only speech. Clay alone is the reality” (*Chāndogya Upaniṣad* 6.1.4). Baladeva Vidyābhūṣaṇa argues that the Existence aspect of Brahman is the Existence aspect of the world: *brahmaiva sva-vilakṣaṇa-viśvākāreṇa parīṇamata ity aṅgī-kārāt. [...] sattvādi-lakṣaṇasya brahma-dharmasya prapañce ’py anuvṛtteh*, “Because it is accepted that Brahman transforms as the form of the world, which is characteristically distinct from it. [...] Because an attribute of Brahman, characterized by Existence and so on, is carried forward even in the material manifestation” (*Govinda-bhāṣya* 2.1.7). This is the way Baladeva Vidyābhūṣaṇa interprets the example of clay and a lump of clay and rejects Vivarta-vāda (*Govinda-bhāṣya* 1.4.26). Therein he demolishes Vivarta-vāda specifically by pointing out the presence of *cit-śakti* in the world. This is a strong argument, since *Vedānta-sūtra* 2.1.6 (*dr̥śyate tu*) establishes that an effect can be substantially different from its cause, based on: *yathā sataḥ puruṣāt keśa-lomāni tathākṣarāt sambhavaṭiṭha viśvam*, “The world manifests from Brahman just like hair from a living man” (*Muṇḍaka Upaniṣad* 1.1.7). This discussion is expounded in the appendix.

that the body is the self is an illusion. The world, however, is not unreal. It just perishes” (*Caitanya-caritāmṛta*, Madhya 6.173).

10.14.26

*ajñāna-saṁjñau bhava-bandha-mokṣau
dvau nāma nānyau sta ṛta-jña-bhāvāt |
ajasra-city ātmani kevale pare
vicāryamāṇe taraṇāv ivāhanī ||*

first half: *indra-vajrā*

second half: *varṁśa-stha-vilam*

ajñāna-saṁjñau—whose designations [are done] out of ignorance; *bhava-bandha*—bondage, the form of material life; *mokṣau*—and liberation [from that]; *dvau*—two; *nāma*—indeed (of course); *na anyau staḥ*—are not other (do not exist separately); *ṛta-jña-bhāvāt*—from [the soul, which is] real and is the mode of being a knower; *ajasra-citi*—whose consciousness is unobstructed; *ātmani*—when the soul; *kevale*—which is absolute; *pare*—which is transcendental; *vicāryamāṇe*—is being considered; *taraṇau*—when the sun; *iva*—like; *ahanī*—two days (day and night).

*bhava-bandha-mokṣau dvau nāma ajñāna-saṁjñau ajasra-citi
ātmani kevale pare vicāryamāṇe (sati), taraṇau (vicāryamāṇe sati)
ahanī iva (taraṇeḥ anye na sthaḥ), ṛta-jña-bhāvād (ātmanaḥ sakāśād)
anyau na staḥ.*

Viśvanātha Cakravartī—

(*yau*) *ajñāna-saṁjñau bhava-bandha-mokṣau dvau nāma ṛta-jña-bhāvād anyau staḥ*, (*tau*) *ajasra-citi ātmani kevale pare vicāryamāṇe (sati), taraṇau (vicāryamāṇe sati) ahanī iva (na sambhavataḥ), na (sambhavataḥ).*

“Bondage, which is material life, and liberation are, of course, two names made out of ignorance. The soul is absolute, is transcendental, and its consciousness is constant. When the soul is being considered, the states of bondage and liberation do not exist apart from it, just like from the perspective of the sun there is neither night nor day. The soul is real and is the mode of being a knower.

Śrīdhara Svāmī—“They cross by knowledge. Why was it said “They as if cross”?” He responds: “The two well-known ones (*dvau nāma* = *dvau prasiddhau*): bondage because of material life and liberation from it (*bhava-bandha-mokṣau* = *bhavena bandhaḥ tan-mokṣaḥ ca tau*), are names due to ignorance and are not different from *ṛta-jñā-bhāva*, “being a real knower” (*ṛta-jñā-bhāvāt* = *ṛtaḥ ca asau jñāḥ ca yaḥ bhāvaḥ tasmāt*).”³³⁷

“Why is the discourse evasive?” With *ajasra-citi* and the rest he answers: “Because of considering the highest reality.” In the soul is neither ignorance nor bondage. The soul is pure (*pare* = *śuddhe*) and is the form of an unbroken experience (*ajasra-citi* = *akhaṇḍānubhava-rūpe*). Hence there is neither knowledge nor liberation—like there is neither night nor day (*ahanī* = *rātry-ahanī*) in the sun (*taraṇau* = *sūrye*).

Sanātana Gosvāmī—While implying that crossing material existence is totally insignificant, he says liberation is not a goal of life.

“Those two, bondage and liberation, have no existence apart from real awareness (*ṛta-jñā-bhāvāt* = *satya-jñānāt*).” This means: In truth, those two are unreal (*mithyā*).

“When the truth about the soul (*ātmani* = *ātma-tattva*), which is pure (*kevale* = *śuddhe*), is beyond the world (*pare* = *prapañcātītam*), and is eternal awareness (*ajasra-citi* = *nitya-jñāna-rūpe*), is being considered (*vicāryamāṇe* = *vicāryamāṇe satī*)...” The sense is: As bondage is unreal, liberation too is unreal (due to being its counterpart).

An example is given. Just as on the sun there is no night, there is no day too, because positing that there is a day entails the existence of night, its counterpart. In this way the implication is that liberation, being merely the absence of material existence, is insignificant, and so it does not constitute a goal of life (*puruṣārtha*).

There is another explanation: “when God (*pare* = *parameśvare*), who is one (*kevale* = *ekasmin eva*), is being considered in the scope of the mind (*ātmani* = *manasi viśaye*)...” Here someone might wonder: “How are those two unreal by that consideration?” In this regard he says: *ajasra-citi*, which means *nitya-jñāna-ghane* (God is eternal

337 The soul is a knower: *jñāta eva* (*Vedānta-sūtra* 2.3.17).

and dense awareness). The idea is: because by understanding God the true knowledge of those two arises. There is an example in point of being unreal: “like night and day do not exist on the sun (*taraṇāv ivāhanī = sūrye rātri-dine iva*),” because, by there being no night, there is no existence of daytime either, which is delimited by it.

Jīva Gosvāmī—He demonstrates the unreality, referred to in verse 24 with the word *anṛta*. In *ṛta-jñā-bhāvāt*, the word *ṛta* (real) is expressive of *avyabhicārin* (not transitory); *jñā* (knower) signifies *jñātā* (the state of being a knower); and *bhāva* (existence) is a *padārtha-viśeṣa* (particular category: existence). The derivation is: *ṛtaḥ ca asau jñāḥ ca iti ṛta-jñāḥ, saḥ ca asau bhāvaḥ ca iti ṛta-jñā-bhāvaḥ*, “The soul is a mode of being which is constantly aware.”

This is reiterated in *ajasra-citi* and in *ātmani*. The oneness of *ṛta* and *ajasra* is apparent. The oneness of *jñāna* and *cit* is because *cit* is the form of *cetana* (consciousness) and is a brilliant manifestation like the sun. What is self-manifest is devoid of ignorance. Obviously, the knower (*jñā*) of that exists. The oneness of *bhāva* and *ātmā*, however, occurs by the derivation: *bhāvayati prakāśayati cetayati*, “It causes the existence, i.e. a manifestation, meaning it makes things conscious, hence it is called *bhāva* (mode of being).”³³⁸

The words *ātmānam* (soul) in the previous verse and *ātmani* (when the soul) here denote the sense of ‘*jīva-svarūpam*’ (nature of the soul), because the ideas that liberation occurs due to knowledge and bondage due to ignorance refer to the soul, not to the Soul; because the word *ātmā* denotes Bhagavān elsewhere in this part of the chapter; and because the words *yuṣmat* (You) and *bhavat* (You) are used to denote Bhagavān. Therefore the meaning of the verse is as follows. The two: bondage that is material life (*bhava-bandha*) and liberation, are other than *ṛta-jñā-bhāva*—inasmuch as those two are forms of Māyā’s functions. Those two have no existence when *ṛta-jñā-bhāva*, the form of *ajasra-cid-ātmā* (the soul, which is unimpeded consciousness), is being considered. The sense is: When

338 The soul is described that way in *Bhagavad-gītā* 13.34 (the soul illuminates the whole body). Commenting on the word *prakāśayati* therein, Baladeva Vidyābhūṣaṇa writes: *yathaiko ravir imaṁ kṛtsnam lokam prakāśayati prabhayā tathaikaḥ kṣetrī jīvaḥ kṛtsnam āpāda-mastakam idam kṣetram deham prakāśayati cetayati cetanayati*. (*Gītā-bhūṣaṇa*)

a consideration is being done as to whether a connection of these two exists in regard to the soul, those two cannot possibly exist. Then why do they seem to exist? Brahmā responds: *ajñāna-samjñau*, “Their perception occurs only by ignorance” (= *ajñānena eva samjñā pratītiḥ*³³⁹ *yayoh tau*). He demonstrates it with an example: “like night and day, which are separate from the sun, due to being functions of time, cannot possibly exist from the sun’s perspective.” By the logic of *liṅga-samavāya*, here *ahanī* stands for *rātry-ahanī* (night and day).

Krama-sandarbha—With *ajñāna-samjñau* and so on he substantiates unreality (*anṛtatvam*). Only *śuddha-jīva*, not Bhagavān, is meant by the words *ātman* in this verse and in the previous one.

Viśvanātha Cakravartī—Brahmā clarifies that because the material world is unreal, crossing it is unreal. The syntactic connection is as follows: *ajñānena samjñā yayos tau bhava-bandha-mokṣau bhavaḥ saṁsāras tad-rūpo bandhaś ca tan-mokṣaś ca tau dvau nāma jñā-bhāvo jñātṛtvaṁ jñānam iti yāvat, ṛtaś cāsau jñā-bhāvaś ca tasmād anyau yau staḥ, tau ṛta-jñā-bhāve*³⁴⁰ *tasminn ajasra-city ātmani tat-svarūpe jīve kevale dehādi-saṅga-rahite vicāryamāṇe sati na staḥ na sambhavataḥ*, “Those two, bondage which is material life as well as liberation from it, have those names because of ignorance: They cannot possibly exist when the soul is taken in consideration. The soul is sheer awareness, literally “the mode of being a knower.” That awareness is real. The soul has unimpeded consciousness, and is absolute, meaning it is devoid of a connection with the body and so on.”

Baladeva Vidyābhūṣaṇa—In this verse he says: “Material existence,

339 Jīva Gosvāmī’s gloss of *saṁjñā* means that he takes *saṁjñā* in its meaning of ‘consciousness’. The definition is: *saṁjñā syāc cetanā nāma hastādyaiś cārtha-sūcanā*, “*Saṁjñā* means *cetanā* (consciousness), *nāma* (a name), and a suggestive gesture (lit. indicating a meaning by the hand and so on)” (*Amara-koṣa* 3.3.33).

340 Here Viśvanātha Cakravartī takes *ṛta-jñā-bhāvāt* to mean *ṛta-jñā-bhāve* to match the other words expressive of the soul in the second half of the verse.

whose characteristics were told, of a soul takes place because of ignorance about You as Paramātmā and is terminated because of the soul's knowledge of You in truth, but Paramātmā never undergoes material existence."

"Bondage and liberation are described because of ignorance on the topic of the soul (*ṛta-jñā-bhāvāt = ṛta-jñā-bhāvaṁ lakṣi-kṛtya*). The ablative case takes place by the rule: *lyap-lope pañcamī*, "The ablative applies when there is a deletion of the suffix *lyap*." The soul is the mode of being which is a real knower, meaning the soul is real and has the quality which is sheer awareness. In this context, ignorance means the knowledge of Him which is contrary to facts. "Those two, bondage and liberation, are not two separate things (*nānyau*). This means the former is a driving force of sorts and the other is its counterpart. The former exists because of ignorance, and the latter because of the absence of ignorance.

The phrase *na staḥ* (those two do not exist) is carried forward to the second half. The gist is: Those two exist as regards the soul, but when there is a mergence in Paramātmā they have no existence. The words in the second half: *ajasra-citi*, *ātmani*, *kevale*, and *pare*, modify an implied *paramātmāni* (when the Soul is considered).³⁴¹ The drift

341 Baladeva Vidyābhūṣaṇa's interpretation is proper because bondage and liberation are governed by Māyā's potencies called Avidyā and Vidyā respectively: *vidyāvidye mama tanū viddhy uddhava śarīriṇām, mokṣa-bandha-karī* (11.11.3). Both bondage and liberation are real in the sense that they are in the scope of the relative existence of the world (*vyavahārika-satya*). The other interpretation (both are unreal in relation to the soul) makes sense at first insofar as whatever relates to the world is unreal compared to the ultimate reality (*pāramārthika-satya*), but given that the context is Vivarta-vāda, the unreality which is the contrast between the world and the Absolute is taken to be the same as the unreality of seeing a snake in the place of a rope. Another reason the latter interpretation is misleading is this: Although a soul is transcendental, here a soul cannot be considered from the absolute perspective (*pāramārthika-satya*) because a soul is governed by Māyā and because a soul is in *mahat-tattva*. Therefore the perspective of relative existence (*vyavahārika-satya*) must be acknowledged. Hence the state of a *jīvan-mukta* (liberated and still alive) too is real (*vyavahārika-satya*). In the methodologies of Jīva Gosvāmī and of other ancients, however, the words *mithyā* (unreal) and *avāstava* (unreal) mean 'sheer illusion' or 'mirage' (*prātibhāsika-sattā*). Viśvanātha Cakravartī was the first Vaiṣṇava ācārya to clearly state that the term 'unreal' can

is, “Those two do not exist when Paramātmā is being realized by a yogi in trance.”

Bhaktisiddhānta Sarasvatī—The sense is they don’t have a separate existence (*anyau na staḥ = prthak-sattāvantau na vidyete*) from transcendental awareness (*jñāna*), which is not transitory (*ṛta-jñā-bhāvāt = ṛtaḥ ca asau jñāḥ ca iti yaḥ bhāvaḥ ṛta-jñā-bhāvaḥ tasmāt = avyabhicārita-jñānāt*).

“Bondage and liberation are two names done out of ignorance. Consequently they are different from *satya-jñāna*. When a consideration is done, it’s understood that, just as from the sun’s perspective night and day do not exist, these two, bondage and liberation, do not have a basis in *ātma-tattva*, whose *svarūpa* is an unbroken experience, void of a connection with *Māyā*.”

Śukadeva Ācārya—“Why would bondage and liberation, which are characterized by the obtainment of and the cessation of material existence, which consists of the course of birth and death, not apply to Paramātmā too? Both Paramātmā and a soul are the form of *jñāna* and so forth.” Brahmā repudiates this supposition.

“The names of those two were made by a soul due to little knowledge” (*ajñāna-saṁjñau = ajñānena alpa-jñānena jīvena saṁjñā yayos tau*).³⁴² This means bondage and liberation, which are well-known (*nāma = prasiddhau*), are only in the scope of the *baddha*-

simply denote the contrast between the reality of the world and the reality of the Absolute (*Sārārtha-darśinī* 12.4.23): This is shown in the appendix. Moreover, the underlying question is: Is *Māyā* involved in the facilitation of the obtainment of liberation? In Jīva Gosvāmī’s methodology, the aspect of *Māyā* which governs the souls is called *Jīva-māyā*: Its function is only to bewilder the souls (*Bhagavat-sandarbhā* 17.3); there is no scope for *Māyā*’s *Vidyā-śakti*. Thus, in his methodology, liberation is only achievable by knowing both *jīva-tattva* and *bhagavat-tattva*. *Saṁvit-śakti*, the knowledge involved in *bhakti*, is transcendental, whereas knowledge about the soul per se, in terms of being an *aṁśa* of Brahman, pertains to *sattva-guṇa* (*kaivalyam sātṭvikam jñānam, Bhāgavatam* 11.25.24).

342 Here the negative particle in *ajñāna* has the sense of *alpa* (*Amṛta* commentary on HNV 937). Another interpretation is that the word *ajñāna* in *ajñāna-saṁjñau* is an *eka-śeṣa* compound: Bondage and liberation are so called because of ignorance (*ajñāna*) and because of little knowledge (*ajñāna = alpa-jñāna*) respectively, that is, by *Avidyā* and by *Vidyā*.

jīva (soul bound to the material world): They are not in the scope of Paramātmā (*nānyau staḥ = paramātmā-viṣayakau na staḥ*), because of His affirmation: *na me mokṣo na bandhanam*, “I have neither liberation nor bondage” (11.11.1). *Pare* means *parameśvare*.

Śrīnivāsa Sūri—In this verse he says: “Under the influence of the ignorance of their own *sva-rūpa* and of the *sva-rūpa* of the supreme, only the *jīvas* have bondage and liberation. You don’t have a trace of either one.”

“Those two do not exist separately, meaning they are causes which are not different from (*nānyau staḥ = na anya-kāraṇau staḥ*) Your mode of being a real knower” (*rta = satya*) (*jñā = jñātr*). The word *tava* (Your) needs to be added to *rta-jñā-bhāvāt*. The Śruti states: *jñāḥ kāla-kālo guṇī sarva-vid yaḥ*, “He knows, is the regulator of Time, has qualities, and is omniscient” (*Śvetāśvatara Upaniṣad* 6.2 and 6.16); *yaḥ sarva-jñāḥ sarva-vit* (*Muṇḍaka Upaniṣad*). *Pare* means *paramātmā-rūpe* (when the form of Paramātmā). The drift is: “Bondage and liberation are not possible in You. They pertain to *jīvas*.” That is said in the eleventh canto:

baddho mukta iti vyākhyā gunato me na vastutaḥ |
guṇasya māyā-mūlatvān na me mokṣo na bandhanam ||

“Śrī Kṛṣṇa answered Uddhava: The explanations, “The soul is bound,” “The soul is liberated,” take place because of the *guṇas*, which are under My control, not because they are true. And since the root of the *guṇas* is Māyā, I have neither liberation nor bondage.” (11.11.1)

ekasyaiva mamāṁśasya jīvasyaiva mahā-mate |
bandho 'syāvidyayānādir vidyayā ca tathetarāḥ ||

“High-minded Uddhava, I am one. Only a *jīva*, an *āṁśa* of Mine, has bondage, which is beginningless and occurs by ignorance. The other, liberation, comes about by knowledge.” (11.11.4)

10.14.27

tvām ātmānam paraṁ matvā param ātmānam eva ca |

ātmā punar bahir mṛgya aho 'jñā-janatājñatā || ³⁴³

tvām—You; *ātmānam*—the Soul; *param*—as another (as different from themselves); *matvā*—thinking; *param*—another (body and mind); *ātmānam*—as the self (or body) (or *paramātmānam*—the Soul); *eva*—only; *ca*—and [thinking]; *ātmā*—the Soul; *punaḥ*—again (or further); *bahiḥ*—outside; *mṛgyaḥ*—is to be sought; *aho*—Oh; *ajñā-janatā*—of ignorant people; *ajñatā*—the ignorance.

tvām ātmānam param eva matvā param ātmānam ca (matvā vartamānaiḥ janaiḥ) ātmā (tvam) bahir mṛgyaḥ (iti yā janatā) punar (manyate), aho (tasyāḥ) ajñā-janatājñatā (bhavati).

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

ātmānam tvām (svataḥ) param matvā param (svataḥ bhinnam dehādīm) ca ātmānam (matvā) ātmā punar (svasmād) bahir eva mṛgyaḥ (iti) ajñā-janatājñatā aho.

“How astounding is the ignorance of ignorant people! Thinking that You, the Soul, are one thing and that the self is another, they are under the impression that the Soul is to be sought externally.

Or, “Thinking that You, Brahman, are an eminent soul, ignorant people believe Brahman should be sought outside of You. How silly of them!

Śrīdhara Svāmī—“Bondage, caused by ignorance, comes to an end by the knowledge of transcendence. Why is there an emphasis on the knowledge of the Soul?” With this in mind, Brahmā speaks with a sense of astonishment as though he were rebuking people, while only meaning to express the following: Proper knowledge is the knowledge of that which occurs by the removal of the wrongful superimposition of it, inasmuch as that wrongful superimposition is the reason there is no glimpse of the superior form of *ātmā*.

“By thinking of You, the Soul (*tvām ātmānam*), as another, that

343 *ahojñā-janatājñatā* (Vallabhācārya’s reading).

is, as someone who has a body and a mind (*param* = *dehādīm*), in other words, by wrongly superimposing a body and a mind unto the Soul, and by thinking of the self as the body and the mind (*param* = *dehādīm*), that is, by wrongly superimposing their sense of identity unto the body and the mind, people suppose that the *ātmā* is to be found in the external world.” It is quite amazing that the *ātmā*, the true understanding of which is sabotaged in this way, should be sought outside. Indeed, when something becomes destroyed in one’s house, one does not go to the forest to search for it.

Sanātana Gosvāmī—Here he affirms: “Even when the nature of *ātmā* and the nature of the material world have been discerned in this way, those who think that You are the soul, instead of thinking that You are distinct from the soul, are utterly ignorant.”

“By only (*param* = *kevalam*) thinking that You, Paramātmā (*ātmānam eva* = *paramātmānam eva*), are just a soul (*ātmānam eva* = *kṣetra-jñam eva*), You need not be sought again, outside, because the *ātmā* is pervading both within and without” (*mṛgyaḥ* = *tvaṁ mṛgyaḥ syāḥ*) (*ātmāpunar* = *ātmā apunar*). *Apunar* signifies *na punar*.³⁴⁴ *Amara-koṣa* states: *abhāve nahy a no nāpi*, “*Nahi*, *a*, *no*, and *na* have the sense of *abhāva* (no)” (3.4.11). The gist is: “Bad people do not further seek You, meaning they don’t look for You outside, as in Vṛndāvana.”

Aho is an expression of astonishment: “How astounding is this ignorance of people! (*ajñā-janatājñatā* = *iyam ajñā-janatāyāḥ ajñatā*),” insofar as the status of being all-pervasive is not considered and the dissimilarities between the Soul and a soul were stated earlier. The deletion of the letter *a* in *aho* ’*jñā* is due to the meter. Sometimes the reading is: *aho ajñā-janājñatā* [Vira-Rāghava’s reading].³⁴⁵

344 This is the literary fault called *avimṛṣṭa-vidheyāmśa* (an aspect of the predicate is wrongly positioned) (*Sāhitya-kaumudī* 7.18).

345 This reading is grammatically correct because the vowel *a* should not be elided after *aho*, since *aho* is an indeclinable word. The rule is: *o-rāmāntānām anantānām cāvyayānām sarveśvare* (HNV 59). The meaning is the same: *janatā* is a synonym of *jana* (people). The rule is: *grāma-jana-bandhu-sahāyebhyas tal*, “The suffix *tal* (*tā*) is used after the words *grāma*, *jana*, *bandhu*, and *sahāya* [and means ‘a multitude of that’]” (*Aṣṭādhyāyī*

Jīva Gosvāmī—Here he affirms: “Those who see You, the Soul of all souls, merely as a soul, are utterly foolish.”

“Thinking that You too (*ca = api*), who are Paramātmā (*ātmānam eva = paramātmānam eva*), are only (*param = kevalam*) the *svarūpa* of the *śuddha-jīva*; the *ātmā*, You, need not be sought again, outside” (*mṛgyaḥ = mṛgyaḥ syāt*). *Apunar* signifies *na punar*. *Amara-koṣa* states: *abhāve na hy a no nāpi* (3.4.11). The sense is: “They do not further seek You, meaning they don’t look for You outside, as in Vṛndāvana. Rather You are sought within the body, as a variety of the *svarūpa* of the *śuddha-jīva*.”

The derivation of *ātmā* is: *ātatatvāc ca mātṛtvād ātmā hi paramo hariḥ*, “*Ātmā* is the Supreme, Hari, because He pervades and because He is the one who has the correct notion” (quoted in *Caitanya-caritāmṛta*, Madhya 24.78).

“How astounding is this ignorance of people (*añña-janatāññatā = iyam añña-janatāyāḥ aññatā*),” because of observing the obliteration of various dissimilarities mentioned before.

Or, “Thinking of You, the Soul, the *svarūpa* of the root of all, as one who is not the Soul (*param = anātmāman*), and thinking that something other than You (*param = tvattaḥ anyam eva*) is the Soul—this means people imagine “He is just some powerful being”—, the Soul is searched (*mṛgyaḥ = mṛgyaḥ bhavati = mṛgyate*) outside, out of the region of Your lotus feet. How astounding is this ignorance of people!”

There is another explanation: “Thinking of You only (*param = kevalam*) as a soul, that is, only as the pure *svarūpa* of a *jīva*, and thereafter (*param = tataḥ*), when there is an eminent attainment in trance, thinking of You as Paramātmā, the inner controller...” The sense is: whether they think one way or the other or both of these at the same time, “... they do not look for You outside.” People remain ignorant because they do not notice this statement of the Lord: *viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat*, “I abide, pervading this entire world with one *aṁśa* (Parameśvara)” (*Bhagavad-gītā* 10.42). By the literal mode of meaning, the word *ātmā* is expressive of the word *tat* (That, Brahman). “It should be sought

outside—Brahmā points two index fingers to the Lord’s lotus feet—, otherwise I would have stayed in my abode, would have resolved the matter in my mind and would not have returned to Vṛndāvana.” The gist is: A thing spoiled in the house is not searched in the forest. The phonetic combination in *aho ’jña* occurs that way due to being in conformity with the meter. The sense is, “How astounding is the ignorance of people who consider themselves knowledgeable!”

Or, in this verse Brahmā praises those who give up everything although they know *jīva-tattva* and *īśvara-tattva* and look for Śrī Kṛṣṇa only in Vṛndāvana.

“At first, by the meditational worship of Advaita, they experienced that You, the *ātmā*, are not distinct from the *jīva*. Later they realized You as Paramātmā. And now the Soul, the root *svarūpa* of all, is sought externally, meaning It is brought in the scope of the eyes. Therefore how wonderful is the wisdom of wise people such as Śrī Rudra!” (*ajña-janatā-jñatā = vijña-janatā-vijñatā*). Here *ajña* (he other than whom there is no knower) means *vijña* (wise) just like *anuttama* can mean “incomparable.” Sometimes the reading is: *aho ajña-janājñatā*.

The *visarga* in *mṛgya aho* did not become *u* (*mṛgya aho* should read *mṛgyo ’ho*) because *mṛgyaḥ* was said in the form of *pluta* (prolonged pronunciation) in terms of being expressive of a complaint with compassion, and so this *sūtra* was not put in effect: *ato ror aplutād aplute*, “When an *a* that is not *pluta* follows, *u* is the replacement of the *visarga* that comes after an *a* that is not *pluta*, [and the phonetic combination of *u* is done with the preceding *a* to make *o*]” (*Aṣṭādhyāyī* 6.1.113) (*ād a-rāma-gopālayor ur nityam*, HNV 80).

Viśvanātha Cakravartī—“Those who think they know *ātmā* disregard You in Your personal feature. Only they thresh huge, empty husks, as mentioned previously (verse 4).”

“Although You are the Soul (*param ātmānam eva ca = paramātmānam eva api*), people think that You in Your personal form (*tvām = tvām puruṣākāram*) are some other soul (*param = anyam*), that is, some variegated aspect of Māyā separate from Paramātmā, and so they think that the search for the Soul must keep going outwardly.” This means “They think that Paramātmā (*ātmā* =

paramātmā) must be sought outside of You” (*bahir = tvattaḥ bahir eva*). “Oh, the ignorance of those people is utterly amazing.”

The meaning is as follows: Vivarta-vāda (the world is unreal like seeing a snake in a rope), Pariṇāma-vāda (the world is a modification of the Absolute) and other doctrines only relate to the world, which is illusory and is distinct from *cit* (consciousness).³⁴⁶ They do not directly relate to Brahman, whose *cit* is full. Moreover, even the Lord’s body, entourage, abode, and so on have the nature of the full Brahman. For example:

(1) *śābdaṁ brahma vapur dadhat*, “Pleased with Kardama Muni, the Lord bore a form, Brahman, pertaining to sound (the Lord showed His form, Brahman, which is to be known only through transcendental sound)” (3.21.8);

(2) *yat tad vapur bhāti vibhūṣaṇāyudhair avyakta-cid-vyaktam adhārayad vibhuḥ*,³⁴⁷ *babhūva tenaiva sa vāmanaḥ*, “In front of Aditi and Kaśyapa, Vāmana, with the same body that Hari assumed, a body which shines with weapons as ornaments and is the manifest form of unmanifest Spirit, became a Brāhmaṇa boy” (8.18.12);

(3) *satya-jñānānantānanda-mātraika-rasa-mūrtayaḥ*, “The Viṣṇu forms were real and were the one essence of sheer consciousness and infinite bliss” (10.13.54);

(4) *govindaṁ sac-cid-ānanda-vigrahaṁ vṛndāvana-sura-bhūruha-talāsīnam*, “Govinda, whose form is transcendental and who is seated at the base of a godly tree in Vṛndāvana” (*Gopāla-tāpani Up.* 1.33);

(5) *tāsāṁ madhye sāksād brahma gopāla-purī hi*, “Of these seven cities, Mathurā is a direct form of Brahman” (GTU 2.26).

Despite the fact that the Lord and things directly related to Him are completely spiritual, the people who are blind, due to not looking at Śruti and Smṛti, and are fallen, blindly propounding Vivarta among

346 However, the world contains *cit* (consciousness), in the form of *jīvas*, *cit-śakti*, and so on, therefore the world is said to be *cid-acid-ātmaka*. For example, the ego is described as *cid-acin-maya* (*Bhāgavatam* 11.24.7), and the souls (Hiraṇyagarbha) are in *mahat-tattva: sa-jīva-mahat-tattva-rūpaṁ sa-prapañca-rūpaṁ bijam* (Jīva Gosvāmī’s commentary on *Brahma-saṁhitā* 5.8).

347 *dhariḥ* (BBT edition and Śrīdhara Svāmī’s edition).

themselves even in regard to Him, were put in the scope of the Rasa of astonishment by Brahmā, out of all those who are lamentable in his Creation.

Baladeva Vidyābhūṣaṇa—In case He were to reply: “Brahmā! You say I am Paramātmā, but others don’t think so,” he speaks with an undertone of revilement. The drift is: The material existence of those people, though they studied the scriptures, is hard to suppress.

Śrīnivāsa Sūri—“Even after realizing that You are Paramātmā and that You are the eminent Soul (*param* = *utkr̥ṣṭam*), without any *upādhi*, they still think that Brahman, the Spirit which is *nirviśeṣa* in terms of being devoid of all types of *viśeṣa* and is void of all qualities, is to be sought outside of You. Oh, how silly of them!”

Or, “They think that You, Brahman, have become an eminent *jīva*, by Your own Avidyā.”

As we have said previously, Brahman has qualities, such as being real, as stated in texts like: *satyaṁ jñānam anantaṁ brahma* (*Taittirīya Up.* 2.1). This must be accepted, otherwise there would be a contradiction with the very derivation of Brahman: *br̥hattvād br̥mhaṇatvāc ca tasmād ucyate paraṁ brahma*,³⁴⁸ “Para-Brahman is so called because It is huge and because It increases.” Figurative usage occurs only when the main meaning does not make sense. There is no occasion for that in this regard because there is no contradiction with the scriptures and because it makes no sense to try to accomplish something in a roundabout way when what is to be accomplished is already done in a straightforward manner.

Gaṅgā Sahāya—The phonetic combination *aho ’jñā*, and not making the phonetic combination *mṛgyo ’ho*, are poetic license.

10.14.28

*antar-bhave ’nanta bhavantam eva
hy atat tyajanto mṛgayanti santaḥ |
asantam apy anty ahim antareṇa*

348 *br̥hattvād br̥mhaṇatvāc ca yad rūpaṁ brahma-saṁjñitam* (*Viṣṇu Purāṇa* 1.12.55).

*santaṁ guṇaṁ taṁ kimu yanti santaḥ ||
upajāti (11)*

antaḥ-bhave—in the body (“existing within”); *ananta*—O infinite one; *bhavantam*—You; *eva*—only; *hi*—because (or a word used to fill the meter); *atat*—what is not That; *tyajantaḥ*—while rejecting; *mṛgayanti*—seek; *santaḥ*—the transcendentalists (*sādhus*); *asantam api*—though not existing; *anti*—near; *ahim*—the snake; *antareṇa*—without [negating]; *santaṁ*—existing; *guṇaṁ taṁ*—to the rope; *kimu*—whether; *yanti*—go (reach for); *santaḥ*—the righteous (or people with common sense).

ananta! santaḥ atat (prākṛtaṁ dehādikaṁ) tyajantaḥ eva antar-bhave (sva-śarīre) bhavantaṁ mṛgayanti. santaḥ anti asantam api ahim antareṇa santaṁ taṁ guṇaṁ kimu yanti?

Viśvanātha Cakravartī—

atat tyajantaḥ antar-bhave eva (vartamānam) ananta-bhavaṁ taṁ (jīvātmānam) santaḥ mṛgayanti. santaḥ anty asantam apy ahim antareṇa santaṁ taṁ guṇaṁ kimu yanti? (naiva jānanti.)

“O infinite being, the transcendentalists reject what is not That and seek You within. Indeed, do people who have common sense reach for a rope without making sure that it is not a snake?”

Śrīdhara Svāmī—Here he says: “Persons of sound judgement seek Paramātmā only in the *svarūpa* within. ”

“They seek You (*bhavantam = tvām*) only within the body (*antar-bhave eva = śarīra-madhye eva*).” The word *bhava* is derived as: *bhavati iti bhavaḥ cij-jadātmakam śarīram*, “It exists, and so it is called *bhava*: this denotes the body, which is of the nature of consciousness and inertness.” “They are rejecting what is not That,” meaning they are repudiating (*tyajantaḥ = apavadantaḥ*) inertness (*atat = jadam*).

Someone might think: “For a transcendentalist, *jñāna* (*jñāna-yoga*, the practice of meditation) is sufficient. What is the use of rejecting what does not exist from the absolute perspective?”

Suspecting this, with *asantam* and so on he says: “Without rejecting what was wrongly superimposed, the truth about the basis is not understood. This is in conformity with the behavior pattern of the transcendentalists.”

“Do they know (*kimu yānti = kimu jānanti*) that the rope exists without knowing that there is no snake nearby (*anti = samīpe*), that is, without negating a snake? (*ahim antareṇa = tan-niṣedham vinā*).” Or *anti* is connected with *guṇam* (a rope existing nearby). At any rate, the sense is: “They never perceive a rope in the dark without making sure that it is not a snake.” The gist is: “Liberation occurs because of the knowledge of You as the Soul of souls.”

Sanātana Gosvāmī—“The sadhus (*santaḥ = sādhaṇaḥ*), however, seek You, who are present as the pervader inside out.” “O You who are unbounded (*ananta = aparicchinna*)!” This means: “O You who pervade inside out.” “Your devotees seek You inside their bodies?” This is said with a modulation of the voice. Then he expounds: Not only that, they seek You outside too: They seek You within “by rejecting (*tyajantaḥ = pariharantaḥ*) an unreal thing” (*atat = avastu = mithyā-bhūtam*), whatever is understood as unreal by the sadhus, because without that rejection there is no experience of trance. The example of the snake and the rope is given in that regard. The drift is: “The sadhus attain You by negating any wrong idea about the nature of Īśvara and by thinking “I am not He, but I belong to Him.””

Or the sense of *atat* is the sadhus reject what is not “it”, meaning they reject *nirvāṇa* (trance in the impersonal feature of the Absolute). Without rejecting the opposite of the real thing, the real thing is not obtained. This point is made in the example.

There is another explanation. “Then where do the wise seek?” “In the lotus of the heart—called *antar-bhava* in the sense that it exists within—, they reject *atat*, everything distinct from a search for You.” “But all that will automatically go away by remembering Bhagavān, so what’s the use of being zealous about rejecting all that?” He responds by stating the example. The idea is: Remembering Bhagavān does not properly happen without completely rejecting material sense objects nor without completely rejecting *karma-yoga*, *jñāna-yoga*, and so forth.

Jīva Gosvāmī—He mentions the reason for the previous one: “Because (*hi* = *yasmāt*), O pervader of all (*ananta* = *sarva-vyāpin*), people of good judgment (*santah* = *vivekavantah*) seek only You, Śrī Kṛṣṇa, within the world (*antar-bhave* = *jagataḥ madhye*).”

While doing what? “While rejecting what is not That, meaning what is distinct from You, due to being dissatisfied with various other things.” “But the world is My covering. How can I possibly be attained?” “Only those who have no proper discernment think that way. According to those who have proper discernment, however, the world is an effect of You, the subtle cause, and so the world contains traces of Your qualities. The world makes one perceive them. In fact, such true sadhus don’t care to determine what is real and what is unreal; they seek shelter of You and they get it.” This point is made in the example. Therein, the term *santah* (good people) means *sādhāraṇa-vivekinah* (those who have common sense), whereas the term *santah* in the first half of the verse denotes a particular type of those.

This is the procedure of the *vyāpti* (the individual) by rejecting the various aspects of the world: At first, by sequentially giving up the body, the mind, and so on, given that they are material, inert, impure, and so forth, the pure soul (after the state of *sākṣī jīva*, 2.2.16), which is the cause of giving life to those parts, is achieved. The viewpoint of *nirviśeṣa* Brahman, however, is rejected by texts such as these:

(1) Dhruva’s statement: *yā nirvṛtis tanu-bhṛtām tava pāda-padma-dhyānād bhavaj-jana-kathā-śravaṇena vā syāt sā brahmaṇi svamāhimany api nātha mā bhūt*, “O Lord, the joy that comes from meditating on Your lotus feet does not exist in Brahman, which is also Your glory” (4.9.10);

(2) *brahmaṇo hi pratiṣṭhāham*, “because I am the foundation of Brahman” (*Gītā* 14.27).

Higher than that is the inner controller, the revealer of *śuddha-jīva*. This is from the second canto: *kecit sva-dehāntar-hṛdayāvākāṣe prādeśa-mātraṁ puruṣaṁ vasantam, catur-bhujam*, “Others remember the Puruṣa which is four-handed, is the size of a thumb and resides in the sky of the heart within their bodies” (2.2.8).

Since the inner controller, Paramātmā, does not show many qualities, Garbhodaka-śāyī Viṣṇu, described in the third canto, is more complete than Paramātmā and is the inner controller of the *samaṣṭi* (the *jīvas* as a whole). The Avatāras belong to Him.

Higher than Him is Kāraṇārṇava-śāyī Viṣṇu, the first Puruṣa, the inner controller of all the universes. This is implied in: *ādyo 'vatāraḥ puruṣaḥ parasya*, “This Puruṣa is the first Avatāra of the supreme” (2.6.42). Afterward, by looking at: *viṣṭabhyāham idam kṛtsnam ekāṁśena sthito jagat*, “I abide, supporting this entire world with one *amśa*” (*Bhagavad-gītā* 10.42) and: *yasyāyutāyutāmśāṁśe viśva-śaktir iyaṁ sthitā*, “this energy of the world is situated in a portion of a millionth portion of whom” (*Viṣṇu Purāṇa* 1.9.53), He is directly You.

“In terms of the *samaṣṭi*, at first they think that I, Īśvara, have the shape of Virāt, the universal form, consisting of Indra, Candra, and others. Afterward, because Virāt is perishable and hence temporary, they think of Me as the inner controller of Virāt.” “Therefore, at this time, given that You have been obtained in person, by some rise of good luck, it was rightly said: *tvām ātmānam*, “You, Paramātmā” (10.14.27).”

In this context, this is the Vaiṣṇava procedure. First of all, this statement is wrong: “Given that the one Spirit is the foundation of Māyā and as such consists of Vidyā, Spirit comes in the range of Māyā and is overcome by Avidyā.” It’s understood that there is a difference between *jīvātmā* and Paramātmā, and so it’s also understood that their respective natures are different, because Paramātmā has more power. It is not that the separation between them is due to a condition of *pariccheda* (division: the souls are like the air in clay pots) or of *pratibimba* (reflection: the souls are like reflections of the sun on water). If the *upādhi* (limiting adjunct) in that regard were real (relatively real), on account of having beginningless Vidyā,³⁴⁹ even so it would be impossible for Brahman,

349 In the same text in *Tattva-sandarbha* 37, the reading is *anāvidyakatvena* (on account not being sheer illusion) instead of *anādi-vidyakatvena* (on account of having beginningless Vidyā). The latter reading is a typographical mistake. This is indicated ahead. The term *āvidyaka* means nescience or *mithyātvam* (sheer illusion), by the derivation *avidyā-jāta* (born of Avidyā). The *upādhi* postulated is Avidyā (Avidyā-śakti; or ignorance of the truth

which is out of the range of everything, to be in the scope of being divisible.³⁵⁰

Brahman is all-pervasive, without parts and devoid of material attributes (*nirdharmaka*),³⁵¹ and so *pratibimba* (reflection) does not apply to it, because Brahman has no connection with an *upādhi*; because Brahman cannot be a variety involved in the scheme of *pratibimba*; and because it is invisible. The reflection of a portion of a luminary which is in the sky and is delimited by an *upādhi* is seen, but there is no reflection of the sky because the sky is invisible. Given that there is a real division or a real reflection in that way, a soul cannot escape from being a division or being a reflection just by knowing that the soul is one with Brahman by nature.³⁵²

In the scriptures, sometimes *pratibimba* and *pariccheda* are accepted, but only in terms of establishing a similarity between the object and the subject of the comparison (not in terms of oneness), by the logical reasoning in:

(1) *ambu-vad agraṇāt tu na tathātvam*, “Being such (a soul is a reflection of Brahman) is not like a reflection of the sun in water,

about Spirit). Jīva Gosvāmī calls the hypothetical *upādhi* real from the relative plane, whereas in Vivarta-vāda, everything in the world is unreal like a snake in a rope, although according to them Māyā, one function of which is Avidyā-śakti, is *anirvacanīyā* (indescribable).

350 According to Pariccheda-vāda (the theory of division), once the pots are broken, the air is one, like it always was. And according to Pratibimba-vāda (the theory of reflection), once the lake is removed, there is no reflection, and so the sun is one. These two theories are thus explained by the Vivarta-vādins. This explanation is corroborated in *Bhāgavatam* 12.4.30, with the exception that the cause of separation is not clearly mentioned. Therefore Kṛṣṇa says: *vijñānam ekam*, “Consciousness is one” (11.13.34). In Vivarta-vāda, a *jīva* exists because of Avidyā (this is also Śrīdhara Svāmī’s opinion, ref.: *tathāvidyāyām pratibimbasya mad-amśasya jīvasyaiva tat-kṛto bandhah: Bhāvārtha-dīpikā* 11.11.4), meaning the soul is ignorant of its real nature as God (Paramātmā, the full Brahman). According to Vaiṣṇavas, however, the difference between *jīvātmā* and Paramātmā is not due to Māyā, and so *jīva-tattva* is not an unreal form of Brahman. This is the perspective of *bheda*. The perspective of *abheda* is expounded in *Bhāgavatam* 12.4.30. Hence there is a paradox, but no contradiction.

351 An attribute is either a quality or an action: *dharmo guṇa-kriyā-rūpaḥ* (*Sāhitya-darpana* 10.48).

352 Therefore bondage and liberation must be acknowledged as real (relatively).

because it is not so perceived” (or: *ambu-vad-agrahaṇāt tu na tathātvam*, “A state of existing in that way is not valid because nothing is perceived to be similar to water”) (*Vedānta-sūtra* 3.2.19) and:

(2) *vr̥ddhi-hrāsa-bhāktvam antar-bhāvād ubhaya-sāmañjasyād evam*, “Being the recipient of increase (the sun, Brahman, is great and is not influenced by water) and being the recipient of decrease (the reflection, a soul, is small and is subject to the movement of water) are valid because of an inclusion, the congruity of both” (*Vedānta-sūtra* 3.2.20).³⁵³

353 In the same text in *Tattva-sandarbha* 37-39, Jīva Gosvāmī deleted this section about the partial validity of Pratibimba-vāda and Pariccheda-vāda and flatly rejected them. *Sūtra* 3.2.20 is the harmonization of *sūtras* 3.2.18 and 3.2.19. *Sūtra* 19 was shown above. *Sūtra* 18 is: *ata eva copamā sūryakādivat*, “Hence there is a similarity, like reflections of the sun, etc.” (*Vedānta-sūtra* 3.2.18). Therefore, Jīva Gosvāmī’s refutation of those two theories by comparing Brahman to the sky is pointless because Brahman is compared to the sun. Ahead, Jīva Gosvāmī compares *jīva-tattva* to a sunray, not to a reflected sunray. Moreover, Baladeva Vidyābhūṣaṇa says *sūtra* 19 signifies that Pratibimba-vāda is valid, by *gauṇī vṛtti* (qualitative figurative usage), as an illustration of a partial similarity of characteristics, as in the example “Devadatta is a lion” (*Govinda-bhāṣya* 3.2.21). He comments: *gauṇa-vṛttyaiṇa vr̥ddhi-hrāsa-bhāktvam. sādharmyāmśam āśritya upalakṣaṇam etat, kutaḥ. antarbhāvāt. etasminn evāmśe śāstra-tātparya-parisamāpter ity arthaḥ. evaṁ saty ubhaya-sāmañjasyāt, upamānopameyayoḥ saṅgater ity arthaḥ. ayaṁ bhāvaḥ, pūrva-sūtre bimba-pratibimba-bhāvasya mukhyasya nīrāsāt kiñcīt sādharmyam ādāya prakṛte tad-bhavaḥ prakīrtiyate. tac cetthaṁ bodhyam, sūryo hi vr̥ddhi-bhāḥ jalādy-upādhi-dharmair asampṛktaḥ svatantrāś ca, tat-pratibimbāḥ sūryakāś tad-dhrāsa-bhājo jalādy-upādhi-dharma-yoginaḥ paratantrāś ca bhavanti. [...] ata eva nirupādhi-pratibimbo jivaḥ*, “Being the recipient of an increase and a decrease is valid only by *gauṇī vṛtti*. The text means more than what it says, in consideration of the aspect of a similarity of attributes. Why? *antar-bhāvāt*. The sense is: Because of the full conclusion of the purport of the scriptures only in this aspect, because, such being the case (*evam* = *evaṁ sati*), of the congruity of both (*ubhaya-sāmañjasyāt*), in other words, because of the harmonization between the object of the comparison (the sun, Brahman) and the subject of the comparison (a sunray, *jīva-tattva*). The sense is as follows: By acknowledging some similarity of attributes and by rejecting the general sense of *bimba-pratibimba-bhāva* (the mode of original and its reflection) in the previous *sūtra*, that mode of existence is glorified in a genuine sense. And that should be understood in this way: The sun is the recipient of increase,

But if the *upādhi* were *āvidyaka* (sheer illusion), inasmuch as the process of division or reflection were unreal, the state of Spirit would be self-contradictory because on the one hand It would be influenced by the *upādhi* and on the other It was described as the foundation of Māyā. Hence the whole idea is an imagination because it makes no sense to say: “There is Avidyā in pure Spirit, and when there is an *upādhi* invented by the Spirit’s ignorance, there is Vidyā in that Spirit now called Īśvara.”³⁵⁴ The topic needs to be examined this way.

Therefore, by the inherent, inconceivable potency, the One, That, the supreme *tattva*, forever abides, like the effulgence in the sun globe, in four ways, as these forms: the globe, the rays that have gone out of it, and so on.³⁵⁵ Moreover, the essence of the inconceivable potency is a wonderment with regard to the cause, like the astonishment in the cause of mantras, gems, and potent herbs, by the logical reasoning in these texts:

(1) *śrutes tu śabda-mūlatvāt*, “But [there is no defect in Brahman] because the root of Śruti is transcendental sound” (*Vedānta-sūtra* 2.1.27);

(2) *ātmani caivam vicitrāś ca hi*, “And because there are amazing things in *ātmā*” (*Vedānta-sūtra* 2.1.28).

meaning it is untouched by attributes that are *upādhis*, water and so on, and is independent. The reflections of the sun are recipients of decrease, meaning they have contact with attributes that are *upādhis*, water and so on, and are dependent... Therefore a *jīva* is a reflection that is not an *upādhi*” (*Govinda-bhāṣya* 3.2.20). Thus both Pratibimba-vāda and Pariccheda-vāda are valid so long as *jīva-tattva* is not considered an *upādhi*. While draining Māyāvāda bath water, one shouldn’t throw away baby Vedānta along with it. The rope of Pratibimba-vāda is to be cognized in truth only after negating the Māyāvāda snake in it: the idea that *jīva-tattva* is an *upādhi* of Brahman. 354 For example, Śrīdhara Svāmī glosses the term *cic-chakti* in *Bhāgavatam* 7.3.34 as Vidyā: *cic-chaktir vidyā acic-chaktir māyā*, “*Cit-śakti* means *vidyā*, and *acit-śakti* means *Māyā*” (*Bhāvārtha-dīpikā* 7.3.34). Jīva Gosvāmī corrects him by explaining *cic-chakti* as the Svarūpa-śakti: *anantety asya ūkā vaiṣṇava-siddhāntānugatā—tatra cic-chaktiḥ svarūpa-bhūtā, acic-chaktir māyeti jñeyam* (*Krama-sandarbhā* 7.3.34).

355 In *Bhagavat-sandarbhā*, Jīva Gosvāmī completed his sentence: *maṇḍala-tad-bahir-gata-raśmi-tat-praticchavi-rūpeṇa*, “the orb of the sun; the rays that have gone out of it; and their reflections” (*Bhagavat-sandarbhā* 16.8). The four aspects of the Supreme are: *svarūpa*, *tad-rūpa-vaibhava*, *jīva*, and *pradhāna* (ibid.). The souls are the sunrays.

The above has been shown in the sixth canto too: *ātmeśvaro 'tarkya-sahasra-śaktiḥ*, “The Soul, God, has thousands of inconceivable potencies” (3.33.3).

Hence the inconclusive reasoning regarding Brahman being overcome by any of those is struck simply by the status of the inconceivable potency. Inconceivability means the capacity to make the impossible possible. By such inconceivability, this potency shows Spirit in terms of being delimited although It cannot be delimited. For instance, ahead this will be cited in context: *eka-deśa-sthitasyāgneḥ*, “like an expansive illumination of a fire located in one place” (*Viṣṇu Purāṇa* 1.22.57).

Moreover, that potency is threefold : *antaraṅgā* (internal), *taṭa-sthā* (on the edge), and *bahiraṅgā* (external). By the *antaraṅgā śakti*, known as *svarūpa-śakti*, Spirit abides as a full *svarūpa* and as the *vaibhava* (manifestations of might) of the *svarūpas* of *Vaikuṇṭha* and so on. By the *taṭa-sthā śakti*, Spirit abides as the *śuddha-jīva* (as contrasted with *sākṣi-jīva*, the witness of the coarse body and the subtle body, which are *upādhis*); the nature of *śuddha-jīva* is only *cit*. The *śuddha-jīva* is like a sunray. And by the *bahiraṅgā śakti*, known as *Māyā*, Spirit abides as the form of *Pradhāna*, whose nature is inert. *Pradhāna* is the external *vaibhava* of Spirit and is like the multiplicity of colors in the reflections.

The fourfoldness of Spirit is such. It is stated in the scriptures as follows:

- (1) *eka-deśa-sthitasyāgner jyotstnā vistāriṇī yathā, parasya brahmaṇaḥ śaktis tad etad akhilaṁ jagat*, “The entire universe is the potency of Para-Brahman, like an expansive illumination of a fire located in one place.” (*Viṣṇu Purāṇa* 1.22.57);
- (2) *yasya bhāsā sarvaṁ idaṁ vibhāti*, “by whose effulgence all this universe shines” (*Śvetāśvatara Up.* 6.14) (*Kaṭha Up.* 2.2.15) (*Muṇḍaka Up.* 2.2.10).

Therefore only the *jīva* is *taṭa-stha-śakti*, in terms of being of the nature of Spirit. *Pradhāna* is included in *Māyā*. Intending to signify this, the three potencies are shown in that scripture too:

*viṣṇu-śaktiḥ parā proktā kṣetra-jñākhyā tathāparā |
avidyā-karma-saṁjñānyā tṛtīyā śaktir iṣyate ||*

“Viṣṇu’s potencies are said to be the superior potency (Parā), the potency known as *kṣetra-jñā*, and the inferior potency: This third energy, Māyā, is designated by *avidyā* (ignorance) and *karma* (material activities).” (*Viṣṇu Purāṇa* 6.7.61)

Of the three, Parā was mentioned with *yātita-gocarā vācām* and so on: “I praise her, Parā, the scope of whom is beyond words and minds, who is nonspecific, who is to be accurately determined through the knowledge of knowledgeable persons, and who pertains to the Lord.” (*Viṣṇu Purāṇa* 1.19.77) (quoted in LVT 10.14.22).

The potency known as *kṣetra-jñā* is *jīva*. This potency, a soul, is called *aparā* (another *śakti*) in verse 6.7.61 of *Viṣṇu Purāṇa*, meaning a soul is between the first potency and the third potency. Or *tathāparā* is separated as *tathā parā*: A soul too is *parā* in the sense that a soul is superior to the third potency. For instance, in *Śrī Gītā*: *apareyam itas tv anyāṁ prakṛtiṁ viddhi me parāṁ, jīva-bhūtāṁ*, “This is the inferior (*aparā*) one, but besides this you should know My other, superior (*parā*) nature, the *jīva*” (7.5).

Avidyā-karma-samjñā is Māyā, whose name is *avidyā-karma*, by the derivation: *avidyā karma kāryaṁ yasyāḥ aparāyāḥ sā tat-samjñā māyā*, “She, *Aparā*, whose work is ignorance.”³⁵⁶ Māyā was mentioned in this text:

sarva-bhūteṣu sarvātman yā śaktir aparā tava |
guṇāśrayā namas tasyai śāśvatāyai sureśvara ||

“O Soul of all! O God of demigods! Obeisances to that potency, the inferior one (*aparā*), of Yours, which is the shelter of the *guṇas* and is perpetual.” (*Viṣṇu Purāṇa* 1.19.76)

Therefore, because a *jīva* is like a sunray, it is fitting that a *jīva* is a *vaibhava* which can be obscured by the obstruction of Māyā. Thus, a

³⁵⁶ If *avidyā-karma* were Māyā’s name, the form would be *avidyā-karmā-samjñā*, by the rule: *na samjñā-pūraṇyau nakas taddhita-ka-rāmoddhavaś ca*, “In a compound, these four things do not become like the masculine: i) a name, ii) a feminine ordinal number, iii) a word ending in the *kṛt pratyaya* [*n*]aka, iv) a *taddhita* word that has *ka-rāma* as its penultimate letter” (*Hari-nāmamṛta-vyākaraṇa* 1006).

jīva is distinct from the sunglobe. In a subsequent verse, after stating the obstruction of the *jīva* by *Māyā* it is said: *tāratamyena vartate*, “The potency called *kṣetrajñā* abides as a hierarchy (in a variety of conditions of life and of species of life).”³⁵⁷ The details can be looked into in *Śrī Bhāgavata-sandarbha* (the six *Sandarbhas*) and in the commentary on it. This is the general idea.³⁵⁸

Viśvanātha Cakravartī—“However, wise persons don’t think of You as one who has an *upādhi* of *Māyā*. Rather, they consider only *jīvātmā* to be that way. Therefore, to make *jīvātmā* fall from his status of being sullied by *Māyā*, they seek the *śuddha-jīva*, which is absolute.” This is the substance of the verse.

The words *ananta bhavantam* signify *ananta-bhavaṁ tam*. “They seek the well-known one (*tam* = *prasiddham*), the *jīvātmā*, well known in terms of having little knowledge. A *jīva* has innumerable births, that is, many types of births in wombs (*ananta-bhavam* = *asaṅkhyāḥ bhavāḥ yasya tam*), and exists in their own bodies (*antar-bhave eva* = *sva-śarīra-madhye eva vartamānam*).”

While doing what? “While repudiating (*tyajantaḥ* = *apavadantaḥ*) what is not That,” meaning *Māyā* and whatever is unreal, both of which are distinct from *ātmā* (*atat* = *ātma-bhinnaṁ māyikaṁ māyārīca*).

Someone might think: “To realize the *jīvātmā*, who is made of *cit* (spirit), *jñāna* is sufficient. What is the use of denying what is distinct from *cit*?” Suspecting this, with the example of the snake and the rope *Brahmā* states: “Without repudiating what was wrongly superimposed, the truth about the basis is not properly understood. This is according to the behavior pattern of *sadhus*.” “Do they know that the rope exists without knowing that there is no snake nearby, that is, without repudiating a snake?” They never know for sure.

In the same way, *jīvātmā* has no connection with either the

357 *tayā tirohītatvāc ca śaktiḥ kṣetrajñā-saṁjñitā, sarva-bhūteṣu bhū-pāla tāratamyena vartate* (*Viṣṇu Purāṇa* 6.7.63) (cited in *Bhāgavat-sandarbha* 16.9).

358 According to some scholars, *Jīva Gosvāmī* edited the *Sandarbhas* some years after compiling them. Hence it is uncertain whether the modern version of the *Sandarbhas* was made before *Jīva Gosvāmī* wrote *Laghu-vaiṣṇava-toṣaṇī*.

coarse body or the subtle body. The Śruti states: *asaṅgo hy ayaṁ puruṣaḥ*, “This one, the soul, has no connection”³⁵⁹ (*Bṛhad-āraṇyaka Upaniṣad* 4.3.15). Simply because there is no connection with them, *jīvātmā* never has a body nor what pertains to a body: sadness, bewilderment, and so on. Nonetheless, by ignorance a body is wrongly superimposed on *jīvātmā*. And after that, by *jñāna*, which has arisen at some point in time, this is realized: “The body is not the soul.” Therefore, without repudiating the body, which is unreal, can they know *jīvātmā*, which is real and pure? They never know.

Baladeva Vidyābhūṣaṇa—“Then My being Paramātmā is impaired in the world.” Brahmā responds: “O pervader (*ananta = vibho*), the Vaiṣṇavas seek You, Nanda’s son, in their bodies, that is, they meditate on You as Paramātmā, in the heart.” They do so while rejecting (*tyajantaḥ = pariharantaḥ*) what is not That, meaning they repudiate Māyā’s variegatedness, which is distinct from Paramātmā and which appears to be one thing but really is another, by means of attributes which are the signs of His feet and are His deeds such as the bestowal of liberation to Pūtanā and others.

In the quest, rejecting what is not That is absolutely necessary. Viriñci expresses this with an example. “Do pandits know (*santaḥ kimu yānti = paṇḍitāḥ kiṁ jānanti*) an existent (*santam = vidyamānam api*) rope without negating the snake (*ahim antareṇa = tan-niṣedham vinā*) though the snake does not exist (*asantam api = avidyamānam api*) nearby?” No. Just as without the disappearance of the notion that there is a snake in a rope, though there is no snake in it, the essential nature of the rope does not transpire, likewise without the disappearance of the notion that Māyā’s variegatedness is perceived in You, Nanda’s son, Paramātmā’s status does not transpire. Having dispelled Māyā’s variegatedness, which had appeared in You by mistake, they preach Your being Paramātmā. Thereafter they become boldly resolute.

Śrīnivāsa Sūri—“The sadhus, those who have *sambandha-jñāna* related to You, seek You, meaning they revere You, in their own bodies while repudiating the world, including the gods, which is not

359 The context is: a soul in its dream.

That, insofar as the world is perishable and temporary.” Without the knowledge of That, rejecting the world is impossible. This point is made in the example.

10.14.29

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānugrṛhīta eva hi |
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvaṁ ||*

first half: *varṁśa-stha-bilam*

second half: *upajāti* (11)

atha api—nonetheless; *te*—Your; *deva*—O Lord; *pada-ambuja-dvaya*—of the two lotus feet; *prasāda*—of the mercy; *leśa*—by an iota; *anugrṛhītaḥ*—favored; *eva*—only; *hi*—indeed; *jānāti*—knows; *tattvaṁ*—the truth; *bhagavat-mahimnaḥ*—about the glory of Bhagavān; *na*—not; *ca*—(a word used to fill the meter); *anyaḥ*—another [person]; *ekaḥ api*—though foremost; *ciraṁ*—for a long time; *vicinvaṁ*—while seeking.

deva! atha api (janaḥ) te padāmbuja-dvaya-prasāda-leśānugrṛhītaḥ (san) eva bhagavan-mahimnaḥ tattvaṁ jānāti. anyaḥ (janaḥ) ekaḥ (san) api ciraṁ vicinvaṁ na (bhagavan-mahimnaḥ tattvaṁ jānāti).

“Nonetheless, O Lord, only one who is favored by an iota of the grace of Your lotus feet knows the truth about the glory of Bhagavān. Anyone else, though eminent and though seeking for a long time, does not know it.

Śrīdhara Svāmī—“Given that liberation is to be achieved only by *jñāna*, why is *bhakti* emphasized?” Brahmā replies to that here. Although *jñāna* was as if said to be reachable by the hand, “nonetheless (*athāpi* = *tathāpi*), O Lord, only a person favored by a fraction of the mercy of only one place on one of Your lotus feet (*te padāmbuja-dvaya* = *tava pādāmbuja-dvaya-madhye eka-deśasya*) knows the truth about Bhagavān’s glory, that is, Your glory.” Or

bhagavan is a vocative: “O Lord, such a person knows the truth about Your glory” (*mahimnaḥ = te mahimnaḥ*).

“Anyone else (*anya eko 'pi = anyañ kaścīd api*), even though seeking for a long time (*ciraṁ vicinvan = ciraṁ api vicinvan api*), that is, even though pondering by denying a portion of what is not That, does not know the truth about Your glory.”

Sanātana Gosvāmī—Although Your glory is very obvious in this way, “nonetheless it can be realized in that way only by Your mercy.” “O You who reveal everything (*deva = sarva-prakāśaka*).” Or, “O You who are manifesting everywhere (*deva = sarvatra prakāśamāna*).” Or *deva* is a vocative by this derivation: *divyati śrī-vṛndāvane sadā kṛṇāti iti devaḥ*, “Deva is so called because He always plays (*divyati = kṛṇāti*) in Vṛndāvana.”³⁶⁰ Alternatively, *deva* is an adjective of *padāmbuja* (*te deva padāmbuja = te deva-padāmbuja*, ‘of the lotus feet of You, God’).

Prasāda (grace) means either *prasannatā* (graciousness) or *kṛpā* (mercy). Or *prasāda* signifies *mahā-prasāda*, such as *tulasī*, which is related to *prasāda*. *Hi* means *nīścitam* (indeed). *Bhagavan* is a vocative. The sense is: *nija-kārunyādi-guṇa-prakaṭana-para*, “O You who are dedicated to manifesting Your qualities, such as compassion!” This is the reason inferred as cause of His *prasāda* (grace or mercy). *Anyañ* (any other person) means someone devoid of His *prasāda*.

Or it should be perceived that the glory is characterized by *bhakti*, because previously *bhakti* was a subject matter insofar as it was being asked in every verse even when there happened to be a refutation of false arguments. Knowing the *tattva* means knowing the truth in terms of what it is like, or else what its extent is. “Even someone who is alone, without associating with anyone (*eko 'pi = eko 'pi san*) (*ekaḥ = ekākī = niḥsaṅgaḥ*)—or “even someone who is the best” (*eko 'pi = śreṣṭho 'pi*) such as Rudra—and even though that person is pondering by studying scriptures and is seeking by practicing Yoga does not know it” (*vicinvan = sāstrābhyāsenā*

360 The verbal root is *div[u]* *kṛṇā-vijigīṣā-vyavahāra-dyuti-stuti-kānti-gatiṣu* (4P) (to play; to desire; to conquer; to bet; to shine; to praise; to desire; to go, move).

vicārayan yogābhyāsenā ca mṛgayann api). Although the knowledge of that *tattva* can only be achieved by His full mercy, the word *leśa* (iota) is used with the intent to express that it is very hard to obtain.

Jīva Gosvāmī—Although Your glory, unbounded in this way, is very obvious, “nonetheless even a person who has good discernment can approach You only by Your grace.” The prose order of the verse is clear. In addition to that, the rejection of explanations on the topic of Vivarta-vāda, done in the previous section, is obviously implied by the clause “They know the truth about Your glory.”

Now the meaning of the words are shown. The vocative *deva* means “O You who reveal everything” or “O You who are manifesting everywhere.” Or *deva* is a vocative by this derivation: *divyati śrī-vṛndāvane sadā kṛṇāti iti devaḥ*, “Deva is so called because He always plays in Vṛndāvana.”

“Indeed (*hi* = *nīścitam*), only a person favored by an iota of mercy knows” (*prasāda* = *kṛpā*). This hints at the Śruti statement: *yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanūm svām*, “He is attained only by one whom He chooses. The Soul reveals His body only to that person” (*Kaṭha Up.* 1.2.23) (*Muṇḍaka Up.* 3.2.3). Because of *bhakti*, the word *padāmbuja* (lotus feet) is used here. *Bhagavan* is a vocative. The sense is “O You dedicated to manifesting Your qualities, such as compassion.” This is the inferred reason for His mercy.

“Such a favored person realizes a little something about (*jānāti* = *yat-kiñcid anubhavati*), the nature (*tattvam* = *svarūpam*)³⁶¹ of the glory.” At first His glory was introduced in terms of being unbounded: *asyāpi deva vapuṣaḥ* and so on, “**O Lord, I, though Brahmā, am also unable to fathom, even in contemplation, the glory of this body of Yours which is mercy to me and is made of Your desire, not of the five elements—much less the glory of the direct experience of the bliss of Your mind**” (10.14.2). Later His glory was reiterated in the same way: *ko vetti bhūman* and so on, “**O infinite Being! When You have fun, by expanding Yogamāyā, who knows exactly where Your pastimes that take place in the three worlds are, how they are, how many they are, or when they occur?**” (10.14.21).

361 The definition is: *tattvam svarūpe paramātmāni*, “*Tattva* means *svarūpa* and *Paramātmā*.” (*Viśva-kośa*) (*Medinī-kośa*)

(Additions are underlined.) “Any other one, who is devoid of mercy (*anyah* = *prasāda-hīnaḥ*), who is alone, without associating with anyone (*eko* 'pi = *eko* 'pi *san*) (*ekah* = *ekākī* = *niḥsaṅgaḥ*)—or “even someone who is the best” (*eko* 'pi = *śreṣṭho* 'pi) such as Rudra—and even though that person is pondering “What is the nature of His glory like? And what is the extent of it?” by studying scriptures and is seeking by practicing Yoga does not know it.” The word *leśa* (iota) is used with the intent to express that His mercy will gradually increase; there will be a full attainment of it.

Krama-sandarbhā—The glory is *aiśvarya*, sweetness, and so forth.

Viśvanātha Cakravartī—“Moreover, the *jīvātmā* experiences the bliss of Brahman even by means of a fraction of *bhakti* unto You, not otherwise.” Although the *jīvātmā* might have fallen away from all illusory aspects of Māyā, “nonetheless (*athāpi* = *tad api*) only one favored by a fraction of the mercy of Your lotus feet knows the truth about Brahman, the glory of Bhagavān.” The term Brahman is expressive of His glory. Kṛṣṇa, the form of Matsya, said so:

madīyaṁ mahimānaṁ ca paraṁ brahmeti śabditam |
vetsyasy anugrhitam me samprašṇair vivṛtaṁ hṛdi ||

“You will also understand My glory, worded as Para-Brahman. My glory will be revealed in your heart because of your inquiries and will be made My grace.” (8.24.38)

Śrī Svāmipāda comments on that as follows: *me mayā anugrhitam tubhyaṁ prasādi-kṛtaṁ para-brahma vetsyasi*, “You will know Para-Brahman, which is favored by Me, meaning I make It a form of mercy unto you.”³⁶²

Here, “an iota of mercy” (*prasāda-leśa*) denotes the *bhakti-yoga* of the *jñānīs* that had become secondary to *jñāna-yoga* and that they had practiced previously. Therefore the sense of *anugrhitah* (favored) is: When Avidyā has ceased and at the beginning of the

362 Śrīdhara Svāmī’s actual commentary is: *me mayānugrhitam prasādi-kṛtaṁ hṛdi aparokṣaṁ vetsyasi* (*Bhāvārtha-dīpikā* 8.24.38).

cessation of Vidyā, in view of the Lord's statement: *jñānam ca mayi sanniyaset*, "One should give up meditation and offer it to Me" (11.19.1), *bhakti-yoga*, the form of an iota of mercy, favors the *jñānī* who gives up *jñāna-yoga* and who performs exclusive *bhakti* while thinking highly of *bhakti*, the remainder of his practice of meditation.

However, one who abandons *jñāna* and *bhakti*, thinking: "There is no use of doing *sādhana* (spiritual practice) when there is already an obtainment of the intended result," and only endeavors for the realization of Brahman, the Absolute, even he, though foremost, (*eko 'pi = mukhyo 'pi*), meaning although he has become the guru of thousands of *jñānīs*, [does not the truth about the glory of Bhagavān].

Baladeva Vidyābhūṣaṇa—"Knowing that I am Paramātmā by the sacred teaching received from the guru about the inner controller, they cross material existence. What is the use of the zeal for *bhakti* by hearing a discourse about Me? Why did you say *vibudhya bhaktyaiva*, "by understanding only by devotional service" (10.14.5)?"

Brahmā responds. Although that sacred teaching was obtained, "nevertheless only someone favored even by an iota of the mercy of Your lotus feet knows the nature (*tattvam = svarūpam*) of the glory. Nobody else, even a foremost person in terms of learning (*ekah = atipāṇḍityena mukhyaḥ*), can know." The iota of His mercy is something that brings about the hearing of *kṛṣṇa-kathā* and the like.

Śrīnivāsa Sūri—"It is very hard to end one's cycle of births and deaths, but that cycle comes to an end by knowing the Truth by Your grace." "O Deva, You who have the habit of shining! Only a person favored by You knows. Others, those averse to serving You, can never know the glory of Bhagavān, that is, Your glory." His grace is earned only by *bhakti*. Without *bhakti*, even the yogis do not know Him. Śuka said: *vidūra-kāṣṭhāya muhuḥ kuyoginām*, "Obeisances to You, whose position is very far from the false yogis" (2.4.14).

10.14.30

*tad astu me nātha sa bhūri-bhāgo
bhava 'tra vānyatra tu vā tiraścām |
yenāham eko 'pi bhavaj-janānām
bhūtvā niṣeve tava pāda-pallavam ||*

upajāti (11)

(the fourth line is irregular)

tat—therefore; *astu*—may it be; *me*—my; *nātha*—O master (or O You who are requested); *saḥ*—that; *bhūri-bhāgaḥ*—great good fortune; *bhave atra*—in this birth; *vā*—either; *anyatra*—at another time (in another lifetime); *tu*—only; *vā*—or; *tiraścām*—among animals; *yena*—by which [good fortune]; *aham*—I; *ekaḥ*—one [person]; *api*—even; *bhavat-janānām*—of Your people; *bhūtvā*—having become; *niṣeve*—I serve (I may serve); *tava pāda-pallavam*—Your blossomlike feet.

nātha! tad atra bhave vā anyatra tiraścām (madhye janmani api) tu vā saḥ me bhūri-bhāgaḥ astu, yena (bhāgena) aham bhavaj-janānām ekaḥ api bhūtvā tava pāda-pallavam niṣeve.

“Therefore, O master, may I have profuse good fortune in this life or in another, even as an animal, by which I can be one of Your people and continuously serve Your blossomlike feet.

Śrīdhara Svāmī—“Therefore (*tat* = *tasmāt*) may I have much good luck (*bhūri-bhāgaḥ* = *mahad bhāgyam*), either in this lifetime as Brahmā (*atra bhave* = *brahma-janmani*) or even in a lifetime among animals (*anyatra tu vā tiraścām* = *tiraścām api madhye yad janma tasmin vā*), by which good luck (*yena* = *yena bhāgyena*) I, having become someone among those who belong to You (*eko 'pi bhavaj-janānām bhūtvā* = *bhavadiyānām janānām yaḥ kaścid api bhūtvā*), can intensely serve (*niṣeve* = *atyartham seveya*).”

Sanātana Gosvāmī—“Your mercy is achieved only when one has servitude (*dāśya*) to You.” Thus here Brahmā requests *dāśya*. “O master, thorough fulfiller of all desires! (*nātha* = *sarva-kāma-paripūraka*). My good fortune that made me attain the position of being Parameṣṭhī is not great, but only this is great good fortune.” As a pun: “This is the best inheritance (*bhāgaḥ*) for me, Your eldest son!”

The phrase “one among Your people” is said with regard to

the correctness (*samyaktvam*) of the service, therefore the suffix *ni* is used in the verb *niṣeve* (I serve). In addition, “either in this life as Brahmā (*atra = brahma-janmani*) or in another life as Brahmā (*anyatra vā = anyasmin brahma-janmani*). I am not interested in taking birth as an animal, but I’ll do anything to obtain *bhakti* to You.” The rest was revealed by Śrīdhara Svāmī.

Alternatively, in this verse he means to say: “Your mercy is achieved only by serving those in Your entourage.” Thus, he begs,³⁶³ “May I serve the blossomlike feet of Your new devotees” (*tava bhavaj-janānām = tava nūtana-bhaktānām*).

Jīva Gosvāmī—“As for me, the result of that kind of mercy was knowledge, of which the result was my spiritual practice, of which the result was seeing You face-to-face. That happened so fast! Therefore now I only ask this.” Thus, from here to the end of his praise Brahmā connects his initial statement beginning from *naumi* (I praise) (verse 1) and makes all the intermediate sections culminate in that kind of Śrī Kṛṣṇa.

(Additions are underlined.) “Therefore (*tat = tasmāt*), O thorough fulfiller of all desires (*nātha = sarva-kāma-paripūraka*), my good fortune that made me attain the position of being Parameṣṭhī is not great, but only this is great good fortune.”

The phrase “one among Your people” is said with regard to the correctness (*samyaktvam*) of the service, therefore the suffix *ni* is used in the verb *niṣeve* (I serve). In addition, “either in this life as Brahmā (*atra = brahma-janmani*) or in another life as Brahmā (*anyatra vā = anyasmin brahma-janmani*). I am not interested in taking birth as an animal, but I’ll do anything to obtain *bhakti* to You.” *Eko ’pi* means *kaścana api* (someone).

Viśvanātha Cakravartī—“Brahmā! You are the best of those who know the truth about the goal of life and the means to achieve it. Between *bhakti* and *jñāna*, whose respective characteristics were implied, which do you choose?” Brahmā answers.

363 *Nātha* is made from the verbal root *nāth[r]* *yācñopatāpāisvaryāśihsu* (1A) (to beg; to cause pain; to be master; to desire, wish for). *Nātha* can be construed in the active voice; in the passive voice (He is begged, requested); in the passive impersonal, etc.

“O master!” Given that the desire for *dāsyam* is implied by this vocative, in case Kṛṣṇa were to say: “Brahmā, be careful what you wish for!” he adds *sa bhūri-bhāgaḥ*. The gist is: “I have already determined what the greatest good luck is for me.”

“By such great good luck, whether in this lifetime as Brahmā or in a lifetime even among animals (*anyatra tu vā tiraścām = tiraścām api madhye yad janma tasmin vā*)—the sense is: “in any birth whatsoever,” since it is heard that *bhakti* is acquired by animals too, as in the text: *gajo grdhraḥ*, “the elephant (Gajendra), the vulture (Jaṭāyu)” (11.12.6)—, may I become anyone (*eko 'pi = yaḥ kaścīd api*) among those who belong to You and continuously serve (*niṣeve = nitarām seve*), as a *sādhaka* and as a *siddha*.”

In this chapter, Brahmā began by describing Kṛṣṇa’s sweetness. From verse 2 up to here, he elaborated upon His godly might. In between, in these two verses he shed light on the supereminence of exclusive *bhakti*:

(1) *jñāne prayāsam*, “O Ajita, You, though undefeated in the three worlds, are won over, generally, by those who relinquish the endeavor for trance in Brahman, remain in one place and, while offering obeisances with the body, the voice, and the mind, live on discourses about You which reach the ears and hence make *sādhus* talkative.” (10.14.3);

(2) *tat te 'nukampām*, “A person who lives while only undergoing the results of his or her own deeds and nicely awaits Your compassion while making obeisances to You with the heart, the voice, and the body becomes the recipient of a boon in the scope of liberation” (10.14.8).

The censure of exclusive *jñāna-yoga* was mentioned with these two:

(1) *tvām ātmānam paraṁ matvā*, “How astounding is the ignorance of ignorant people! Thinking that You, the Soul, are one thing and that the self is another, they are under the impression that the Soul is to be sought externally.” (10.14.27);

(2) *ajānatām tvat-padavīm*, “Those who do not know Your path think that You are the Soul in a material body and that You spread Māyā as Yourself in this way: It’s as though You are I to create the world, You are You, well-known Viṣṇu, to protect the world, and You are Rudra to destroy the world” (10.14.19).

The uselessness of exclusive *jñāna* and the fruitfulness of exclusive *bhakti* were referred to with these two:

(1) *śreyah-sṛtim*, “O pervader, the understanding of those who reject *bhakti*, the path of the highest good, and toil for the obtainment of impersonal enlightenment ends up giving trouble and nothing else, as in the case of people threshing huge husks.” (10.14.4);

(2) *pureha bhūman*, “O infinite Being, O Acyuta, in the past many yogis in this world understood the Soul only by *bhakti* that was brought to their attention through a discourse and was obtained by offering their desires and actions to You, and easily reached Your destination, the highest” (10.14.5).

Jñāna mixed with *bhakti* was mentioned with these two:

(1) *antar-bhave 'nanta*, “O infinite being, the transcendentalists reject what is not That and seek You within. Indeed, do people who have common sense reach for a rope without making sure that it is not a snake?” (10.14.28);

(2) *athāpi te deva*, “Nonetheless, O Lord, only one who is favored by an iota of the grace of Your lotus feet knows the truth about the glory of Bhagavān. Anyone else, though eminent and though seeking for a long time, does not know it” (10.14.29).

Śānta-bhakti was referred to with *evam-vidhaṁ tvāṁ sakalātmanām*, “Those who, with the superb eye which is the esoteric teaching obtained from a sunlike guru, see You, the personal Soul of all souls, as the Soul of souls as if cross the ocean of unreality, material existence” (10.14.24). *Dāśya-bhakti* was pointed out in the current verse.

Over and above that, the core of the purport of the eulogy is this: Only those who have the spontaneous mood of *vātsalya* and so on will be praised, starting from the next verse, by Brahmā, who is about to fall in the ocean of sweetness.

Baladeva Vidyābhūṣaṇa—In the *Jitantra-stotra* is a statement to Nārada:

yatra kutra kule vāso yeṣu keṣu bhavo 'stu me |
tava dāśyaika-bhāve syāt sadā sarvatra me ratih ||

“May I have a place to stay in whichever family. May I have a birth in whichever one. May I always and everywhere have fondness for the sole mood of service to You.”

Vallabhācārya—“...by which birth (*yena = yena bhavena*) I can become one among Your people and serve Your blossomlike feet.”

Śrinivāsa Sūri—Brahmā means to say, “Only Your crooked sidelong glance is the cause of truly understanding the nature of Your glory.” “Either in this life as Brahmā, or in another life, as a human, or even in a life as an animal, may have enough good luck so that I can become one of Yours and continuously serve (*nīseve = nitarām sevayāmi*) Your feet. That is, may I continually think of You like the Ganges goes to the ocean.”

10.14.31

*aho 'tidhanyā vraja-go-ramaṇyaḥ
stanyaṁṛtam pītam atīva te mudā |
yāsām vibho vatsatarātmajātmanā
yat-trptaye 'dyāpy atha nālam³⁶⁴ adhvarāḥ ||*

(*indra-vamśā*)
(the first line is irregular)

aho—wow; *atidhanyāḥ*—extremely fortunate; *vraja*—of Vṛndāvana (or of the cowherd village); *go*—the cows; *ramaṇyaḥ*—and the wives (or women); *stanya-amṛtam*—breast milk that is nectar; *pītam*—was drunk; *atīva*—excessively; *te*—by You; *mudā*—with joy; *yāsām*—of which females; *vibho*—O pervader; *vatsatara-ātmaja-ātmanā*—as the bodies of grown-up calves, and children; *yat-trptaye*—for the satisfaction of whom (of Yours); *adya api*—even today; *atha*—thereafter; *na*—not; *alam*—sufficient; *adhvarāḥ*—Vedic fire sacrifices (esp. Soma).

vibho! yat-trptaye adya api (sarve api) adhvarāḥ (asmad-ādy-anuṣṭhitāḥ) na alam (bhavanti, tasmāt) te (te = tvayā)

364 *yat-trptaye 'dyāpi na cālam adhvarāḥ* (Vallabhācārya's reading).

vatsatarātmajātmanā yāsām (go-gopīnām) stanyāmṛtaṁ atīva mudā pītam, aho (tāḥ) vraja-go-ramaṇyaḥ atidhanyāḥ (bhavanti).

“Wow! The cows and ladies of Vraja are very fortunate. You, as the forms of children and grown-up calves, intensely suckled with delight their nectarlike breast milk. O pervader, even the fire sacrifices done at present to satisfy You are not sufficient.

Śrīdhara Svāmī—In seven verses (31-37) Brahmā enthusiastically declares that a birth as a devotee, in whatever species or situation, is better than a birth among the gods or other exalted beings.

“The cows and the cowherd ladies that stay in Vraja (*vraja-go-ramaṇyaḥ* = *vraja-sthāḥ gāvaḥ ramaṇyaḥ gopyaḥ ca*) are most fortunate. Even all the fire sacrifices (*adhvarāḥ* = *sarve 'pi yajñāḥ*), even those done today, for the sake of the satisfaction of You (*yat-trptaye* = *yasya trptaye* = *tava trptaye*) are not adequate (*na alam* = *na śaktāḥ*). Therefore the breast milk, a form of nectar (*stanyāmṛtam* = *stanyam amṛta-rūpam*), of those females was drunk by You (*te* = *tvayā*)—who were satisfied at every moment—when You had the forms of calves and children (*vatsatarātmajātmanā* = *vatsānām ātmajānām ca rūpeṇa*).”

Sanātana Gosvāmī—In ten verses, Brahmā glorifies the dear devotees of the Lord. Either he prays to have devotion like that of the people of Vraja or he prays to be able to serve their feet. He offers these prayers by the maxim: *madhureṇa samāpayet*, “One should conclude with sweetness.”

Aho is expressive of astonishment, and *atha* of auspiciousness. “The cows and the ladies of Vraja are most fortunate” means they attained the highest level of success. The term *ramaṇyaḥ* (ladies) is derived as: *ramayanti stana-dānena tvām tarpayanti iti ramaṇyaḥ*, “They cause a delight, meaning they delight You by giving their breasts to suckle.”

Vibho connotes *sarvathā paripūrṇa* (O You are fully complete in every way). Nonetheless: *pītam* (the nectar milk ‘was suckled’), and that was done excessively (*atīva* = *atyantam*). In addition: *mudā* (with delight). Over and above that it was suckled directly by You

(*te = sāksāt tvayā*), who had the forms of calves and calf herders (*vatsatarātma-jātmanā = vatsa-vatsapa-rūpeṇa*).

Jiva Gosvāmī—“I am fully complete. Although I should be sought in order to be served, even by you, you are Parameṣṭhī, and My people are cowherds: they protect cows. Hence perhaps you should consider becoming a devotee among the Yādavas.” Suspecting this response, Brahmā suggests “Their glory is higher than all” by focusing on some of them and thereby hints at his inner longing.

Regarding *aho*, this usage at first is expressive of astonishment. Due to an intense astonishment, they are *atidhanyāḥ*, which means they attained the highest level of success. Who are they? *vraja-go-ramaṇyah*. By the word *ramaṇi*, being the most supereminent and being a cause of the Lord’s pleasure by giving the breast are intimated.

Why are they fortunate? In that regard he says: “O You who are fully complete (*vibho = paripūrṇa*), their nectarlike breast milk was suckled by You too (*te = tvayā api*).” Next Brahmā demonstrates the pervasiveness expressed by the vocative: *atha* has the sense of *kārtsnya* (entirety) and is connected with *adhvarāḥ*. The sense is: *sarve ’py adhvarāḥ* (even all the fire sacrifices). “All those performed from time immemorial to this day—insofar as the Vedas are beginningless, and so are the fire sacrifices, which are enjoined by them—unable (*nālam = na samarthāḥ*) to make You fully satisfied (*yat-trptaye = tava santoṣa-mātrāya*),” simply because He is already fully complete. Their nectar milk was drunk by Him, though He is such. This is implied: “Vibhu consumes the nectar of others and lives on fire sacrifices, but You are not interested in them nor in those. Wow! What must that nectar be like!” In addition, the nectar is milk (*stanya*). Thus, although He is Vibhu, He relished the special *rasa* that emanated from their bodies. And He suckled it (*pītam = cūṣitam*) with His own divine mouth, excessively (*atīva = atyantam*) to boot, and moreover: *mudā* (with joy). For Him, this was the greatest bliss. Plus, the nectar milk was suckled by Him as the forms of calves and calf herders, meaning He had become so greedy for this nectar that He became millions of forms for that purpose. The wonderment just keeps increasing.

Viśvanātha Cakravartī—In two verses he says: “This prayer of mine is fitting for me because I am the lowest among Your devotees, and it may be granted by Your grace, but it is improper for me to pray for the position of Your greatest devotees who experience *śuddha-vātsalya-rati* and so on toward You, because such a position is hard to attain, and so I can only glorify it.”

“The cows and the cowherd ladies that stay in Vraja (*vraja-goramanyah* = *vraja-sthāḥ gāvaḥ ramanyah gopyaḥ ca*) are extremely fortunate.” Moreover: *aho*. With this term suggestive of astonishment, he hints at his intense surprise beyond the scope of words and mind. He specifically talks about it: “The nectar originating from their breast (*stanyāmṛtam* = *stanodbhavam amṛtam*) was drunk by You (*te* = *tvayā*).” Their breasts are a body part, but He drank their breast milk although His *svarūpa* is spiritual. In addition: *mudā* (with delight). And moreover: *atīva* (excessively): Even while drinking continuously, His delight increased at every gulp. What is even more amazing is that He had forms of older calves of those cows, because those cows could not tolerate being unable to give their milk to Him, and the forms of the children of those cowherd ladies, otherwise they would not have been able to achieve that relationship of having Him as a son (*yāsāṁ vibho vatsatarātmajātmanā* = *gavāṁ vatsatarātmajā gopīnām ātmajātmanā ca*). Furthermore: *vibho* (O pervader): You are so called because You turned Yourself into so many *svarūpas* out of intense greed. You could not give up the Rasa arisen from even just one of their nipples. Because You, whose nature is sheer bliss, effuse bliss, their bodies too were transcendental. Who at all can doubt this?”

“Even all the fire sacrifices (*adhvarāḥ* = *sarve api yajñāḥ*) that I and others have performed, though flawless in terms of mantra, purity, execution of procedure, etc., from time immemorial till today (*adyāpi* = *anādikālataḥ pravṛttāḥ adya-paryantāḥ api*) for Your satisfaction (*yat-trptaye* = *yasya tava trptaye*)—the verbal root is *ṛp[a] prīṇane* (to satisfy; to be satisfied)—are inadequate (*nālam* = *na samarthāḥ*).”

Śrīnivāsa Sūri—“O Vibhu, You did all this although You have no *upādhi*!” Viṣṇu, called in a fire sacrifice, comes to get His share and accept the worship offered to Him, yet all such fire sacrifices are

inadequate, meaning they are unable to make Kṛṣṇa experience so much satisfaction. Not only that, Kṛṣṇa can't get enough of it.

Gaṅgā Sahāya—The phonetic combination of *aho 'tidhanyāḥ* is poetic license.

10.14.32

*aho bhāgyam aho bhāgyam nanda-gopa-vrajaukasām |
yan-mitrām paramānandam pūrṇam brahma sanātanam ||*

aho—Oh (how astonishing); *bhāgyam*—the good fortune; *aho*—Oh; *bhāgyam*—the good fortune; *nanda-gopa*—of the cowherd called Nanda; *vraja-okasām*—of those whose residence is the cowherd village; *yat-mitrām*—the friend of whom; *parama-ānandam*—because of whom the bliss is the highest; *pūrṇam*—complete; *brahma*—Brahman; *sanātanam*—eternal. `

brahma yan-mitrām paramānandam pūrṇam sanātanam (bhavati, teṣām) nanda-gopa-vrajaukasām aho bhāgyam (bhavati), aho (teṣām) bhāgyam (bhavati).

“Oh, the good fortune! Oh, the good fortune of the inhabitants of Nanda’s cowherd village! Their friend, because of whom the bliss is the highest, is the complete, eternal Brahman.

Śrīdhara Svāmī—The repetition of *aho* signifies that the good fortune has no limit whatsoever.

Sanātana Gosvāmī—Not only the ones who gave their breasts are extremely fortunate, all the inhabitants are, including Nanda and many others. The repetition is due to Brahmā’s overwhelming joy, or is suggestive of the great eminence of their good fortune.

Nanda-gopa-vrajaukasām literally means: *nanda-gopasya vrajaḥ okaḥ yeṣām* (of those whose residence is Nanda-gopa’s Vraja). Or the derivation is: *nandaḥ ca gopāḥ ca anye ca vrajaukaṣaḥ paśu-pakṣy-ādayaḥ sarve teṣām*, “of Nanda, of the cowherds, and of all others, including animals, birds, whose abode is Vraja.” What more

can be said! Nanda has good fortune, and, Oh, all the other cowherds too are supremely lucky. In that way the mode of *kaimutika* ('not to mention') takes place here.

"Their friend (*yan-mitram* = *yeṣāṁ bandhuḥ*), You, because of whom there is the highest bliss (*paramānandam* = *paramaḥ ānandaḥ yasmāt*)..." Thus any idea that those inhabitants ever experienced sadness, grief, or even just a slight happiness is repudiated. In relation to Kṛṣṇa, *pūrṇam* (full) signifies that He does not need anyone for help, does not expect anyone to show gratitude, and so on. *Brahma* means *vyāpakam* (pervader); this rejects the idea that He cannot be attained in some place. *Sanātanam* (eternal) means *nityam* (constant): Anyone can reach out to Him at any time.

Or the sense is: "The complete Brahman is eternal and is their friend, meaning You always abide here as their eternal friend. Its nature is the highest bliss (*paramānandam* = *paramānanda-svarūpam*), meaning You give them bliss." Or Brahman is *param* and *ānandam*: It give bliss (*ānandayati iti ānandam*), is the Absolute (*param* = *kevalam*), and is a friend, but not in terms of being Īśvara, for that would decrease the special love.

There is yet another interpretation: "Although You are the full Brahman, Your friends are the inhabitants of Vraja (*yan-mitram* = *ye nanda-gopa-vrajaukasaḥ eva mitrāṇi yasya tathā-bhūtam asi*)." In this interpretation, the neuter gender of *yan-mitram* is because it is an adjective of *brahma*.

The Lord's ladyloves too, Śrī Rādhā and others, are glorious, but their glory is not clearly pointed out here either because that Rasa had not begun at that time, in childhood; because Brahmā felt uneasy about describing it, given that he is His son; or because it is most confidential.

Jīva Gosvāmī—Brahmā spoke upon pondering, "Your glory, which amazes me and others, is always resplendent in all the inhabitants of Vraja to some degree. Your glory expressed in the *brahma-kāṇḍa* (the Upaniṣads) does not do justice to Your full glory, which surpasses it."

"How amazing is their good fortune!" This means His grace is inexpressible (*bhāgyam* = *anīrvacanīyaḥ tat-prasādaḥ*). That is why the repetition, said out of boldness on account of his engrossment

in the recurring wonderment, is excellent. How does he firstly imply the reason for the astonishment? *yan-mitram*. He is their friend. Who are they? All those who stay in Vraja (*nanda-gopa-vrajaukasām* = *vraja-stha-mātrāṇām*), including animals and birds. What is the astonishment about? And why does he talk about good fortune at all? Brahmā answers: The greatest bliss is their friend, one who gives a love suitable for natural friends. For example, the cowherds said:

*dustyajaś cānurāgo 'smin sarveṣām no vrajaukasām |
nanda te tanaye 'smāsu tasyāpy autpattikaḥ katham ||*

“Dear Nanda, we and all the other residents of Vraja cannot give up loving your son. And His love for us too is quite natural. How do you explain this?” (10.26.13)

The neuter gender of *ānandam* is Vedic.³⁶⁵ And thereby he hints at That, literally expressed in the Śruti: *viññānam ānandam brahma*, “Brahman is sheer cognizance, bliss” (*Bṛhad-āraṇyaka Up.* 3.9.28.7). *Sanātanam* means *nityam* (eternal).

In point of *brahma* (Brahman), this is from Śruti: *atha kasmāducyate brahma bṛmhati bṛmhayati ca*, “Why is it called Brahman? It increases and causes an increase,” and this is from *Viṣṇu Purāṇa*: *bṛhattvād bṛmhaṇatvāc ca yad brahma paramam viduḥ*,³⁶⁶ “They know the Supreme Brahman, which is so called because It is huge and because It increases” (VP 1.12.55).

The name Brahman is also derived from being *bṛhattama* (the biggest). The Śrutis sing of it as the entity bigger than everything, because It is beyond words and mind. The Śrutis say so after

³⁶⁵ This explanation must be taken as an implied meaning, because the neuter of *paramānandam* can be explained as a *bahuvrīhi* adjective of *mitram*, as Sanātana Gosvāmī pointed out, and also because *yan-mitram* can be taken as the substantive, given that it is the first word in the enumeration. In the neuter, *mitra* means ‘friend’, but in the masculine it means ‘sun’.

³⁶⁶ *bṛhattvād bṛmhaṇatvāc ca yad rūpaṁ brahma-samjñitam* (*Viṣṇu Purāṇa*). Śrīdhara Svāmī glosses *bṛhattvāt* as *sarva-gatatvāt* (because of pervading) and *bṛmhaṇatvāt* as *samvardhanatvāt* (because of fully increasing) (*Ātma-prakāśa* 1.12.55). The verbal root is *bṛh[i] vrddhau* (1P) (to increase).

multiplying the bliss of each previous category of people by one hundred, from the bliss of men up to the bliss of Brahmā, ten times over, in reference to *ye te śatam*, in the text beginning from: *athānandasya mīmāṃsā bhavati*, “Now, an examination of bliss” (*Taittirīya Up.* 2.8.1)³⁶⁷; after enunciating that the bliss of Para-Brahman is one hundred times greater than Brahmā’s; and after reverentially remembering that It is infinite:

*yato vāco nivartante aprāpya manasā saha |
ānandaṁ brāhmaṇo vidvān na bibheti kutaścana ||*

“A Brāhmaṇa, knowing the bliss of That, from which words return along with the mind upon falling short of It, never fears.” (*Taittirīya Up.* 2.4.1)”

Even though Brahman is thus sung by the Śrutis as the greatest, the bliss of the sort described here is even greater than the bliss of Brahman; and friendship with that bliss was sometimes seen. Not only that, the bliss is filled (*pūrṇam* = *pūrītam*) with all types of sweetness: the natural sweetness of His form, qualities, pastimes and godly might, like nectar is replete with fragrance and so forth. This kind of bliss has never been seen nor heard of anywhere, nor has such friendship.

Here the indirect reference to Śrī Kṛṣṇa, although He was

367 Those ten categories are: (1) The bliss of a young, good-looking, learned and wealthy person who rules others and who is fully endowed with lavish enjoyments; (2) The bliss either of a human Gandharva or of a desireless, knowledgeable follower of the Vedas; (3) The bliss either of a godly Gandharva or of a desireless, knowledgeable follower of the Vedas; (4) The bliss either of a *pitr* (forefather), whose world lasts for a long time or of a desireless, knowledgeable follower of the Vedas; (5) The bliss of a celestial or of a desireless and knowledgeable follower of the Vedas; (6) The bliss of a *karma-deva* or of a desireless and knowledgeable follower of the Vedas; (7) The bliss of a god or of a desireless and knowledgeable follower of the Vedas; (8) The bliss of Indra or of a desireless, knowledgeable follower of the Vedas; (9) The bliss of Bṛhaspati or of a desireless, knowledgeable follower of the Vedas; (10) The bliss of a Prajāpati or of a desireless and knowledgeable follower of the Vedas; (11) The bliss of Brahmā or of a desireless and knowledgeable follower of the Vedas (*Taittirīya Upaniṣad* 2.8.2-4) (*Bṛhad-āraṇyaka Upaniṣad* 4.3.33).

directly visible, is for the sake of a special type of entertainment.

Moreover, the word *mitram* (friend) is the substantive (the main noun); *paramānandam* is the predicate. The attributes of a predicate are used to specify the substantive, and so here the sense is the modes of *paramānandam*, etc., apply to the friendship, inasmuch as the concomitant oneness of identity between the substantive and the predicate is meant, as in: *manoramam suvarṇam idam kuṇḍalam jātam*, “Beautiful gold turned out as this earring.” Thus, it is established that the friendship is *paramānanda* and *pūrṇa*, because it is a form of pure love, and is eternal insofar as pure love is eternal, because it was said to be devoid of *upādhis*, given that a sameness with Time is obtained by not pointing out any distinct period of time, by the fact that His friendship is seen elsewhere, for example His friendship with Śrī Rukmiṇī, and because the friendship of these ones too is seen in the scriptures, such as the Śrutis and the Tantras. As before, it is also shown that Kṛṣṇa is the Supreme Personality of Godhead, and that his (Brahmā’s) desire is proper.

Viśvanātha Cakravartī—Having eulogized those who have *vātsalya-prema* consisting of *rāga* (spontaneous attraction), in this verse he praises those who have *sakhya-prema* consisting of *rāga* while somewhat extolling, as a matter of principle, those who have any type of *rati* for Kṛṣṇa.

The repetition in *aho bhāgyam aho bhāgyam* is due to the astonishment of intense bliss. The neuter gender of *paramānandam* is poetic license. With that too, he hints at Brahman, literally expressed in the Śruti: *satyaṁ vijñānam ānandaṁ brahma*.³⁶⁸ With the word *parama* he hints that Kṛṣṇa is the foundation of Brahman. With the word *pūrṇam* he implies that the *aṁśa* Avatāras whose nature is Brahman are excluded. The Brahman of this type was the friend of Śrīdāmā and of other little boys (*yan-mitram* = *śrīdāmādi-bālakānām sakhā*).

To repudiate the idea that the friendship originated at that time, he specifies: Kṛṣṇa is an eternal friend (*sanātanam* = *sārvakālikam*). That Śrīdāmā and others too are eternal is subtly made to be

368 *satyaṁ jñānam anantaṁ brahma* (Taittirīya Upaniṣad 2.1); *vijñānam ānandaṁ brahma* (Bṛhad-āraṇyaka Upaniṣad 3.9.28.7).

understood by the fact that the friendship exists throughout all time. The eternality of the friendship of meant. The word *mitra* should thus be explained here, because *mitra* just means *bandhu* (ordinary friend). For instance, in the sentence “He is an excellent Brāhmaṇa,” there is already an excellence by being a Brāhmaṇa, and so the sense is he is excellent although he is already excellent.

“How amazing is the good fortune! How amazing is the good fortune (*aho bhāgyam* = *aho bhāgyam*) of all those who reside in Nanda-rāja’s Vraja! (*nanda-gopa-vrajaukasām* = *śrīman-nanda-rāja-vraja-vāsi-mātrāṇām*),” that is, the good fortune of everyone, including animals and birds, not to mention the good fortune of Nanda and of his cowherds.

What is the good fortune? “Their friend is Brahman.” He is the friend, meaning His affection is suitable for being called a friend, of those who have a love of any kind, such as *vātsalya-prema*. That was said by the cowherds: *dustyajās cānurāgo ’smin...* (see above). Hence the meaning that comes to mind is: “The complete Brahman has innate love for these residents of Vraja.” Therefore the residents of Vraja give bliss to *paramānanda* and are made of *sat-cid-ānanda* exclusively. Thus, they are the objects of the highest Rasa of astonishment.

Baladeva Vidyābhūṣaṇa—What is astonishing? He mentions it: *pūrṇam paramānandam brahma yan-mitram*, “The topmost bliss, Brahman, the Lord Himself (*pūrṇam* = *svayaṁ bhagavat*), is their friend (*yan-mitram* = *yeṣāṁ mitram*).” The neuter gender in *paramānandam* is poetic license. Thereby, ‘That’ is suggested, as told in the Śruti text: *vijñānam ānandam brahma* (BAU 3.9.28.7).

Śrīnātha Cakravartī—By having a body, the full Brahman is Śrī Kṛṣṇa. Or the fullness refers to Kṛṣṇa being the abode of the highest love. Their friend was He, because of whom the bliss was topmost, meaning it was even higher than the bliss of Brahman (*paramānandam* = *paramo brahmānandād api parasya ānando yasmāt tathā tat*).

Vallabhācārya—In the previous verse Brahmā implied that by suckling their breasts Kṛṣṇa rendered the first part of the Vedas

ineffective (the Vedic rituals), and here he suggests that Kṛṣṇa so rendered the latter part of the Vedas (the *Upaniṣads*).

Śrīnivāsa Sūri—“I am unable to describe their glory.” With such great respect for them, he extols them. The repetition of *aho bhāgyam* is expressive of high regard. What is the good fortune? *yan-mitraṁ brahma*, “The friend of the inhabitants of Nanda’s Vraja is Brahman” (= *yeṣāṁ mitraṁ brahma asīt*). The verb *āsīt* needs to be added.

“But,” someone might object, “friendship occurs when the two parties help each other. He is their friend because He did something nice to them or vice versa.” He responds with *paramānandam*. The upshot is: He didn’t even care for the bliss of Brahman. “But a liberated soul too is *paramānanda*.” He replies with *pūrṇam sanātanam*. Brahman is always full (= *sadā pūrṇam*). In his state of bondage, a liberated soul has less bliss than the full Brahman. Kṛṣṇa’s fullness is inherent. This was said in *Samvit-siddhi* by the venerable Yāmunācārya:

*tathā surāsura-nara-brahmāṇḍa-śata-koṭayaḥ |
kleśa-karma-vipākādyair aspaṣṭasyākhileśituḥ ||
jñānādi-śāḍguṇya-nidher acintya-vibhavasya tāḥ |
viṣṇor vibhūti-mahima-samudra iva bindavaḥ ||*

“Viṣṇu, the God of all, is untouched by affliction or sinful reaction, is an ocean of virtues such as knowledge and has inconceivable might. The billions of universes, which include gods, asuras and men, belong to Him and are like drops of water in the ocean of Brahman, His glory.”

10.14.33

*eṣāṁ tu bhāgya-mahimācyuta³⁶⁹ tāvad āstām
ekādaśaiva hi vayaṁ bata bhūri-bhāgāḥ |
etaḍ-dhṛṣika-caṣakair asakṛt pibāmaḥ
śarvādayo ’nghry-udaja-madhv amṛtāsavaṁ te ||
(vasanta-tilakā)*

369 *mahitācyuta* (Sanātana Gosvāmī, Jīva Gosvāmī, Viśvanātha Cakravartī, Śrīnātha Cakravartī, Śukadeva Ācārya, et al.).

eṣām—of these [residents of Vraja]; *tu*—specifically (or a word used to fill the meter); *bhāgya*—of the good fortune; *mahimā*—the glory (or the greatness); *acyuta*—O Acyuta; *tāvat*—that much; *āstām*—let it be; *ekādaśa*—eleven (or *ekā*—unique; *daśa*—stage, level); *eva*—only; *hi*—because; *vayaṁ*—we; *bata*—(a word expressive of astonishment); *bhūri-bhāgāḥ*—who have profuse good fortune; *etat*—these (or of these residents of Vraja); *hr̥ṣika-caṣakaiḥ*—with the senses, which are cups; *asakṛt*—repeatedly; *pibāmaḥ*—we drink; *śarva-ādayaḥ*—whose foremost is Śarva (Śiva)³⁷⁰; *aṅghri-uda-ja*—which is [Your] lotus feet; *madhu*—the honey; *amṛta-āsavaṁ*—[the honey is] nectar rum; *te*—Your.

acyuta! eṣām (vraja-vāsinām) tu bhāgya-mahimā tāvad āstām. bata! vayaṁ śarvādayaḥ ekādaśa (indriyādhiṣṭhātr-devatāḥ) eva bhūri-bhāgāḥ (bhavāmaḥ), hi (vayaṁ) etad-dhṛṣika-caṣakaiḥ te aṅghry-udaja-madhu-amṛtāsavaṁ asakṛt pibāmaḥ.

{*kimvā: acyuta! eṣām (vraja-vāsinām) bhāgya-mahitā tāvad āstām. bata! (eṣām sā bhāgya-mahitā) ekā (bhavati). vayaṁ śarvādayaḥ daśa (dikpāla-devatāḥ) eva bhūri-bhāgāḥ (bhavāmaḥ), hi (vayaṁ) etad-dhṛṣika-caṣakaiḥ te aṅghry-udaja-madhu amṛtāsavaṁ asakṛt pibāmaḥ.*}

“O Acyuta, there is no need to say more about the glory of their good fortune. Halleluia! We eleven presiding deities of the senses, among whom Śarva is foremost, are greatly fortunate because with the cups of these Vrajavāsis’ senses we repeatedly drink the honey, the nectar rum, of Your lotus feet.

Alternatively: **“O Acyuta, their status is unique. Let them have so much good fortune. It is their glory. Ah! We, Śarva and others are greatly fortunate because with the cups of these senses we repeatedly drink the liquor, the sweet nectar, of Your lotus feet.**

370 The name Śarva is made by this: *kṛ-gṛ-śṛ-dṛbhyo vaḥ*, “The suffix *va* is added after the verbal roots *kṛ*, *gṛ*, *śṛ*, and *dṛ*” (*Unādi-sūtra* 1.155). The verbal root *śṛ* has the sense of *himsā* (to hurt, kill); *guṇa* is done when the suffix is applied, and so the form is *śarva* (one who kills).

Śrīdhara Svāmī—“Moreover, let them have a glory of so much good fortune (*eṣāṁ tu bhāgya-mahimā tāvad āstām = eṣāṁ bhāgyasya tāvan mahimā āstām*). Who can describe it?”

There are thirteen gods: the presiding deities of mind, intelligence, ego, eyes, and so on. *Śarvādayaḥ* means: *śarvaḥ ahaṅkāradhiṣṭhātā ādīḥ yeṣāṁ candrādīnām ekādaśānām te*, “those whose first is Śarva, the presiding deity of ego.” This denotes the eleven beginning from Candra (the presiding deity of mind), in addition to Śarva. The thirteenth is Brahmā: “How amazing (*bata = aho*): They and we (*vayam = vyaṁ ca*)—he says *vayam* (we) by thinking highly of himself—are greatly fortunate because (*hi = yasmāt*), with their senses, which are cups (*etad-dhṛṣika-caṣakaiḥ = eteṣāṁ hr̥ṣikāṇi eva caṣakāṇi taiḥ = eteṣāṁ indriyāṇy eva pāna-pātrāṇi taiḥ*), we drink the honey (*madhu = makarandaḥ*), which is nectar, meaning it is delectable (*madhv-amṛta = madhu eva amṛta*) (*amṛta = svādu*), and is liquor, meaning it is intoxicating (*āsavam = mādakam*), of Your feet, which are lotuses (*aṅghry-udaja = aṅghrī eva vāri-je tayoh*).” The Lord is the fourteenth, the presiding deity of the subconscious (*citta*).

This idea is being said: “Given that we, who have the conceit of presiding over the senses, are successful although we make use of only one particular thing, such as *kīrti* (renown; speech), *saundarya* (beauty), and *saugandhya* (fragrance), is the good fortune of these ones, who make use of all those with all their senses, described?”

Sanātana Gosvāmī—“Oh! Who at all can describe the greatness of these ones? Even we have become completely successful simply by a connection with them.”

The word *tu* has the sense of either *kaṭākṣa* (sidelong glance, i.e. syntactic connection in two places) or *vākyālaṅkāra* (ornamentation of the sentence). The gist of the vocative ‘Acyuta’ is: *tvad-bhāktānām api bhāgya-mahimā sarvataḥ acyutaḥ eva*, “The glory of the good fortune of Your devotees too never fails.”

“We drink the honey of Your divine lotus feet (*aṅghry-udaja-madhu = śrī-caraṇāravinda-makarandam*).” The honey consists of servitude to the Lord, and their intellect, decision-making, perseverance, volition, seeing His form, hearing topics about Him, and so forth. What is the honey like? *amṛtāsavam*, “It is one’s bunch

of life airs which is nectar” (= *amṛtaṁ ca tad āsavaṁ ca*), because of supreme sweetness. *Asu* means *prāṇa* (life air) (*āsavaṁ* is a multitude of life airs). The sense is the honey is one’s very life.

Or, the liberated souls are called *amṛta* because they have no death. The honey of His feet is liquor, that is, highly intoxicating, for them too (*amṛtāsavaṁ = amṛtāḥ mṛtyu-hināḥ muktāḥ teṣāṁ apy āsavaṁ parama-mādakam*), because that honey, being superior to the joy of liberation, makes them forget it. It is thus shown, from the special, repeated drinking of this kind of honey, that the superior glory of the residents of Vraja is greater than the glory of other devotees.

Regarding *ekādaśa* (eleven), there is a text: *dig-vātārka-praceto ’śvi-vahnīndropendra-mitra-kāḥ*, “the directions, Vāyu, Sūrya, Varuṇa, the Aśvinī-kumāras, Agni, Indra, Upendra, Mitra, and Ka (Dakṣa)” (2.5.30).³⁷¹ These are ten presiding deities of the senses, and one more, Candra, the presiding deity of the mind, makes eleven. *Vayam* (we) denotes Brahmā, the presiding deity of intelligence. Śarva, Rudra, is the presiding deity of ego, for a total of thirteen. The compound *śarvādayaḥ* is a *bahuvrīhi* of the *tad-guṇa-samvijñāna* variety (in which there is a perception of the quality of the other thing or person).³⁷² The rest has already been explained by Śrīdhara Svāmī.

Or only eleven presiding deities should be taken into account, by removing Mitra and Prajāpati from the above list, because two particular senses are not directly useful in *bhakti*. Or the number eleven is arrived at as follows: Prajāpati is useful, somehow, by the procreation of Vaiṣṇava children, which is direct *bhajana* to the Lord for the most part by men and women who abide in Vraja, and so he is taken into account, but Upendra, the presiding deity of the feet, is not counted because, as an Avatāra of the Lord, he is not different from Vāsudeva.

Although Candra and other material gods are not the ones who are worthy of being the presiding deities of the senses of those

371 Mitra is one of the twelve suns (*Bhāgavatam* 12.11.35). *Bhāgavatam* 2.6.9 states that Mṛtyu is a presiding deity. Viśvanātha Cakravartī says Mitra is Mṛtyu’s assistant (*Sārārtha-darśinī* 2.6.9).

372 This is because there is a relation of *samavāya* (inherence). For the details, consult Annotation 10.11.49.

persons of Vraja, whose bodies are spiritual, rather only those gods who abide in *Vaikuṇṭha* are, because they too have spiritual bodies, nonetheless the wording is such either by an external outlook or because of the intent to suggest that those material gods are not different from their spiritual counterparts, in terms of being shadows of those who reside in *Vaikuṇṭha*. For example, in the *uttara-khaṇḍa* of *Padma Purāṇa*, in the discussion regarding eternal *Vaikuṇṭha*, it is said that the gods there are eternal:

*nityāḥ sarve pare dhāmni ye cānye ca divaukasaḥ |
te vai prākṛta-nāke ’sminn anityās tridaśeśvarāḥ ||* ³⁷³

“All those in the supreme abode are eternal. The others, the residents of heaven, the thirty-three gods in this material sky, are not.”

There is another interpretation. In this verse *Brahmā* extols their own good fortune, due to an obtainment now and then by experiencing varieties of *Kṛṣṇa*’s sweetness, which excels all. Here *etat* (this) does not stand for *eṣām* (of these ones): “With the cups of our own respective senses, we drink the honey of Your lotus feet that is spreading in this cowherd village (*etad-dhṛṣika-caṣakaiḥ te aṅghry-udaja-madhu pibāmaḥ* = *etad-vraje prathamānam tava aṅghry-udaja-madhu hṛṣika-caṣakaiḥ pibāmaḥ*) (*hṛṣika-caṣakaiḥ* = *sva-svendriya-pāna-pātraiḥ*).” How is the honey? *amṛtāsavam*, “sweet like nectar and intoxicating like liquor” (= *amṛta-vat madhuram āsava-vat mādakam*). “Not counting *Nirṛti*, we are nine protectors of the directions. *Candra* and *Sūrya* make eleven.”

Jīva Gosvāmī—“*Aho*, who at all can describe how great they are? We too have become completely successful just by a connection with them.” The word *tu* has the sense of *bhinnopakrama* (different beginning). “We drink the sweetness of Your divine lotus feet (*aṅghry-udaja-madhu* = *śrī-caraṇāravinda-mādhuryam*).” But drinking it is the form of hearing and seeing their self-conceit, perseverance, volition, and so forth. Moreover, the *devatās* are

³⁷³ Quoted in *Bhakti-sandarbha* (285) and in *Laghu-bhāgavatāmṛta* (1.5.295).

Śarva, Brahmā, Candra, directions, Vāyu, Sūrya, Varuṇa, the Aśvinī-kumāras, Agni, Indra, Upendra, Mitra, and Ka (Dakṣa). Or, because there is no use for the pair of concealed senses and because it is unpleasant to talk about them, there are eleven by removing Mitra and Prajāpati, the presiding deities of those two. Upendra, an Avatāra in whom there is an entrance of potency that bears Him, is the presiding deity of the feet: he is some special Devatā. Because of the statement in the third canto (3.26.62-70), insofar as all of them are unable to do anything without Vāsudeva, the presiding deity of the subconscious, only Upendra has the pleasure of the experience of going near Him.

Although what the verse states is impossible, since the divine cowherds are associates (*parikara*) of the primeval Lord that are eternally transcendental and since these deities are recent and material, it is said with the desire to express the nondifference between the material gods and those situated in His eternal *āvaraṇas*, because the material gods have an *āveśa* of them. For example, in the *uttara-khaṇḍa* of *Padma Purāṇa*: *nityāḥ sarve...* (see above). Moreover, because He is eternal in both places, He is a Devatā only from the perspective of what He governs, not from the perspective of being a enjoyer through it. This is the conclusion regarding His body.³⁷⁴

Due to being internal associates, automatically the divine cowherds are all the potencies: This is the intent of the scriptures on the meditational worship of Śrī Kṛṣṇa. The rejection of what is unpleasant, as before, and the continuity of the superior happiness of simultaneously seeing, etc., with the millions of eyes of Sūrya and of others might be contradictory, therefore the following is, optionally, the explanation: Brahmā extols the good fortune of his and of the deities, because of getting a slight taste of His sweetness every now and then, in order to imply that the good fortune of the residents of King Nanda's Vraja is greater than theirs. And thereby he strengthens his own ambition of that nature.

374 It is not mentioned anywhere that a presiding deity of a sense organ is an enjoyer. The interpretation of the verse from the viewpoint of presiding deities of the senses makes no sense from a literal viewpoint. As before, this is the *utprekṣā* ornament (fanciful imagination). The words *ekādaśaiva* can also be separated as *ekā daśā eva* (the level the Vrajavāsīs are at is unique).

Or *ekādaśaiva* is separated as *ekā, daśa, eva*: *Ekā* (unique) means *advitīyā* (without a second), that is, *anupamā* (incomparable), and *daśa* means ten. “With the cups of our own respective eyes and so on, we, the ten devatās who are the protectors of the directions,³⁷⁵ among whom Śarva is foremost (*śarvādayaḥ = śarvaḥ ādiḥ yeṣāṃ te*)—on account of being predominant, in terms of both *śakti* and *bhakti*—drink, after arriving here time and time again (*asakṛt = punaḥ punaḥ iha āgatya*), the honey of Your lotus feet that is spreading this sweetness and that sweetness in the cowherd village (*etat-dhṛṣika-çaṣakaiḥ te anghry-udaja-madhu pibāmaḥ = etad-vraje prathamānaṃ tad etad ity arthaḥ tava anghry-udaja-madhu sva-nija-nija-caḥsur-ādibhiḥ eva pāna-pātraiḥ pibāmaḥ*).” It will be said: *vandyamāna-caraṇaḥ paṭhi vrddhaiḥ*, “His feet are praised in song by the gods as He returns from the pastures” (10.35.22) and:

*savanaśas tad upadhārya sureśāḥ
śakra-śarva-parameṣṭhi-purogāḥ |
kavaya ānata-kandhara-cittāḥ
kaśmalaṃ yayur aniścita-tattvāḥ ||*

“Upon hearing the music of His flute, abounding in fluctuations of tempo, Indra, Śiva, Brahmā and other gods are mesmerized. Their minds bow out of respect, and their heads tilt in the direction of the music. Although these gods are very learned, they cannot penetrate the subtleties of it.” (10.35.15)

How is the honey? *amṛtāsavam*, “It is nectar, because it is extremely relishable, and liquor, as the topmost intoxicant” (= *amṛtaṃ ca āsavam*). The *dvandva* compound is in the singular.

Or, “They drink the nectar with these cups of the senses (*etat-dhṛṣika-çaṣakaiḥ = ete ca te dhṛṣika-çaṣakāḥ taiḥ*). The word *etat* (this, these) is used due to intense astonishment. The liberated souls are called *amṛta* because they have no death. The honey of His feet is liquor, meaning highly intoxicating, for them too.

³⁷⁵ Brahmā is the presiding deity of the upward direction and Ananta is the presiding deity of the downward direction. The eight others, staring from the north, are Kuvera, Śiva, Indra, Agni, Yama, Nirṛti, Varuṇa, and Vāyu.

Krama-sandarbha—One set of five verses starts from this one.

Viśvanātha Cakravartī—“We were made greatly fortunate by these residents of Vraja. Let only these ones (*eṣāṁ tu*) have so much glory of good fortune. Who can describe it? We eleven presiding deity of their senses, are greatly fortunate. Because of this, we, Rudra, and others (*śarvadayah = rudrādayah*)—they are eleven by not counting the pair of presiding deities of the pair of unpleasant senses and by also excluding Vāsudeva, the presiding deity of *citta*, in view of a nondifference between Those two—drink, with their senses, which are cups (*etad-dhṛṣika-çaṣakaiḥ = eteṣāṁ hr̥ṣikāṇi eva çaṣakāni taiḥ = eteṣāṁ indriyāṇy eva pāna-pātrāṇi taiḥ*), the honey of Your lotus feet (*aṅghry-udaja = caraṇa-kamalayoḥ*). That honey is delectable (*madhv-amṛta = madhu eva amṛta*) (*amṛta = svādu*) and intoxicating (*āsavam = mādakam*).”

“We drink the honey of Your lotus feet, which are sweetly resounding because of anklets. That honey is actually the self-conceit, determination, volition, sound, touch, form, taste, smell, voice, hand motions and foot motions of those who reside there.”

In this regard, although the philosophical conclusion on the topic of the senses is: “Material enjoyment pertains only to the inner self of these, not to the various doers, the presiding deity of the senses,” nonetheless Brahmā abides in the intelligence,³⁷⁶ Sūrya stays in the eyes, and so on. Thus without the respective presiding deities, the various senses, even if based on Śrī Kṛṣṇa, cannot grasp form, taste, and so on. Although at a cursory glance this seems to be idle talk to those who know the soul, the reason Brahmā and other deities who have an intense longing for Śrī Kṛṣṇa have bliss is because of assuming the conceit of being enjoyers (*bhoktṛ*) just

376 This is sourced in *Bhāgavatam* 3.26.69 and so on. Viśvanātha Cakravartī acknowledges this in *Sārārtha-darśinī* 3.6.23, but in *Sārārtha-darśinī* 2.1.32 and 3.6.19 he says Brahmā is the presiding deity of the reproductive organ. The word used in both verses is *kaḥ*, which can also denote Dakṣa: *ko brahmaṇi samirātma-yama-dakṣeṣu bhāskare*, “*Ka* means Brahmā, a breeze, the soul, Yama, Dakṣa, and the sun” (*Medinī-kośa*). In this context, Śrīdhara Svāmī says *Ka* is Prajāpati (Dakṣa or Brahmā) (*Bhāvārtha-dīpikā* 2.5.30).

by the fact of being the doers (*karṭṛ*),³⁷⁷ and also because, although they themselves are material, of the conceit of being the presiding deities of transcendental senses. This different course of action of the various kinds of pure love of Godhead is found elsewhere too, in *Padyāvali* for instance: *mithyāpavāda-vacasāpy abhimāna-siddhiḥ*, “the accomplishment of self-conceit, also with words expressive of a false denial” (*Padyāvali* 180) and so on.

377 In reference to the presiding deities, the word *karṭṛ* (doer) is used in several places in *Bhāgavatam*, for instance: *kārya-kāraṇa-karṭṛ-ātmā* (3.5.29). Śrīdhara Svāmī and Viśvanātha Cakravartī gloss *karṭṛ* as *adhidaivam* (presiding deity). For example, Baladeva Vidyābhūṣaṇa says the pathway of stones over the ocean up to Śrī Laṅka occurred because the presiding deity of the stones entered them (*Govinda-bhāṣya* 2.1.5). Still, in the movie *Rāmāyaṇa* it is shown that the name Śrī Rāma was written on each stone. Prakṛti is the underlying cause: *kārya-kāraṇa-karṭṛtve kāraṇaṁ prakṛtiṁ viduḥ* (*Bhāgavatam* 3.26.8). Commenting on this, Śrīdhara Svāmī writes: *kartā devatā-vargaḥ*, “The doer is the group of presiding deities,” but commenting on the exact same passage in *Bhagavad-gītā*: *kārya-kāraṇa-karṭṛtve hetuḥ prakṛtiṁ ucyate* (13.21), he writes: *kāryaṁ śarīram*. *kāraṇāni sukha-duḥkha-sādhanaṁ indriyāṇi*. *teṣāṁ karṭṛtve tad-ākāra-pariṇāme prakṛtiḥ hetur ucyate*, “Kārya (effect) means śarīra (body). Kāraṇa is plural and signifies the senses, the means of accomplishing pleasure and sadness (here *kāraṇa* means *karaṇa*). Prakṛti is said to be the cause of the doership, i.e. of the transformations (*karṭṛtve = pariṇāme*), of the body and senses” (*Subodhinī* 13.21). Furthermore, the gods are twofold: *deva-gaṇā ubhaye* (*Bhāgavatam* 10.87.24). Viśvanātha Cakravartī explains: *ubhaye devāḥ indriyādhiṣṭhātāro dig-vātārkādayaḥ brahma-lokādy-adhiṣṭhātāro brahmādayaś ca*, “The two kinds of gods are the presiding deities of the senses, and Brahmā and other such presiding deities located in Brahma-loka and so on” (*Sārārtha-darśinī* 10.87.24). The presiding deities of the senses directly originated from *ahaṅkāra* in the mode of *sattva*: *vaikāriko deva-sargaḥ* (*Bhāgavatam* 3.10.17). When Virāt did not arise, the presiding deities prayed to Bhagavān (3.5.38-51). Their bodies arose out of thin air. Viśvanātha Cakravartī comments: *procuḥ tuṣṭavur iti tattvānāṁ eṣāṁ sahasaiva sarvendriya-vat-tanumattvam atarkayā bhagavac-chaktyaiveti*, “They praised. Incomprehensibly, these *tattvas* suddenly had bodies that had all the senses, only because of the Lord’s *śakti*” (*Sārārtha-darśinī* 3.5.38). In some contexts, the term senses means life airs (*Govinda-bhāṣya* 2.1.5; *Bhāgavatam* 2.10.16). Without the life airs (*prāṇa*), the presiding deities of the senses cannot function (*Kauṣītaki Upaniṣad* 2.9-14). Thus, the presiding deities are a symbol of the *prāṇas* inasmuch as *prāṇa* is life. In another version of accounts, the eleven Rudras are said to be the eleven senses (the ten senses and the mind) (*Bṛhad-āraṇyaka Upaniṣad* 3.4.4).

Otherwise, given that the senses of the personal associates of the Supreme Lord, whose bodies are spiritual, are spiritual just like the Lord's are and hence cannot possibly be material, how could Brahmā and the other gods, who are part of the material world, possibly enter into these senses? This should be understood.³⁷⁸

There is another interpretation. In this verse he praises the good fortune of his and of the other deities, due to obtaining His sweetness every now and then. The greatness of the good fortune (*bhāgya-mahitā*) is unique, incomparable (*ekā = advitīyā = anupamā*). “We, though the ten presiding deities of the directions (*daśaiva = daśa api vayan dikpāla-devatāḥ*), have become very fortunate (*bhūri-bhāgāḥ = bhūri-bhāgāḥ bhavāmah*).” Why? With his finger, he touches his own eyes and ears (*etat* means ‘these’ senses): “With the eyes and the ears, we drink the nectar of the beauty and euphony of Your feet when You depart from the cowherd village (*vraja*) to graze the calves.”

Baladeva Vidyābhūṣaṇa—“Let these ones have so much greatness of good fortune (*bhāgya-mahimā*). Who can describe it, given that it is incomparable (*ekā = advitīyā = anupamā*)?”³⁷⁹ We, though ten presiding deities of the directions (*daśaiva = daśa api vayan dikpālāḥ*), have become very fortunate (*bhūri-bhāgāḥ = bhūri-bhāgāḥ bhavāmah*).” Śarva and others repeatedly come to Vraja to see Him. This will become clear in *Yugala-gītam* (10.35). Here it is said “We presiding deities drink the honey with the cups of the Vrajavāsīs’ senses” by not accepting that the presiding deities of the senses are enjoyers.

Śrīnātha Cakravartī—“Let the greatness of their good fortune be

378 Nevertheless, it seems that some residents of Vraja had material bodies: *jahur guṇa-mayaṁ deham*, “Some *gopīs* shed off the body made of the *guṇas*” (*Bhāgavatam* 10.29.11). Viśvanātha Cakravartī explains: *bhaktadehasyānśena nirguṇatvaṁ guṇa-mayatvaṁ ca syāt*, “The body of a devotee can be made of the *guṇas* and be partly transcendental” (*Sārārtha-darśinī* 10.29.11).

379 Connecting *mahimā* with *ekā* is grammatically wrong because *mahiman* is masculine and *ekā* is feminine. At the beginning of his commentary, Viśvanātha Cakravartī used the reading *bhāgya-mahimā*, but then he connected *ekā* with *bhāgya-mahitā*, the other reading.

so, that is, let it remain out of our reach, because (*hi* = *yataḥ*) it is foremost (*ekā* = *mukhyā*) and is not a normal condition (*adaśaiva* = *adaśā eva* = *eka-rūpā eva*).” *Daśā* means *avasthā* (condition, situation). The plural in *vayam* (we) is due to thinking highly of himself.

Śrīnivāsa Sūri—*Bata* is an expression of joy.

ANNOTATION

This verse is over-the-top from the literary viewpoint too. Kavi Karṇapūra would class the verse as *uttamottama-kāvya* (superexcellent poetry). There is a plethora of metaphors. The clause “We drink the honey of the feet” constitutes the *virodha* ornament (semblance of a contradiction). The whole stanza is the *utprekṣā* ornament (fanciful imagination). There is a pun in *ekādaśaiva* (only eleven; the very unique status). In the reading *mahitācyuta*, as a pun *ekā* (unique) modifies *mahitā* (greatness). There is also a pun on *etat* (the senses of ‘these’ Vrajavāsīs; ‘these’ senses of ours). As another pun: “Let the glory of the good fortune of only these ones be like the glory of the good fortune of being Acyuta” (*eṣāṁ tu bhāgya-mahimācyuta tāvad* = *eṣāṁ tu bhāgya-mahimācyutatā-vad*).

10.14.34

*tad bhūri-bhāgyam iha janma kim apy aṭavyām
yad gokule 'pī katamāṅghri-rajo-'bhiṣekam |
yaj-jīvitam tu nikhilam bhagavān mukundaś
tv adyāpi yat-pada-rajah śruti-mṛgyam eva ||
(vasanta-tilakā)*

tat—that; *bhūri-bhāgyam*—profuse good fortune; *iha*—here; *janma kim api*—any birth; *aṭavyām*—in the forest; *yat*—which (or by which) (or so that); *gokule api*—even in Gokula³⁸⁰ (or *go-kule api*—even among cows); *katama*—of one of many; *āṅghri*—of the feet; *rajah*—of the dust; *abhiṣekam*—the ablution; *yat-jīvitam*—the life of whom; *tu*—(a word used to fill the meter); *nikhilam*—entire; *bhagavān mukundaḥ*—Lord Mukunda; *tu*—only; *adya api*—even

380 In this context, Gokula means Vraja-maṇḍala.

today; *yat-pāda-rajah*—the dust of the feet of whom; *śruti*—by the scriptures (or in the scriptures); *mrgyam*—sought; *eva*—still.

tad (me) bhūri-bhāgyam (bhavatu), yad (yad = yena) iha (tatrāpi) aṭavyām (tatrāpi) go-kule api (mama) kim api janma katamāṅghri-rajo-'bhiṣekam (astu), yaj-jīvitam nikhilam bhagavān mukundaḥ tu (asti), yat-pada-rajah adya api śruti-mrgyam eva (bhavati).

Viśvanātha Cakravartī—

tad (eva me) bhūri-bhāgyam (bhavatu), iha aṭavyām yat kim api janma (bhavatu). gokule api katamāṅghri-rajo-'bhiṣekam (janma bhavatu). yaj-jīvitam nikhilam bhagavān mukundaḥ (bhavati). adya api yat-pada-rajah śruti-mrgyam eva (bhavati).

“May I have profuse good fortune by which I will have some birth in this forest so that I can receive the *abhiṣeka* of the foot dust of someone in Gokula for whom Lord Mukunda is all in all. Your foot dust is sought by the personified Vedas even to this day.

Śrīdhara Svāmī—With *tad bhūri-bhāgyam*, ““May I have that profuse good fortune,” he talks about what he prayed for earlier: *tad astu me nātha sa bhūri-bhāgaḥ*, “Therefore, O master, may I have profuse good fortune” (10.14.30). What kind of good fortune? “any birth (*kim api janma*) in this world of men (*iha = manuṣya-loke*), and moreover in the forest, and on top of that in Gokula.”

But what is the gain in abandoning Satya-loka and taking birth here? Therefore he says: “Not just any birth. A birth as something on which there is a sacred ablution with the foot dust of someone, anyone (*katamāṅghri-rajo-'bhiṣekam = katamasya aṅghri-rajasaḥ abhiṣekaḥ yasmin tat*) (*katamasya = yasya kasyāpi*), even among (*api = madhye api*) those who reside in Gokula.”

Why do you say only the Gokula residents are fortunate? Brahmā responds: “Lord Mukunda is their life (*yaj-jīvitam = yeṣām jīvitam*).” The sense is their lives are dedicated to Him. In the fourth line of the verse, he talks about the fact that Mukunda is hard to get: “His foot dust is only sought, not seen, even by the Vedas” (*śruti-mrgyam = vedaiḥ api mrgyate eva*).

Sanātana Gosvāmī—Here Brahmā speaks out of the desire to obtain either a devotion like that of the residents of Nanda’s Vraja or direct service to their lotus feet. With the five words beginning from *iha*, Brahmā rejects five obstacles to devotional service. Thus, with *janma* (birth) Brahmā rejects impersonal liberation. With *iha* (here) he rejects residence in heaven. With *kim api* (any birth) he rejects birth as a Brāhmaṇa. With *aṭavyām* (in the forest) he rejects a birth in a city or in a town. And with *gokule* (in Gokula) Brahmā rejects the practice of austerity in a forest. The gist of *kim api* (‘any’ birth) is: Even a birth as insignificant grass will do, because a full *abhiṣeka* of their foot dust can happen only there. With the term *abhiṣeka*, he means to say that he wants an ablution on all the limbs, starting from the head. Or the sense is in that way all the limbs will be successful. This is said out of greed. Or the drift is, “an *abhiṣeka* done with even just one speck of dust (*katama-rajo-’bhiṣekam* = *rajasā ekena api abhiṣekam*).” By this is suggested the idea that the dust contains within it all holy places and has the power to grant any status of life that one desires.

“... the foot dust of whom (*yat-pada-rajah* = *yasya pada-rajah*) is only sought, not obtained, even to this day, meaning even while You are present, by the Śrutis (*śruti-mrgyam eva* = *śrutibhiḥ mrgyate eva*).” They do not obtain His foot dust in the sense that, to obtain Bhagavān, Brahman is praised by them in terms of having the position of Bhagavān, as in these texts: (1) *brahma pucchaṁ pratiṣṭhā*, “Brahman is the tail, the basis” (*Taittirīya Up.* 2.5.1); and (2) *tad viṣṇoḥ paramaṁ padam* (*Kaṭha Up.* 1.3.9).³⁸¹ Another reason is that the Śrutis enunciate *karma-yoga* and *jñāna-yoga*. Otherwise (if Bhagavān were not the real goal), if one accepts the idea that once the goal is attained the means used to attain it may be rejected, that would occasion the logical flaw of praising that and expounding *jñāna-yoga*, etc., in the first place.

“Mukunda, the giver of liberation—not only that, He is: *bhagavān*, dedicated to manifesting His entire *aiśvarya*—, is the

381 *tad viṣṇoḥ paramaṁ padam sadā paśyanti sūrayaḥ* (*Rg-Veda*). This is the explanation: *viñāna-sārathir yas tu manaḥ-pragrahavān naraḥ, so ’dhvanah pāram āpnoti tad viṣṇoḥ paramaṁ padam*, “The person whose charioteer is a discerning intellect and who has the reins of the mind reaches the end of the path: That is the supreme abode of Viṣṇu” (*Kaṭha Up.* 1.3.9).

entire life of Gokula (*yaj-jīvitam nikhilam* = *yasya gokulasya nikhilam jīvitam*),” meaning the entire life of all those who stay there.” The sense is: “If You are absent for a moment, they cannot live.” The topmost special *prema* is mentioned thus. The rest was explained by Śrīdhara Svāmī.

Alternatively, Kṛṣṇa might rejoin, “You want to be born so that you receive the foot dust of some resident of Gokula. Why don’t you ask for a birth as a cowherd?” He responds: *yaj-jīvitam*. The meaning is the same, but the upshot is: “My request for Your foot dust too is not inappropriate although it is hard for the Śrutis, the teachers of persons of my type, to attain. But how would I dare request You for a birth as one of Your divine cowherds? They made You submissive to them by the weight of their love.”

Jīva Gosvāmī—Brahmā, who has become meek while thus extolling the Vrajavāsīs’ great glory, requests, while thinking much of the foot dust of His people, a little something while implying: “We boldly desired the service of Your feet in terms of being included among Your people.”

Five things unfavorable for that are rejected with five words starting from *iha*. They are: impersonal liberation, rejected by the word *janma* (birth); *sārūpya* and so on, including *Vaikuṇṭha*, by the word *iha*, “here”, meaning “in Mathurā-maṇḍala”; Mathurā and so on, by *atavyām* (in the forest); and *Madhuvana* and so on, by *gokule*. Concerning *kim api*, the intention is “even a birth as soft grass such as *dūrvā*,” because of the accomplishment of a full *abhiṣeka* of foot dust only there and because of his ambition to serve His feet. The term *abhiṣeka* is said out of greed for the success of all the limbs. The rest was explained by the venerable one.

Or, “Why don’t you request a birth as a cowherd?” Brahmā answers: “The entire life of Gokula, that is, of all those who live there, is only (*tu = eva*) *Bhagavān Mukunda*.” The sense is: “I am the same *Svayam Bhagavān* who cannot be achieved, on account of being *parātpara* (higher than the highest), and am the well-known *Mukunda* who, though achieved in terms of being the bestower of mere liberation, does not bestow *bhakti*. Although I am such, My people cannot live without Me even for one moment.” The drift is the Vrajavāsīs have the topmost love. This much is being said:

Others can hardly attain Him, let alone obtain love for Him. He is the same one “whose foot dust (*yat-pada-rajah* = *yasya pāda-rajah*) is sought even today, meaning even while You have directly descended in person, by the Śrutis (*śruti* = *śrutibhiḥ*).” They desire to know, “What is the glory of just one speck of His foot dust?” This means they never reach the end of it, since the Śruti affirms: *yato vācaḥ*, “from which words return” (*Taittirīya Upaniṣad* 2.4.1).

(Additions in this paragraph are underlined.) Therefore, “My request for Your foot dust too is not inappropriate although the knowledge of it is hard for the Śrutis, the teachers of persons of my type, to attain. But how would I dare request You for a birth as one of Your divine cowherds? They made You submissive to them by the weight of their love.”

Having thus shown, from *aho 'tidhanyāḥ* (verse 31), the gradation of the glory of the respective Vrajavāsīs, the superior glory of Nanda and Yaśodā is made to be perceived, and so is their direct influence over Him. However, due to his desire to signify: *kaḥ ahaṁ varākaḥ*, “Am I vile or what!” (in reference to *kiyān*, verse 9), Brahmā did not make Kṛṣṇa’s friends an actual topic, because of shame and fear resulting from his offense, and so it’s understood that at first he only talked about their mothers, who had reached new heights of joy after his lowly act of abducting their boys.

Viśvanātha Cakravartī—“I offered water from my devoutly cupped hands unto all the opulence of the world that I had achieved, unto such opulence yet to be achieved and unto liberation. I have given them up as dead.” Emotional in this way, he speaks with conviction: “Therefore I must have only so much good fortune by means of which I can attain the foot dust of these Vrajavāsīs.”

“I must have that great good fortune.” The verb *bhavatu* needs to be added. The drift is: “I will obtain it if Your divine sidelong glance becomes majestic.”

What is the great good fortune? “any birth whatsoever (*yat kim api janma*) here in the forest (*iha aṭavyām*), Vṛndāvana,” like a birth in the form of soft *dūrvā* grass, on which there might be the good fortune which is the placement of the feet of His favorite companions or of any other Vrajavāsī.

In case He were to reply: “Let go of your longing for this. It’s

too hard to get. Ask for something else, so long as it is fitting for you,” he adds: “May I have a birth even in Gokula—such as a rock used as a seat, or a cloth—, on which there is the *abhiṣeka* of the foot dust of anyone who is somehow related to You, whether a tailor, an artisan, or even a low-class servant” (*katamāṅghri-rajo-’bhiṣekam = katamasya aṅghri-rajasaḥ abhiṣekaḥ yatra*) (*katamasya = ekatarasya api*).

“What is the reason these Vrajavāsīs have so much glory? And aren’t you, Parameṣṭhī, who are revered in the world due to being the creator, embarrassed about desiring to get the foot dust of these ones, who belong to a lowly caste?” Hence he says: “Bhagavān is their life.” This means the Lord is characterized by qualities such as beauty, euphony, and so on, on account of the definition in *nānārthavarga* of *Amara*: *bhagaṁ śrī-kāma-māhātmya-vīrya-yatnārka-kīrtiṣu*, “*Bhaga* means beauty, desire, greatness, power, endeavor, the sun, and fame” (*Amara-koṣa* 3.3.26). The name Mukunda means “the smile in whose face is like a jasmine flower (*mukundaḥ = mukhe kunda-vad-dhāsyam yasya saḥ*).” The sense is His beauty, His smile, and so on are their means of living. Without Him, they die on the spot. The gist of *nikhīlam* (He is their ‘entire’ life) is: Even a wee bit of life is not for the purpose of eating, drinking, and so forth. Therefore: “To this day, these Vrajavāsīs’ foot dust (*yat-pada-rajah = yeṣāṁ pada-rajah*) is still sought by the scriptures (*śruti-mṛgyam eva = śrutibhiḥ mṛgyate eva*),” but is not close to being obtained. Hence the idea is: “Am I portraying myself as superior to the Vedas? For that reason, praying for this might be embarrassing, and so let me clarify: When I prayed to You: *tad astu me nātha*, “Therefore, O master, may I have profuse good fortune” (verse 30) in my mood of having *vaidha-bhakti*, that prayer was just so that it immerses me in the nectar ocean of *rāgānuga-bhakti* in terms of being part of an *anugati* of the people of Vraja.”

Baladeva Vidyābhūṣaṇa—“These Vrajavāsīs’ foot dust is still sought by the Śrutis,” but is not obtained, and so the drift is: “Why would desiring that be embarrassing for me? I am worthy of being revered in the world precisely because I uphold the Śruti.”

Śrīnātha Cakravartī—Here he says: “Those by associating with

whom we are fortunate are most dear.” “A birth in the world of humans (*iha* = *nṛ-loke*); and moreover, in Vṛndāvana (*aṭavyām* = *vṛndāvane*); and on top of that, in Nanda’s cowherd village (*gokule* = *nanda-vraje*).” Or *iha* means *nṛ-loke* (a human birth), *aṭavyām* denotes a birth as a tree,” and *go-kule* means “a birth as a cow.”

Śrinivāsa Sūri—He speaks with this in mind: “I must have what I prayed for.”

Vallabhācārya—“The life of these Vrajavāsīs is the infinite Lord.”³⁸² The term *ananta* is used to repudiate the mode of Brahma-vāda (the theory that Brahman is all in all).

“The Lord’s foot dust is only being searched by the Śrutis.” The Śrutis are dedicated to a search of whatever bestows Bhagavān. Understanding that Brahman is a word for ‘Bhagavān’, they praise Brahman with statements such as: *brahma pucchaṁ pratiṣṭhā* (*Taittirīya Up.* 2.5.1) and *tad viṣṇoḥ paramaṁ padam* (*Kaṭha Up.* 1.3.9; *Ṛg-Veda*). When, however, they obtain dust and thus become successful, they can no longer enlighten since they have no other purpose.

ANNOTATION

The verse refers to this: *tā vām vāstūny uśmasi gamadhyai yatra gāvo bhūri-śṛṅgā ayāsaḥ, atrāha tad urugāyasya vṛṣṇaḥ paramaṁ padam ava bhāti bhūri*, “We long to go to those places of you two where the cows have great horns and are agile. In this place, one says: That supreme abode of Viṣṇu, who is profusely praised, shines abundantly” (*Ṛg-Veda* 1.154.6).

The *Upaniṣads* teach about Brahman, but some portions, such as the last section in *Chāndogya Upaniṣad*, subtly describe the transcendental world: *evam evaiṣa samprasādo ’smāc charīrāt samutthāya paramaṁ jyotir upasampadya svena rūpeṇābhiniṣpadyate. sa uttamaḥ puruṣaḥ. sa tatra paryeti jakṣat kṛīdan ramamānaḥ sribhir vā yānair vā jñātibhir vā nopajanaṁ smarann idam śarīram. sa yathā prayogya ācaraṇe yukta evam evāyam asmin śarīre prāṇo yuktaḥ*.

382 Vallabhācārya had the reading *bhagavān anantas* instead of: *bhagavān mukundas*.

“In the same way, the soul, being very serene, departs from this body, reaches the supreme Light and becomes established in his own form; he is the topmost soul. He travels there—while laughing and playing and taking pleasure—either with women, vehicles or kinsmen (other liberated souls), but he does not remember this body born from the contact of man and woman. Thus, the soul is the life force yoked to this material body, like a horse or an ox is yoked to a cart.” (*Chānd. Up.* 8.12.3)

10.14.35

*eṣām ghoṣa-nivāsinām uta bhavān kiṁ deva rāteti naś
ceto viśva-phalāt phalaṁ tvad-aparaṁ kutrāpy ayan muhyati |
sad-veśād iva pūtanāpi sa-kulā tvām eva devāpitā
yad-dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayās tvat-kṛte ||
(śārdūla-vikrīḍitam)*

eṣām ghoṣa-nivāsinām—to these residents of the cowherd community; *uta*—(a word expressive of a question); *bhavān*—You; *kiṁ*—what; *deva*—O Lord; *rātā*—will give; *iti*—(marks the end of the idea); *naḥ*—our; *cetaḥ*—mind; *viśva-phalāt*—who are all the rewards; *phalaṁ*—a reward; *tvad-aparaṁ*—other than You; *kutra api*—at any time (or anywhere); *ayat*—not going (not understanding); *muhyati*—is bewildered; *sat-veśāt*—because of the right dress (or because of the dress of a devotee); *iva*—as if; *pūtanā*—Pūtanā; *api*—even; *sa-kulā*—along with her group; *tvām eva*—that same You; *deva*—O Lord; *āpitā*—was caused to attain; *yat*—whose; *dhāma*—homes; *artha*—wealth; *suhṛt*—friends; *priya*—beloveds; *ātma*—bodies (or own) (or souls); *tanaya*—children; *prāṇa*—life airs; *āśayāḥ*—intentions; *tvat-kṛte*—for Your sake.

Śrīdhara Svāmī—*deva!* “*bhavān uta eṣām ghoṣa-nivāsinām kutra api kiṁ viśva-phalāt tvad-aparaṁ phalaṁ rātā*” *iti naḥ cetaḥ ayat muhyati. deva! sad-veśād iva pūtanā api sa-kulā tvām eva āpitā. yad-dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayāḥ tvat-kṛte (bhavanti).*

Viśvanātha Cakravartī—*deva!* “*eṣām ghoṣa-nivāsinām uta bhavān kiṁ (phalaṁ) rātā*” *iti (aham tvām ṛcchāmi). naḥ cetaḥ viśva-phalāt phalaṁ tvad-aparaṁ kutra api ayat muhyati. deva! pūtanā sa-kulā*

api sad-veṣād iva (tvayā eva) tvām eva āpitā. yad-dhāmārtha-suhr̥t-priyātma-tanaya-prāṇāśayāḥ tvat-kṛte (bhavanti).

“Our reeling mind is puzzled, Lord: When and what prize other than You, the entire prize, will You give to these village residents, whose homes, wealth, friends, beloveds, souls, children, life airs, and intentions are for Your sake? Dear God, You even made Pūtanā, along with her group, attain You as if because she wore the right dress.

Śrīdhara Svāmī—“And also, is their success being described? You remain indebted to them due to their *bhakti*.” “But why do you say I am a debtor? What can I not give?” Therefore he says: “What reward other than You (*tvad-aparam* = *tvattah param*), who are the embodiment of all rewards (*viśva-phalāt* = *sarva-phalātmakāt*), will even You (*bhavān uta* = *bhavān api*) give (*rātā* = *dāsyati*) to these ones at some point in time (*kuṭrāpi*)? Our mind, which is going everywhere, meaning it is pondering (*ayat* = *sarvatra gacchat* = *vicārayat*),³⁸³ is bewildered.”

“In case You reply, ‘I’ll be debt-free by giving Myself to them,’ I say: Not quite. Merely by imitating the apparel of devotees (*sad-veṣād iva* = *satām bhaktānām yaḥ veṣaḥ tad-anukaraṇa-mātreṇa*), even sinful Pūtanā was made to attain (*āpitā* = *prāpitā*) You. And if You say ‘I shall also give Myself to Pūtanā’s relatives’, then I say that whatever You gave to Pūtanā, Bakāsura, and Aghāsura is not a good enough gift to give to Your pure devotees, whose homes and everything else are meant for You alone.”

Sanātana Gosvāmī—The mind is bewildered (*muhyati*) because of the inability to come to a conclusion. Or it gets bewilderment due to the anxiety of thinking: “He is only under the control of the Vrajavāsīs, in terms of being a debtor, and so He will abandon me and stay right here.”

383 The verbal root is *ay gatau* (to go). *Ayat* is a present participle. But if the verbal root is taken as *i[n] gatau*, of which the present participle is *yat*, the opposite meaning can be construed, as Sanātana Gosvāmī points out.

Sa-kulā means *bakāghāsura-sahitā* (along with Bakāsura and Aghāsura), so it's understood that only a connection with her is the reason for the attainment of His touch, etc., which is the reason those two attained the Lord. The rest was explained by Śrīdhara Svāmī.

The syntactic connection of *api* is just as it is positioned: *kutrāpi*. Or the word *api* is connected as follows: “What reward other than You, although You are the embodiment of all prizes (*viśva-phalāt = viśva-phalād api*), will You give to these ones in the land of Vraja (*kutra = śrī-māthura-vraja-bhūmau eva*)?,” insofar as their birth here is already accomplished. “My mind doesn't understand anything (*ayat = kathañcīt kadācid apy ajānat*).” *Ayat* is made with the verbal root *i[ṇ] gatau* and ends with the suffix *[ś]at[r]*. The sense of *jñāna* (to know) is derived from the meaning of *gati* (to go).

“Even because of endeavoring to kill the righteous (*sad-veṣāt = sad-dveṣāt*³⁸⁴ = *satām dveṣāt = māranodyamād api*), Pūtānā, notoriously evil due to being a killer of children, was caused to attain You, by Your will, and so was her group.” The cause of the attainment was her giving Him her breast to suckle, etc., as mentioned earlier. *Iva* (as if) is said because there was no true attainment of the Lord by the attainment of a peculiar joy. *Āpitā* (she was caused to attain) too is said with the intent to express the attainment of the Lord by His attainment of joy, on account of the nondifference between the Lord and His joy.

“These ones too are Your friends (*suhṛt = mitra*).” That was already said (*yan-mītram*, verse 32). The idea is: A necessary specialty is expected in the one to be attained.

Kṛṣṇa might say: “I will give the people of Vraja My transcendental abode, My wealth, and a host of other gifts. And I will also give Myself to them. I will clear My debt this way.” Brahmā responds with *yad-dhāma* and the rest. The gist is, “They have offered You everything for Your sake, that is, to serve You. If You gift them just as much as they gifted You, that would only be a shadow of gratitude on Your part, and so Your special qualities such as Your renowned magnanimity would not be manifest.”

384 This phonetic combination takes place by the rule: *anaci ca*, “and when there is no vowel” (When a vowel does not follow, the reduplication of any phoneme, except *h*, after a vowel is optional) (*Aṣṭādhyāyī* 8.4.47).

Jīva Gosvāmī—“I could give their foot dust to people of your kind as the topmost reward, but what might I give them? And one more thing: At first you stated your purpose: “I praise You to attain You” (verse 1), but now you only request their foot dust. Such is the lovely steadiness of persons of your kind.” Expecting a jovial question of that sort, he speaks in the same way.

“What will you give to these village residents?” The sense of “these” (*eṣām*) is “the residents whose glory was mentioned.” *Uta* has the sense of *praśna* (asking a question). The word *api* is also syntactically connected as follows: *viśva-phalād api*. The drift is: “You don’t have a place above this Vraja-bhūmi, nor is there a reward above this *svarūpa*, so what will You give? (*kim*). And where? (*kutra*). Our mind is bewildered (*muhyati*).” This means it is unable to come to a conclusion. “Our mind does not know any prize other than You” (*phalaṁ tvad-aparaṁ kutrāpy ayat = tvattaḥ paraṁ phalaṁ kutrāpy ajānat*). *Ayat* is the form of the verbal root *i[n]* preceded by *na[n]*.

Sad-veśāt means: *satām sad-bhāva-yuktānām vraja-vāsi-viśeṣāṇām veśāt*, “because of the dress of particular residents of Vraja who are endowed with the right emotions,” in view of the text: *lebhe gatiṁ dhātry-ucitām*, “She attained a destination appropriate for a nurse” (3.2.23).³⁸⁵ *Iva* signifies: *tatrāpi himsā-maya-dambhenaiva*, “in addition to that, only with deceit mixed with hatred,” but not “with *bhakti*,” and so the gist is: How can a result similar to *bhakti* possibly have occurred? Concerning *pūtanā api* (even Pūtanā), the sense is: If she got such a result, what need is there to talk about others? This word *api* is to be linked elsewhere also, according to the suitability. *Sa-kulā* (along with her group) connotes: *prāktanādhunika-tat-kulotpanna-sahitā* (along with those who originated in her family,

385 On this topic, in *Laghu-vaiṣṇava-toṣaṇī* 10.12.1, Jīva Gosvāmī wrote: *na ca pūtanāyā janani-sāmyaṁ janani-māhātmya-vidbhir dvesyaṁ sad-veśād iva pūtanāpi sa-kulā iti vākyena janani-veśa-mātratas tat-prāptyā tasyā eva mahimādhikya-vyañjanāt*, “Nor should Pūtanā’s similarity to a mother be despised by those who know the glory of a mother, because, by obtaining that merely on account of the dress of a mother, in the light of the text: *sad-veśād iva pūtanāpi sa-kulā*, “You even made Pūtanā, along with her group, attain You as if because she wore the right dress” (10.14.35), what is suggested is an increase only of Yaśodā’s glory.”

old and recent), because of mentioning her in terms of being the rival party of Gokula. However, His touching Baka and Agha occurred independently, as in the case of others.

“You made her attain only You” (*āpitā = tvayā eva āpitā*). *Tvām eva* (only You) is said directly in relation to Pūtanā, but for other haters of the Lord, the meaning is in terms of following in the wake of Pūtanā. It’s understood that Baka and Agha had mere liberation because their apparel did not at all look like the dress of the village people.

Suhṛt (friend) means *nirupādhi-hita-kārī* (selfless benefactor). *Priya* means *tādṛśa-prīti-viṣaya* (beloveds, ‘objects of selfless love’). The sense of *tvat-kṛte* (for Your sake) is: For each of them, naturally only He is the wealth; and His wealth consists of so many dear persons. Thus, they are complete, but the highly venerable, divine Lord is as if incomplete, due to the inability to show gratitude, so what will He give them?

“Therefore, assuming that You are under their control because You owe them so much, it is fitting that I go take shelter of their foot dust so that my ambition be fulfilled.” It’s also suggested that Kṛṣṇa and the Vrajavāsīs never betray one another. By thus demolishing His postulation stated in the preliminary, the highest philosophical conclusion is implied, insofar as only that kind of love, which wins Him over, is the topmost prize.

Viśvanātha Cakravartī—“Moreover, if You don’t clearly say whether I can attain them, whose foot dust I am requesting out of greed, then don’t say, but you must answer this.” *Uta* has the sense of *praśna* (asking a question): “What reward will You give (*kiṁ rāṇeti = kiṁ phalaṁ dāsyati iti*) to these ones (*eṣāṁ = ebhyaḥ*)?” The sense is: “This is my question.”

“But,” Kṛṣṇa might reply, “you know the true meaning of the Vedas, and so you can ponder over the matter and figure it out by yourself.” Brahmā responds: “Our (*naḥ = asmākaṁ*) mind is bewildered.” The plural suggests this: “Not only mine, the minds of Rudra, Sanaka, Nārada, and other omniscient seers too are bewildered.” “Our minds are not attaining (*ayat = aprāpnuvat*), anywhere, at any time (*kutrāpi = kutra api deśe kāle vā*)—even by making a [Google-like] search in many ways with the intelligence;

ayat is made from the verbal root *i/n/ gatau* (to go, attain) and the suffix *śatr*—a prize other than You (*tvad-aparam* = *tvattah anyat*), who are the embodiment of all prizes (*viśva-phalāt* = *sarva-phalātmakāt*)."

The sense is this: "Since time immemorial, You, the condensed form of all rewards, have been obtained by these ones as a son. Therefore I am using the genitive case, in *eṣām*. If there were some excellent thing superior to and different from You, only then might it be suitable as a gift to them (and so the dative case would be used: *ebhyaḥ*), but there is no such thing. That is why our minds are bewildered."

"Brahmā, you don't understand the truth of the matter. At first I, knowing that they will have an amazing *bhakti* consisting of *anurāga*, gave My own self, the prize to be attained by that, as a son. Other persons may be appreciative of what was done in the past, but I see the future hence I am the most excellent." In reply to such a hypothetical objection, in the second half of the verse Brahmā means to say, "Prabhu, it's true. But You are defeated by logic." *Sad-veśād iva* (as if because of the right dress) means *sad-veśād eva* (just because of the right dress). "Putanā—though she is most sinful—, including her family (*api sa-kulā* = *sva-kula-sahitā api*), was made to attain You.: This means "Only You made her attain You, Your self (*tvām eva āpitā* = *tvayā eva tvām svātmānam prāpitā*)."

"The Vrajavāsīs' houses, wealth, and so on are for Your sake." The drift is "Their objects of possessiveness and whatever gives them their sense of identity are only for Your sake." The implied full sentence is: "You made those objects, those things and these Vrajavāsīs attain only You." By the movements of his nose, eyes, eyebrows, and neck, Brahmā communicates what is not directly spoken.

The drift is: "You gave Yourself to the evil witch Pūtanā, and You gave Yourself to the Vrajavāsīs, the most exalted crown jewels of pious personalities. Since You had already given Yourself, You cannot rightly give Yourself again to someone else. Hence Your acceptance of being in debt to these ones is Your requital."

Vallabhācārya—"So why don't you eulogize their reward?" Suspecting this, here he says, "Because it's not known." Regarding

sad-veṣād iva: *Sad-veṣāt* means either: *sato yaśodāyā veṣād veṣaṁ prāpya* (after obtaining Yaśodā's dress) or *veṣād hetoḥ* (because of Yaśodā's dress). *Sa-kulā api* means *bhrātr-sahitā api* (along with her brothers also). *Dhāma* means *grha* (house); *artha* means *dhana* (wealth); *suhṛd*, in the plural, means *mitra* (friends); *priya* signifies *priyāḥ*, i.e. *prīti-viṣayāḥ padārthāḥ* (things that are objects of affection); *ātma* means *deha* (body); *tanaya* means *putrāḥ* (sons); *prāṇa* means *indriyāṇi* (senses); *āśaya* means *antaḥkaraṇam*.

Śrīnivāsa Sūri—Brahmā means to say, “Is the glory of their good fortune described? Their *bhakti* conquers Your heart.”

“Although You are the Lord (*uta bhavān = bhagavān api*),³⁸⁶ what reward other than You, who are the embodiment of all rewards (*viśva-phalāt = sarva-phala-svarūpāt*), will You give to these ones?” —I will give them a form similar to Mine (*mat-sārūpyam*).

—No. You already gave that to evil Pūtānā because she had the dress of a proper mother (*sad-veṣāt = samicīna-mātr-veṣāt*). That is, she was only imitating being a mother.

—Fine. I will clear My debt to them by giving them liberation.

—That is not good enough for these Vrajavāsīs, because You also gave liberation to Baka and others.

—Why is it not good enough for them?

—Their homes, wealth, friends, beloveds, own children, senses, and thoughts are only for Your sake. You remain in debt to them.

10.14.36

tāvad rāgādayaḥ stenās tāvat kārā-grhaṁ grhaṁ |
tāvan moho 'nḡhri-nigaḍo yāvat kṛṣṇa na te janāḥ ||

tāvat—for that long; *rāga-ādayaḥ*—love and so on (or attachment and aversion, etc.); *stenāḥ*—thieves; *tāvat*—for that long; *kārā-grhaṁ*—a prison; *grhaṁ*—a house; *tāvat*—for that long; *mohaḥ*—delusion; *aṅghri-nigaḍaḥ*—foot shackles; *yāvat*—as long as; *kṛṣṇa*—O Kṛṣṇa; *na*—not; *te*—Yours; *janāḥ*—people.

386 The definitions of *uta* are: *utāpy-artha-vikalpayoḥ*, “*Uta* has the senses of *api* (also, although) and *vikalpa* (an alternative)” (*Amara-koṣa* 3.3.242); *uta praśne vitarke syāt*, “*Uta* is used in the senses of *praśna* (a question) and *vitarka* (conjecture)” (*Viśva-koṣa* 2.17).

kṛṣṇa! yāvad janāḥ te na (bhavanti), tāvad rāgādayaḥ stenāḥ (santi), tāvat gṛhaṁ kārā-grham (asti), tāvat mohaḥ aṅghri-nigaḍaḥ (asti).

“Kṛṣṇa! Love is a thief, a house is a prison, and infatuation a chain on the feet, so long as people do not consider themselves to be Yours.

Śrīdhara Svāmī—“Sannyāsīs too, who have no faults such as material attachment, think nothing is superior to Me. Why do you say that My giving My self to these ones is insufficient for them?” Brahmā answers here. “O Kṛṣṇa, material attachment (*rāga*) and other such mental proclivities are thieves (*stenāḥ* = *corāḥ bhavanti*), even a house is a place of confinement (*kārā-grham* = *bandhanāgāram*), and infatuation too is a chain on the feet (*aṅghri-nigaḍaḥ* = *pāda-śṛṅkhalā*), as long as people do not become Yours (*na te janāḥ* = *tvadīyāḥ janāḥ na bhavanti*).”

“In the case of those who are Yours, however, attachment and other feelings based on You are conducive to liberation.” The gist is: This particularity makes the spiritual practice superior to that of a renunciant.

Sanātana Gosvāmī—The word *ādi* (etc.) in *rāgādayaḥ* refers to anger and other vices. Brahmā means to say: “Your devotees even use their anger in devotional service to You, for by rebuking the foolish materialists, their anger culminates in bringing about their deliverance.” The sense of the vocative ‘Kṛṣṇa’ is “O God in person” (= *sākṣāt paramēśvara*) or “O You who attracts everyone’s heart” (= *sarva-cittākarṣaka*). The rest was explained by Śrīdhara Svāmī.

Or, Kṛṣṇa might reply, “If the homes and other things of these Vrajavāsīs are only for My sake, why is it seen that they have attachment to sensory pleasures, they perform deeds at home such as honoring guests, and they have affection for one another?” (*mohaḥ* = *anyonyarṇ snehaḥ*). In that regard Brahmā says: *kṛṣṇa na te janāḥ*, “That happens as long as the people are in *bhakti* to You” (= *kṛṣṇa-nate janāḥ*) (*kṛṣṇa-nate* = *kṛṣṇasya namane* = *tava bhaktau*).

There is another explanation. “O Kṛṣṇa, bestower of the highest bliss in many ways! Attachment to material pleasure as well as other vices such as anger that comes when attempts for sense gratification

are thwarted are thieves that steal one's patience, good judgement and other jewel-like virtues. The house, that is, the ways of family life, cause problems and hence the house feels like a prison cell. The great mutual affection between family members (*mohaḥ* = *anyonyam sneha-bharaḥ*) hinders freedom and so it becomes like foot shackles—as long as people do not consider themselves to be Yours, because the attachment, the greed, and other so-called faults of Your devotees act only to increase the love they feel for You insofar as they busy themselves only in things, etc., which are Your grace (*mahā-prasāda*), by the fact of having been spontaneously offered to You; because the anger they express toward non-devotees encourages those persons to perform devotional service; and because in the household affairs of rendering service, such as giving hospitality to Vaiṣṇavas, the very engagements that are simply ordinary matters of acting for the benefit of everyone become opportunities for engaging in discussing topics about You, and so even in such situations it is impossible for them to be engaged in anything that has no connection with You.”

Jīva Gosvāmī—“If they have glory insofar as their homes and so on are only for My sake, then you too should go home and conduct yourself in that way.” In this verse he says, “Okay, but it is hard for me and other *ātmārāmās* to look up to You. The souls of these Vrajavāsīs are only for Your sake, and so the glory of their *bhāva* is much greater than ours.”

The sense is as follows. *Rāga* means *viṣaya-prīti* (fondness for material things); *ādayaḥ* (etc.) signifies joy, despondency, grief, and so on, in the scope of the obtainment of, the decrease of and the nonobtainment of material things. *Gṛham* (house) connotes *viṣaya-mātram* (all things material). *Moha* signifies nondiscernment, the cause of *rāga* and so on. All of them look at the various transformations and see the face of *rāga*, hence *rāga* is stated first.

In that regard, “You are most worthy of being the ultimate basis of *rāga*, due to being the Soul of the soul, which is an abode of love devoid of *upādhi*. Not obtaining its own master, who has that characteristic, *rāga* wanders while stealing the ingredients, the practitioners’ splendid sub-conscious impressions, of spiritual practice to You. Hence *rāga* is a thief. Even those who abide near

them become like them. As if to give the remaining punishment, the sensory object which is a house (*grham* = *grha-mayaḥ viṣayaḥ*) turns into a prison due to being a location that fosters the opposite of what is conducive to Your feet. And *moha* too attains a peculiar condition due to those ones; It automatically acts like fetters in it since, even when that prison house is no more, it is incapable of becoming inclined to follow Your feet because *moha* is imbued with *rāga*.”

“As long as people do not become Yours” (*na te jñānāḥ* = *janāḥ tava na bhavanti*) means: “as long as they are not accepted by You” (= *tvayā na svī-kriyante*). “When they become Yours, they have an obtainment of *rāga*, in accordance with the verse cited below—and an obtainment of a home, due to being offered by You, and an obtainment of *moha* in terms of being imbued with pure love for You.

yā prītir avivekānām viṣayeṣv anapāyini |
tvām anusmarataḥ sā me hṛdayān nāpasarpatu || ³⁸⁷

“Prahāda said to Viṣṇu: By continuously remembering You, may the ever present love of nondiscerning people for sensory objects never leave my heart.” (May I have the same intense love for You as ordinary people have for material pleasures.) (Viṣṇu Purāṇa 1.20.19)”³⁸⁸

There is another explanation. “Are those who always serve Me at fault because I am incapable of returning the favor?” In that regard he says, “O Kṛṣṇa, You who attract everyone’s hearts. So long as those people do not become Yours—that is to say: As long as Your devotees do not obtain service to You—, their natural desires for

³⁸⁷ *māpasarpatu* (Viṣṇu Purāṇa). Śrīdhara Svāmī gives an alternative explanation: *yadvā he mā-pa lakṣmī-pate, sā viṣaya-prītiḥ tvām anusmarato me hṛdayāt sarpatu nirgacchatu, tat-prītau satyān tvad-anusmaraṇāyogād ity arthaḥ*, “Or, “O master of Lakṣmī (*mā-pa* = *lakṣmī-pate*), may love for material pleasures leave my heart by continuously remembering You—because I am unable to continuously remember You when that love is present”” (*Ātma-prakāśa* 1.20.19).

³⁸⁸ Quoted in *Kṛṣṇa-sandarbhā* 142, in *Prīti-sandarbhā* 50 and 61, and in *Hari-bhakti-vilāsa* 8.435.

eating, etc. (*rāgādayaḥ* = *svābhāvika-bhojanecchādayaḥ*), their place of residence (*grham* = *nivāsa-sthānam*), and even their bewilderment, characterized by forgetting You on account of periodic sleeping, etc., give the highest sorrow.” Alternatively, “Love (*rāga*) for You and Your place of pastimes, as well as fainting out of love for You, give the highest sorrow as long as Your devotees do not directly obtain service to You.” The gist is: “Such being the case, the reason these Vrajavāsīs follow You is that You bewilder them, therefore how could they possibly be at fault?”

Viśvanātha Cakravartī—“But Brahmā! The Sannyāsīs say “These Vrajavāsīs are householders: they have fallen in the net of material life consisting of a son, a wife, and so forth.”” “Truly, these ones, who have a son, characterized by You, and a wife, who is Your devotee, should remain householders. Even if they live outside of Vraja, married couples who are Your devotees are superior to Sannyāsīs.”

Engrossments because of attachment and aversion (*rāgādayaḥ* = *rāga-dveṣād abhiniveśāḥ*) are robbers: Upon taking away the souls’ great wealth of spiritual awareness and transcendental bliss, they think, “The souls should not spit on Parameśvara, the king,” and so they bound the souls, with the foot shackles of family affection, in the prison of householder life consisting of their situation on the platform of fruitive work.

“O Kṛṣṇa, so long as the souls (*janāḥ* = *jīvāḥ*) do not become Yours (*na te = tvadiyāḥ na bhavanti*), in terms of being recipients of Your devotee’s favor, the aforesaid engrossments are thieves. When they become Yours, however, the souls have attachment only for Your devotees, aversion only to things outside the scope of *bhakti*, and an engrossment only in You. Thus, instead of being thieves, these attachments, aversions and infatuation become saintly and constantly help by bringing and bestowing knowledge, happiness, and so on, which are based on You.

“In like manner, the same house that was a prison when meant for earning good karma and not so good karma becomes their means of glorifying and serving You: These activities lead them to one of Your eternal abodes.

“Similarly, given that the scope of bewilderment (*moha*) is Your

devotees, it too brings about the attainment of a bewilderment which is the realizations about love for You. Hence, how can Sannyāsīs possibly be considered equal to or superior to them? In that regard, in the fourth canto it is said that my son Sanat-kumāra attracts the non-devotee Sannyāsīs:

*kṛcchro mahān iha bhavārṇavam aplaveśām
 ṣaḍ-varga-nakram asukhena titīṣayanti |* ³⁸⁹
*tat tvam harer bhagavato bhajanīyam aṅghrin
 kṛtvoḍupam vyasanam uttara dustarāṇam ||*

“Sanat-kumāra said to Mahārāja Pṛthu: There is great hardship in this world. Those who do not have a god in the form of a boat desire to cross with difficulty the ocean of material existence, where there are sharks in the form of the five senses and the mind. Therefore you should traverse the evil which is this hard-to-cross ocean by making the worshipable feet of Lord Hari into a ship.” (4.22.40)”

“Devotee householders who live outside of Vraja are thousands of times more advanced than such Sannyāsīs. The residents of Vraja are greater still because of their love. By being their son, nephew, friend, and so forth, they made You, though Your nature is directly the full Brahman, submissive to their desires.”

Śrīnātha Cakravartī—“Attachment to objects is also seen in the Vrajavāsīs, and so why should they be considered to be superior to those whose consciousness is pure due to *śrama* (hardship), *dama* (self-control), *titikṣā* (endurance, forbearance), and so on?” Brahmā answers. Here also Svāmipāda’s commentary should be acknowledged as authoritative.

Śrīnivāsa Sūri—“But when they become Your devotees, those attributes become good qualities. The *jñānīs*, knowing You as Paramātmā because You are all that remains, revere You, but these ones, knowing that You are their son, or their friend, and so on,

389 For the details, consult the footnotes on this verse in *Sāraṥa-darśinī* 10.2.32.

revere You under the impulse of their parental affection, etc. For example, Nārada stated:

*kāmād dveṣād bhayāt snehād yathā bhaktyeśvare manah |
 āveśya tad-agmaṁ hitvā bahavas tad-gatiṁ gatāḥ ||
 gopyaḥ kāmād bhayāt kaṁso dveṣāc caidyādayo nṛpāḥ |
 sambandhād vṛṣṇayaḥ snehād yūyaṁ bhaktyā vayaṁ vibho ||*

“Many persons, fixing their minds on God because of lust, hatred or fear, got rid of the sinful reactions associated with it and achieved liberation, much like a devotee fixes his mind on God with *bhakti*. The Gopīs achieved liberation by love, Kāṁsa by fear, Śiśupāla and other kings by enmity, the Vṛṣṇis by a family relationship, you Pāṇḍavas by affection, and we sages by *bhakti*.” (7.1.30-31)

10.14.37

*prapañcam niṣprapañco 'pi viḍambayasi bhū-tale |
 prapanna-janatānanda-sandoham prathitum prabho ||*

prapañcam—the material world; *niṣprapañcaḥ*—[You,] from whom the material world has departed (who are beyond the material world); *api*—although; *viḍambayasi*—You imitate; *bhū-tale*—on the face of the Earth; *prapanna*—who are surrendered; *janatā*—of people; *ānanda-sandoham*—the multitude of bliss; *prathitum*—in order to spread; *prabho*—O Almighty.

prabho! (tvam tvayi) prapanna-janatānanda-sandoham prathitum niṣprapañcaḥ api prapañcam bhū-tale viḍambayasi.

Viśvanātha Cakravartī—

prabho! niṣprapañcaḥ api (tvam) bhū-tale (sadāsthitahsan) prapanna-janatānanda-sandoham prathitum prapañcam viḍambayasi.

“O Almighty, although You transcend the material world, You imitate the ways of people on Earth to increase the bliss of Your devotees.

Śrīdhara Svāmī—Here Brahmā speaks in case He were to reply, “For this reason I remain their son, their nephew, and so on. That is who I really am.”

“You imitate the material world in order to spread the great amount (*sandoham* = *samūham*) of the different kinds of bliss of those who have taken shelter of You” (*prapanna-janātānanda-sandohaṁ prathitum* = *prapannā yā janatā jana-samūhaḥ tasyāḥ ānandānāṁ sandohaṁ samūhaṁ prathayitum*). The sense is: Your requital for their *bhakti* is not effected by being a deceptive son, etc.

Sanātana Gosvāmī—“On Earth (*bhū-tale* = *prthivyām*), You imitate (*viḍambayasi* = *anukaroṣi*) being a son and so forth (*prapañcam* = *putratvādikam*), although You are beyond the material world (*niṣprapañco 'pi* = *prapañcātīto 'pi*).” For what purpose? “To expand the bliss of Your devotees (*prapanna-janātānanda-sandohaṁ prathitum* = *nija-bhaktānanda-vistārārtham*) by hearing about Your own pastimes connected with Vraja.” The rest was revealed by Śrīdhara Svāmī.

There is another explanation: “Do You really have special types of entertainment with these ones as the form of a son, etc.?” He answers that himself: “Because of You, the material life of others disappears (*niṣprapañco 'pi* = *nirgataḥ prapañcaḥ anyeṣāṁ api yasmāt*). Although You are such, You cause a delay, meaning You make the material world durable (*viḍambayasi* = *vilambayasi* ³⁹⁰ = *sthīri-karoṣi*), for the sake of expanding, through those types of entertainment, the bliss of the devotees, the Vrajavāsīs.”

Jīva Gosvāmī—For what purpose? “To spread (*prathitum* = *prathayitum*) the bliss of Your people of Vraja and my bliss too,” because this pastime gives more bliss to the devotees than *aīśvarya-līlā* does. That was said with: *nandaḥ kim akarod brahman* and so on, “**The king said: “O Brāhmaṇa, what spiritual practice, whose result was so great, did Yaśodā and Nanda do? She is the very fortunate**

390 For making a pun, etc., the letters *ḍ* and *l* are interchangeable: *yamakādaḥ bhaved aikyaṁ ḍa-lor ba-vor la-ros tathā*, “In *yamaka* (word rhyme) and so on, *ḍ* and *l* are interchangeable, and so are *b* and *v*, and *l* and *r*.” (*Sāhitya-darpaṇa* 10.8 *vṛtti*). This is because the respective places of pronunciation in the mouth are almost the same.

lady whose breasts Hari sucked” (10.8.46), and with: *gāyanty adyāpi kavayo yal loka-śamalāpaham*, **“Vasudeva and Devakī did not get to see Kṛṣṇa’s exalted childhood deeds, which dispel the impurities of the world. Even nowadays the poets render those deeds in song”** (10.8.47), and with *yena yenāvatāreṇa* and so on and *yac-chṛṇvato ’paity aratiḥ* and so on, **“King Parīkṣit said: “Sir, the feats God, Lord Hari, does and the Avatāras in the shape of whom He performs them delight our ears and steal our hearts. In that way the lack of interest for the Lord vanishes, hence the various cravings of a man who hears about them cease: Before long his consciousness is purified, then he develops devotion to Hari and friendship with His men. Nonetheless, only describe the feats of Hari, if you would”** (10.7.1-2).

“The eternality of My pastimes with the residents of Vraja is meant to be expressed by the fact that being a friend was not mentioned in terms of pertaining to a definite period of time in that verse, which begins from *aho bhāgyam* (verse 32), and by the transfer in the substantive of the attributes of *paramānanda* and so on, which didn’t have to be reiterated. The eternality of My pastimes with them was pointed in this way with *ekā* (‘unique’ glory of their good fortune) in *eṣāṁ tu* and so on (verse 33). It was also strengthened by your prayer for a birth connected with their foot dust, which implies that you reject *Vaikuṇṭha* and the rest, and by your justification of the *Vrajavāsīs*’ attainment, in a bodily form, of the goal of life which is I, who am still sought by the Śrutis (verse 27). The same point comes to mind by the obtainment of My being their follower as a son, etc., over the course of innumerable *kalpas* from time immemorial due to being unable to pay My debt to them, in reference to *eṣāṁ ghoṣa* and so on (verse 35). The same point was made to culminate from the impossibility of an interruption in it, with respect to *tāvat* and so on (previous verse). Not only that, My form as a cowherd, said to have a connection with the *Vrajavāsīs*, in *naumīḍya* (verse 1), was acknowledged as your personal goal.”

Now, some who have a worldly outlook suspect that this pastime occurs in a different way. What can be said about this? *Brahmā* speaks in that matter. “You, who are constantly acting out a pastime with these *Vrajavāsīs* (*nityam eva etaiḥ samam līlāyamānaḥ tvam* is added), though Your pastimes are untouched by the material world

(*nīprapañco 'pi* = *prapañcāsprṣṭa-lilo 'pi*), imitate the world, having descended on the face of the Earth (*bhū-tale* = *bhū-tale avatīrya*) with these ones, within it.” This means: “Even while imitating it with pastimes such as taking birth like another man, You illustrate that the world is great and, therefore, eminent.”

“For what purpose?” He answers in the second half of the verse. The sense is: “Although we, who are not eternal, and these ones, the eternal multitude of surrendered people, have bliss individually in these pastimes, which are not always manifest on the face of the Earth, by hearing and beholding, nonetheless the mass of the heaps of bliss in these pastimes, such as taking birth, that are manifest on the face of the Earth is spread. It is for this purpose.”

Viśvanātha Cakravartī—“Since I am the full Brahman, some think that My mood as the son of these ones here in Vraja is not real.” Here he says: “The doubters are truly mistaken.”

“You, being situated on the face of the Earth (*bhū-tale* = *tvam bhū-tale sadā sthitaḥ san*) though You are beyond the material word (*nīsprapañco 'pi* = *prapañcātīto 'pi*), imitate the material world, that is, You imitate the mood of a son as it occurs in the material world (*prapañcam viḍambayasi* = *prapañca-stham putrādi-bhāvam anukaroṣi*).” This means: “You behave in the same way materialistic sons conduct themselves among materialistic fathers and so on.” “Hence the souls’ moods of being a father, a son, etc., are not real, but You are not like them: That mood of Yours is real, eternal, since You are beyond the material world. Your pastime, which is eternal, consists of an imitation of the world though it is beyond the world.” This is the philosophical conclusion.

For what purpose does He imitate? *prapanna-janatānanda-sandohaṁ prathitum*, “to spread the mass of bliss of the people who had taken shelter of You.” That is, “to make their bliss, arisen by relishing that kind of pastime, even better than the bliss of Brahman, and even better than the bliss of the pastimes in *Vaikuṇṭha*.

The idea is as follows: A candle is not as resplendent in light as it is in darkness. A diamond is not as completely resplendent on a whitish silver vessel as it is on a vessel of blue crystal. Likewise, transcendental pastimes are not as completely astonishing in *Vaikuṇṭha*, which is transcendental, as they are in the material world,

made of Māyā. Although Vraja-maṇḍala too is transcendental, a similarity of attributes between Vraja-maṇḍala, situated on Earth, and the Earth is like the similarity of attributes between Kṛṣṇa and a material man. Thus here the pastimes bring about astonishment. The drift is: “Prabhu! Count me among those who are surrendered to You.”

Baladeva Vidyābhūṣaṇa—“Brahmā! The Vrajāvāsīs are so sweet. They care for Me like humans do. It is quite amazing that I have not shown them any *aiśvarya*! Why don’t you praise Me for that?” Brahmā responds: “You, who are beyond the material world, have descended on the face of the Earth (*bhū-tale* = *bhū-tale avatīrṇaḥ*) with these ones, who are beyond the material world. Though You act in conformity with the material world, You mock (*viḍambayasi* = *nyak-karoṣi*) it with deeds which conceal Your supreme godly might.”

For what purpose? “To expand the profuse bliss, arisen by realizing the nature of those deeds, of people who are surrendered.” The sense is: “to evoke the realization of those deeds on Earth, which are brilliantly excellent like so many ghee wicks at night.”

“Thus, Your humanness and their humanness are actually spiritual. The Vrajāvāsīs have a sticker on their backs that reads “*aiśvarya*” but do not see it.”

Śrīnātha Cakravartī—“Prabhu! I understand. You reside in the universe because You are indebted to them.” “You also imitate (*viḍambayasi* = *anukaroṣi*) the world, which is the making of an eminent expansion (*prapañcam* = *prakṛṣṭa-vistāra-racanam api*).” Or, “You imitate the ways of the material world (*prapañcam* = *loka-vyavahāram*).”

Alternatively, “You loosen Your deceit in special ways (*prapañcam* = *kuhakam*).” The verb *viḍambayasi* means *viśeṣeṇa lambayasi* (You especially cause to hang loose, to go down), because of the oneness of the letters *ḍ* and *l*. The drift is: *viśeṣeṇa visraṁsayasi* (You loosen). This amounts to: “You especially loosen Māyā.” “You prove real whatever You do with these ones. It is not Māyā. No one knows Your greatness.”³⁹¹

391 Regarding *prapañcam*, the verbal root is *pac[i]* *vyakti-karaṇe* (to

Śukadeva Ācārya—“O You who are able (*prabho* = *samartha*)! Though You are without the material world, meaning You do not depend on it, You imitate (*viḍambayasi* = *anukaroṣi*) the conduct of being dependent (*prapañcam* = *pāravaśyādi-ceṣṭitam*).”

Bṛhat-krama-sandarbha—*Prabho* means: *kartum akartum anyathā kartuṁ samartha*, “O You who are able to do, able not to do, and able to do in another way.”

Śrīnivāsa Sūri—“On Earth, You imitate the world to increase the profuse bliss, which is the realization of Your form, qualities and pastimes, of people who are surrendered.” This is the equivalent of: *paritrāṇāya sādḥūnām* (to protect the righteous) (*Gītā* 4.8). Protecting the righteous by showing Himself is the main purpose, whereas destroying the wicked, stated in *vināśāya ca duṣkṛtām* (*ibid.*), is concomitant. Therefore, the fact that He gladdens, by showing Himself, etc., those who do not think much of their bodies if there is no occasion to hear about or discuss His qualities proves that He was indebted to them.”

Bhagavat-prasāda Ācārya (*Bhakta-mano-rañjini*)—Brahmā continues his speech along this line of thought: “I was confounded, but now I have an epiphany.” The term *niṣprapañca* is used in reference to these scriptural terms: *niṣkalaṁ niṣkriyam* (*Śvetāśvatara Upaniṣad* 6.19). “Although You are beyond the world, You imitate it to increase the expanse of bliss of those who have attained shelter” (*prapañna-janātānanda-sandoham* = *prapañnā śaraṇaṁ prāptā cāsau janatā jana-samūhas tasyā yā ānanda-sandoha ānanda-santatis tam*).

10.14.38

*jānanta eva jānantu kiṁ bahūktyā na me prabho |
manaso vapoṣo vāco vaibhavaṁ tava gocaraḥ ||*

make manifest). Hemacandra defines *prapañca* as follows: *prapañco vipralambhane, vistāre sañcaye vāpi*, “*Prapañca* means *vipralambhanam* (deception), *vistāra* (elaboration) (or the expanse of the universe), *sañcaya* (multitude)” (*Hema-kośa* 3.238-239). *Amara-kośa* states: *viparyāse vistare ca prapañcaḥ*, “*Prapañca* means *viparyāsa* (the opposite; delusion) and *vistara* (elaboration)” (3.3.28).

jānantaḥ—they are knowing; *eva*—only; *jānantu*—let them understand; *kim bahu-uktyā*—[what is to be gained] by many utterances? (what is the use of saying much?); *na*—not; *me*—my; *prabho*—O Almighty; *manasaḥ*—of the mind; *vapuṣaḥ*—of the body; *vācaḥ*—of words; *vaibhavam*—the power (or magnificence); *tava*—Your; *gocaraḥ*—the scope.

(*ye jānantaḥ (santi, te) eva jānantu. bahūktyā kiṁ (prayojanam asti)? prabho! tava vaibhavam me manasaḥ vapuṣaḥ vācaḥ (ca) gocaraḥ na (bhavati).*)

{*kimvā: (ye) jānantaḥ (santi, te) eva jānantu (yat) bahūktyā kiṁ (sādhyam asti)? prabho! tava manasaḥ vapuṣaḥ vācaḥ (ca) vaibhavam me gocaraḥ na (bhavati).*}

{*athavā: (aham) jānan eva (asmi, aham) jānan tu na (asmi. mayā) te bahūktyā kiṁ (sādhyam asti)? prabho! me vaibhavam tava manasaḥ vapuṣaḥ vācaḥ (ca) gocaraḥ (bhavati).*}

“Those who know should know. What is the use of saying much? O Almighty, the sublimity of Your mind, body and speech is not within my scope.

Optionally, **“Prabhu, I know that I don’t know. What is the use of saying much to You. My magnificence is in the range of Your mind, body, and speech.**

Śrīdhara Svāmī—From the beginning, Brahmā stated that Lord Kṛṣṇa is hard to understand, for His qualities are both inconceivable and limitless. Some philosophers say: “We understand Lord Kṛṣṇa perfectly.” In this verse Brahmā as if mocks such persons. “Your magnificence is not in the scope (*gocaraḥ* = *viśayaḥ*) of my mind” and so on.

Sanātana Gosvāmī—He summarizes the glory of *bhakti* and the insignificance of *jñāna-yoga*, as expounded in the verses beginning from *jñāne prayāsam udapāśya*, “You are won over, generally, by

those who relinquish the endeavor for trance in Brahman” (verse 3).

“Those who know Your magnificence, meaning they think they know the glory of *bhakti* to You (*jānantaḥ* = *ye tava vaibhavaṁ jānantaḥ vartante*), consider themselves big pandits. They don’t quite know (*jānantu* = *te mahā-pañḍitam-manyāḥ jānantu nāma*).” The drift is: “Let those who strive for *jñāna* accomplish *jñāna*.” This is a sarcastic statement. *Kim bahūktyā* signifies: “What is the use of another description of the glory of *bhakti* with regard to the insignificance of *jñāna-yoga*?”

“O You who have an amazing, infinite, huge power (*prabho* = *vicitrānanta-mahā-prabhāva*), Your magnificence is not in the range (*na gocaraḥ* = *aviśayaḥ*) of my body, by the power of writing, nor of my speech, by talking about it, nor of my mind, by analyzing—because it is unbounded and because it is incomprehensible through logic.” It’s implied that everything distinct from it is within his range.

There is another explanation. At first there was a description, begun as the highest praise, of the Lord’s body. Having given substance to this later on by describing the glory of the spiritual practice of *bhakti* to Him by a series of arguments spoken in anticipation of doubts about the nature of His body, now he sums it up: “O You who eminently exists!” That is, “O You who attain a manifestation as a most beautiful body!” *Prabhuḥ* is derived as *prakarṣeṇa bhavati*,³⁹² that is, *sundaratarākārādinaḥ prākṛtyaṁ prāpnoti*; *prabho* is the vocative. “The magnificence of Your body is not within my range.” That is the syntactic connection (*tava vapoḥ vaibhavaṁ na mama gocaraḥ*). His body is both delimited and nondelimited.

“The magnificence of Your mind too is not within my range, nor is the magnificence of Your speech—especially not the magnificence of what You say to Your companions.”

Jīva Gosvāmī—The fact that His glory is difficult to grasp logically was illustrated in a general way with the verses beginning from: *asyāpi deva vapoḥ*, “**O Lord, I, though Brahmā, am also unable to**

392 The word *prabhu* has a conventional sense but is literally made that way by the rule: *vi-pra-sambhvo bhuva uc asaṁjñāyām* (HNV 874).

fathom, even in contemplation, the glory of this body of Yours which is mercy to me and is made of Your desire, not of the five elements—much less the glory of the direct experience of the bliss of Your mind” (10.14.2). And the fact that the respective natures of *svarūpa-śakti* and of *māyā-śakti* are difficult to grasp logically was shown in specific ways with the verses beginning from: *paśyeṣa me 'nāryam*, “See my wickedness, Lord! Spreading my magic to Paramātmā, You, the primeval, unlimited Being, who even baffles magicians, I desired to observe Your power. How great am I in comparison to You? I am like a flame compared to the fire” (10.14.9).

Thereafter Brahmā showed that the Vrajavāsīs’ love of Kṛṣṇa is logically inconceivable, in the verse: *aho 'tidhanyāḥ*, “Wow! The cows and ladies of Vraja are very fortunate. You, as the forms of children and grown-up calves, intensely suckled with delight their nectarlike breast milk. O pervader, even the fire sacrifices done at present to satisfy You are not sufficient” (verse 31). Then he showed that His compassion is logically inconceivable, in *eṣām ghoṣa-nivāsinām* and so on: “Our reeling mind is puzzled, Lord: When and what prize other than You, the entire prize, will You give to these village residents, whose homes, wealth, friends, beloveds, souls, children, life airs, and intentions are for Your sake? Dear God, You even made Pūtānā, along with her group, attain You as if because she wore the right dress” (verse 35), and that His pastimes are so too, in *prapañcam*, etc.: “O Almighty, although You transcend the material world, You imitate the ways of people on Earth to increase the bliss of Your devotees” (verse 37).

Now he gives up such descriptions and summarizes what he had meant all along as his inner longing, in order to bring up something new (his departure). “O You who have an amazing, infinite and huge power (*prabho* = *vicitrānanta-mahā-prabhāva*), Your sublimity, though heard by the Vedas, cannot be accurately determined (*na gocarāḥ* = *na paricchedyam*) by my mind, by my body, that is, by my eyes, even though I am looking at Your form in front of me, and hence by my words.” “Therefore let me request what I had requested from the beginning,” starting from *naumīdya te* (verse 1).

Viśvanātha Cakravartī—“What you say is true. How many persons like you who wittingly proclaim, in front of Me, all the truth about

My identity, My Vrajavāsīs, My pastimes and My devotees are there in the world? You should try to meet such scholars and start a club.” Suspecting such a sarcastic response, he speaks with embarrassment, tremor and remorse. “Let those who know know (*jānanta eva jānantu = ye jānantaḥ, te jānantu*)—but I am just a big fool.” “So why did you keep talking all this time?” Brahmā answers: *kiṁ bahūktyā* (what is the use of saying much?). The sense is: “In Your presence, talking much is suggestive of foolishness.”

“Brahmā! Speak, but not deceitfully,” and so he says: *tava vaibhavaṁ mama manaso vapuṣo vāco na gocaraḥ*, “Your godly might (*vaibhavam = aiśvaryam*) is neither in the scope of my mind, even by meditating on it, nor in the scope of my body, that is, not even by looking at You now, nor in the range of my words; I already said so, *guṇātmanaste ’pi guṇān vimātum*, “Who is able to enumerate Your qualities?” (verse 7).”

There is another interpretation: *tava manaso vaibhavaṁ mama na gocaraḥ*, “The magnificence of Your mind is not my department. What can I possibly know about what is in Your mind? I told You earlier: *sākṣāt tavaiva kimutātma-sukhānubhuteḥ*, “I am much less able to fathom the glory of the direct experience of the bliss of Your mind” (verse 2). Similarly, I cannot understand the magnificence of Your body: Can I know anything in Your body at all? Nor do I understand the prowess of Your speech: Can I possibly know whatever is in Your speech, which is characterized by the Veda? Given that You remain silent while looking at me, I do not even catch a glimpse of speech from You. Therefore who is able to know? In Your presence, I and others are vile.”

Baladeva Vidyābhūṣaṇa—Having thus praised the Lord in accordance with his intelligence, while deriding those who think they know he talks about His being difficult to understand. “Prabhu! The *vaibhava*, the form of the purport of having *vibhūti*s at will, of Your mind and so on is not within my reach.”

Vira-Rāghava—“You don’t really know the reason I imitate the ways of the material world.” Brahmā responds, “Those who know the nature of Your *svarūpa* should know the reason for the imitation. What is there to gain by my saying much (*kiṁ bahūktyā = mama bahu-bhāṣitena kiṁ sādhyam asti*)? Nothing at all.”

Śrīnivāsa Sūri—“Therefore I am certain of one thing,” he says. “O Master (*prabho* = *svāmin*), what is the use of saying much? Certain scholars who learned some bits and pieces about *nirviśeṣa* Brahman are sure they know there is something beyond You. They are not connected with me in any way. That is, I want nothing to do with them (*na me = teṣāṁ mama āgrahaḥ na asti*).” That was stated earlier with: *aho ’jñā-janatājñatā*, “How astounding is the ignorance of ignorant people!” (verse 27). Why? “Because such a Brahman, supposedly superior to You, acts like a flower in the sky,” on the strength of scriptural proofs such as: *mattaḥ parataram nānyat kiñcid asti dhanañjaya*, “O Arjuna, nothing is superior to Me” (*Gītā* 7.7) and *nārāyaṇāt paro devo na bhūto na bhaviṣyati*, “No god has ever been nor will ever be superior to Nārāyaṇa.”

“Therefore may Your glory (*vaibhavaṁ tava = tvan-mahimā*) be in the scope of my mind, body and words.” The verb *bhavatu* (may it be) needs to be added (and *me* is carried forward). This means: “From now on, may I never forget the immaterial knowledge of the relationship between Your *śeṣa* (a soul, a part of You) and You, the *śeṣin* (the owner of the part).”

Bhagavat-prasāda Ācārya—“Those who know should know” (*jānanta eva jānantu = ye janāḥ jānantaḥ, te eva jānantu*). This means: “Those who know Your real identity should know the reason You imitate the world.” “Prabhu, I have nothing to gain by talking much” (*kiṁ bahūktyā na me = mama bhāṣiteṇa kiñcid api sādhyam na asti*).

Next, he speaks with this in mind: “I made myself look like a fool. I know this much.” The word *na* (not) is carried forward: “The exaltedness of Your body, let alone the exaltedness of Your words or of Your mind, is not in my scope.”

10.14.39

anujānihi mām kṛṣṇa sarvaṁ tvam vetsyi sarva-dr̥k ³⁹³ |
tvam eva jagatām nātho jagad etat tavārpitam ||

anujānihi mām—allow me to leave; *kṛṣṇa*—O Kṛṣṇa; *sarvaṁ*—everything; *tvam vetsyi*—You know; *sarva-dr̥k*—the seer of everything; *tvam*—You; *eva*—only; *jagatām*—of universes; *nāthaḥ*—

393 *sarva-vit* (Vallabhācārya’s edition).

the master; *jagat etat*—this universe; *tava*—Yours (or to You); *arpitam*—offered.

kṛṣṇa! (tvam) mām anujāñhi. tvam sarva-dṛk sarvaṁ vetsi. tvam eva jagatām (anyeṣām api) nāthaḥ (asi, atah) etad jagat tava arpitam (asti).

“Allow me to leave, Kṛṣṇa. You, the seer of everything, know everything. You are the master of universes. This world belongs to You and is hereby offered to You.

Śrīdhara Svāmī—Relinquishing his conceit of being the lord of the world, he speaks. “Only You know all (*sarvam*) the personal greatness, such as knowledge and power, of mine and of others, since You, who see all (*sarva-dṛk*), are the master of the worlds. This much is known. Therefore the locus of possessiveness, i.e. this world—and this body—are offered to You.”

Sanātana Gosvāmī—As if because of not knowing Him, here Brahmā, resorting to the highest meekness due to the disappearance of all conceits by the Lord’s special mercy engendered by the power of the praise, requests the order to go to his abode.

“O Kṛṣṇa, O You who are dedicated to revealing Your unlimited godhood! Only You know everything, Your aforementioned magnificence (*vaibhava*), because: *sarva-dṛk*, You are omniscient (= *sarva-jñah*).” Or, “Though You are the seer of all (*sarva-dṛk* = *sarva-dṛg api*), You know it all?” (*tvam vetsi* = *tvam vetsi kim*)—with a modulation of the voice. The sense is: ‘No’, because it is unlimited. “Hence I don’t deserve to praise it, so give me permission to leave (*anujāñhi* = *prasthāpaya*).” In the second half he says: “Moreover, by relinquishing conceit, for the accomplishment of *bhakti* to You, I offer You everything that belongs to me.” The rest was intimated by Śrīdhara Svāmī.

There is another rendering. “Brahmā! You say you want to take birth here, so why do you want to go away?” He responds with *sarvam* (You know everything). “I don’t deserve to stay here with a body of a god, this four-faced form. This is one reason. You,

controlled by the love of the Vrajavāsīs, are intent on delighting them at will. This is another reason. O Kṛṣṇa, the only one who is dear to the people of Vraja! (*vraja-janaika-priya*, or O You for whom dear persons are only the people of Vraja). You already know (*tvam vetsyeva*) those reasons. How could I stay here?" With *jagatām* and so on he says, "However, I offer everything to You for the fulfillment of my prayer." "Only You are the master of the worlds. I don't even have the conceit of doing the offering; I also offer You my act of offering."

Alternatively, "Parameṣṭhin! By creating, you are the lord of the universe to that extent, so why do you resort to this kind of meekness?" To that he responds, "You are the master of the worlds. I'm just a servant." "Isn't it that the world, consisting of sons and grandsons of you, the grandfather, is directly being superintended by you?" He replies: *tava eva etaj jagad arpitam*, "This world is offered only to You. You had given it me, and so I am not the master here, but it appears as though it is superintended by me only by the magnanimity of Your offering."

Jīva Gosvāmī—Now, after so many sub-sections, to make the manifestation of *bhakti* consisting of meekness and shown to be the cause of attaining Him, he requests an order: "Kṛṣṇa, You whose form and qualities attract all the senses! Allow me to depart." A permission to leave is requested, not by his own desire, but simply because he feels unworthy of residing here. And that feeling of his is due to the fact that Kṛṣṇa remained silent although Brahmā had divulged his request to Him.

Next, with the words "You know everything," he implies, "What I told You is a useless repetition. And what I could say at this time too would be a useless repetition." The meaning is: "You, not I, already know everything: Your magnificence, my magnificence, Your having mysterious pastimes, and my lack of qualification." The gist is: "Without Your command, I am unable to achieve the good fortune of the Vrajavāsīs, even as a blade of grass."

With *tvam eva* he says: "I cannot give up my department. What I offer to You was offered to me by You. A servant must abide by an order. And if You say, "Why do you ask Me for permission to leave without seeing the calves and boys that you abducted?", I still

submit this to Your attention. You know everything, and You see everything (*sarva-dr̥k*)."

Krama-sandarbhā—Regarding *sarvam* (You know everything), the sense is: "If You don't verbally allow me to stay here, why would I stay?"

Viśvanātha Cakravartī—"Let My power be out of your scope. I know your power. Or maybe I don't." Expecting such a crooked response, Brahmā speaks while implying: "Should I answer to this?"

With shyness and lack of enthusiasm, he says: "Grant me permission to leave (*anujānihi* = *anujñāpaya*).” The causative sense is included. The gist is, "Order me. I am extremely low and unworthy of staying in this place even for a moment. I shall go to my kind of place, Satyaloka.

"Kṛṣṇa! You, of course, are notorious as the one who attracts the heart, but I prayed to You: *tad bhuri-bhāgyam iha janma*, "May I have profuse good fortune by which I have some birth here" (verse 34) and You did not respond "So be it" nor did You acknowledge it, even by an ocular sign, so what am I doing here? Therefore, this offender, I, having created an impediment in Your jolly pastime of eating on that sandbank and not getting even a tidbit of the ambrosia of a vocal expression arising from Your divine mouth, simply because of that impediment, am setting off and going far from here. You may drive the calves and continue Your *bhojana-līlā*, including the good fun of making jokes with Your dearest companions who were eating on the sandbank. Why would I, out of fickleness, repeatedly beseech You? You know all the mental, bodily, and vocal prowess of mine and of others. Moreover, I am not the master of the world since I am not the Creator. Only You are the master of this universe and of other worlds too (*tvam eva jagatām* = *tvam eva jagatām anyeṣām api nāthaḥ*). Therefore this world, a trifling, only belongs to You (*tava* = *tvadiyam eva*) and is offered to You (*arpitam* = *tvayi arpitam*). You can do what You want to do with it."

Baladeva Vidyābhūṣaṇa—The causative sense is included in *anujānihi*. The gist is: *anujñām dehi* (give permission to leave).

Śrīnivāsa Sūri—“The world is offered to You. It is one of Your parts (*śeṣa*), meaning it exists for You sake.” That was said: *kṛṣṇasya hi kṛte bhūtam idaṁ viśvaṁ carācaram*, “The universe exists for Kṛṣṇa’s sake” (*Mahābhārata* 2.8.22).

10.14.40

*śrī-kṛṣṇa vṛṣṇi-kula-puṣkara-joṣa-dāyin
kṣmā-nirjara-dvija-paśūdadhi-vṛddhi-kārin |
uddharma-śārvara-hara kṣiti-rākṣasa-dhruk
ākālpam ārkam arhan bhagavan namas te ||*

(*vasanta-tilakā*)

(one irregularity in the fourth line)

śrī-kṛṣṇa—O Śrī Kṛṣṇa; *vṛṣṇi-kula*—of the Vṛṣṇi clan; *puṣkara*—to the lotus; *joṣa-dāyin*—O You who give pleasure (or service); *kṣmā*—Earth; *nirjara*—demigods; *dvija*—Brāhmaṇas; *paśu*—animals (cows); *udadhi*—of the oceans; *vṛddhi-kārin*—O You who does the increase; *uddharma*—impious codes of conduct; *śārvara*—of the darkness; *hara*—O dispeller; *kṣiti-rākṣasa*—demons on Earth; *dhruk*—O You who harm; *ā-kalpam*—until the end of the eon (or *ā-ākālpam*—including the ornaments); *ā-arkam*—[by all] including the sun; *arhan*—O You who are worthy of being worshiped; *bhagavan*—O Lord; *namaḥ*—obeisances; *te*—to You.

śrī-kṛṣṇa! vṛṣṇi-kula-puṣkara-joṣa-dāyin! kṣmā-nirjara-dvija-paśūdadhi-vṛddhi-kārin! uddharma-śārvara-hara! kṣiti-rākṣasa-dhruk! ākalpam ārkam (sarveṣām) arhan! bhagavan! (mama ā-kalpam) namaḥ te (astu iti).

“O Śrī Kṛṣṇa, delighter of the lotus of the Vṛṣṇi dynasty; enlarger of the Earth ocean, of the ocean of gods, of the ocean of Brāhmaṇas and of the ocean of cows; dispeller of the dense darkness of impious codes of conduct; and hurter of the Rākṣasas on Earth! O Lord, worthy of being adored by all including the sun: I offer obeisance to You until the end of this eon.”

Śrīdhara Svāmī—“Let the servant depart.” With such great respect in mind, Brahmā offers obeisance. “O You who resemble the sun as one who shows affection to the lotus of the Vṛṣṇi dynasty! (*vṛṣṇi-kula-puṣkara-joṣa-dāyin* = *vṛṣṇi-kula-padmasya priti-dātṛtvena he sūryopama*). O You who resemble the moon in terms of swelling the oceans that are the Earth, the gods, the Brāhmaṇas, and the animals (*kṣmā-nirjara-dvija-paśūdadhi-vṛddhi-kārin* = *kṣmā ca avanir nirjarā devās ca dvijās ca paśavaś ca ta evodadhayas teṣāṃ vṛddhi-kāritvena he candropama*). O You who take away the darkness (*śārvara* = *tamaḥ*) which is the codes of the impious (*uddharma* = *pāṣaṇḍa-dharma*).”

The purport is that He is a sun and a moon. Again he compares Him to the sun: “O You who harm the Rākṣasas on Earth, Kaṁsa and others, only while rising” (*kṣiti-rākṣasa-dhruk* = *kṣitau rākṣasāḥ kaṁsādayaḥ udyann eva tebhyo druhyati*).

Thinking that a comparison to the sun and the moon is lowly, he says *ārkam arhan*, “O You who are worthy of being worshiped by all including the sun” (= *arkam abhivyāpya sarveṣāṃ pūjya*). O Lord, obeisances to You (*tu* = *tubhyam*) until the end of the eon (*ā-kalpam* = *kalpa-paryantam*).”

*sa-sakhi-vatsaka-mokṣaṇa-kautuka-
druta-vi-lambita-putra-mude 'dbhutam |
nikhila-rūpam ato dadhad acyuto
'vatu sa vaḥ kalayan vraja-maṅgalam ||* ³⁹⁴

“Acyuta had the forms of the calves and the companions. Those forms were marvelous for the sake of the delight of Brahmā, His son, who had fallen from his swan, a quick bird, out of amazement regarding the release of those abducted forms. May Acyuta protect you all while He brings about the auspiciousness of Vraja (or of the masses).”

Sanātana Gosvāmī—“O Kṛṣṇa, endowed with splendor” (*śrī-kṛṣṇa* = *śrī-yukta-kṛṣṇa*). The sense is: “There is splendor in everything

394 The meter is *druta-vilambitam*, and this word is in Śrīdhara Svāmī’s verse (“fallen from his quick bird”).

You do. You attract everyone's hearts only because You have such splendor." This means He is more special than everyone, in every way. This is exactly what he brings to light with the other vocatives. The underlying reason for those is: *bhagavan*, "O You who expand all types of godly might" (= *sarvaiśvarya-vistāraka*). The rest was explained by Śrīdhara Svāmī.

There is another take on this. While doing a praise in the form of a manifold *nāma-saṅkīrtana* (glorifying the names) in the end with the topmost *bhakti* arisen during the eulogy, he condenses all the purposes of His Descent in one verse, details them and touches His lotus feet. Of those purposes, concerning *vr̥ṣṇi-kula-puṣkara-joṣa-dāyin*: Just as by the rise of the sun the signs of darkness are driven out and the lotuses bloom, so the suffering of Vasudeva and of other Yādavas was dispelled simply by His appearance, and joy was thus bestowed on them. This was already stated with these two texts:

(1) *sa bibhrat pauraṣaṁ dhāma*, "Vasudeva, bearing the effulgence of the Puruṣa" (10.2.17);

(2) *diṣṭyā hare 'syā bhavataḥ pado bhuvah* and so on, "O Hari, the burden of the Earth, who originated from Your feet, has virtually been removed by Your taking birth, due to Providence" (10.2.38).

Moreover: *kṣmā-nirjara-dvija-paśūdadhi-vrddhi-kārin*, "O You who does the increase of the Earth, of the gods, of Brāhmaṇas, and of Nanda's Vraja, which is an ocean of cows and other animals" (= *pr̥thivyāḥ ca devānāṁ ca viprāṇāṁ ca paśūdadheḥ ca gavādi-paśu-samudrasya nanda-vrajasya vr̥ddhi-kārin*). The sense is: "O You who have the habit of causing an increase (*vr̥ddhi-kārin* = *vardhana-śīla*) by setting forth ethical conduct (*dharma*), by bringing about the cessation of unethical conduct, by bestowing joy and by dispelling sorrow."

Although the idea that he fosters the Brāhmaṇas and the cows automatically comes to mind because they are included by the mention that He makes the Earth a better place, it is separately pointed out because in this Descent He specifically protected them. Or it is said that way to include both the Ṛṣis that abide in Maharloka and so on and the cows that abide in Goloka and so on.

Or the sense is He occasions the prosperity of all the Brāhmaṇas, who are gods on Earth (*kṣmā-nirjara* = *kṣmā-nirjarāḥ* = *viprāḥ*), of

all the birds (*dvija* = *pakṣinaḥ*) and of all the animals such as cows and buffalos that have a connection with Vraja. Each of these groups is an ocean on account of being a great abundance. This means He only promotes Vraja, because it is predominant.

Next, with *uddharma-śārvara-hara* he describes, at the end, the main purpose, the expansion of *prema-bhakti*. In this context, *dharma* is characterized by *bhakti*, and *uddharma* is the opposite and refers to *jñāna-yoga*, *karma-yoga*, etc., by the logic that those ones lead their adherents on the wrong path (*utpatha*). *Uddharma* means *adharma*, which is darkness (*śārvara* = *tamaḥ*) insofar as it covers the path of *bhakti-yoga*. Kṛṣṇa removes that darkness.

Therefore: *kṣiti-rākṣasa-dhruk*. There are two kinds of Rākṣasas on Earth. Some of those who roam in the darkness of material life are Rākṣasas: They are unrighteous people (*asat*) who hide their demoniac character like spies in a capital do and who create impediments on the path of *bhakti*, the sole life of all people. Others are Kāmsa and so on: They are manifestly demons and haters of the Vṛṣṇi dynasty and so forth. Kṛṣṇa hurts the Rākṣasas by curbing the arrogant pride of unrighteous people and by directly killing Kāmsa and others. And that is only for their benefit. This is what he says with *bhagavan*, which signifies *parama-dayālo*, “O You who are most compassionate,” by encouraging the righteous to perform *bhakti*.

“And only You deserve to do this, which was unseen before (becoming all the calves and the boys). No one else is worthy.” This he says with *arhan*, derived as: *arhati iti arhan*, *he sarvaṁ kartuṁ yogya samartha iti vā*, “He deserving, hence He is *arhan*, that is, “O You who are qualified, or able, to do everything.””³⁹⁵

Therefore: *ā-kalpam*, “for my entire life” (= *maj-jīvana-kālam abhivyāpya*). Or else: *ā-ākalpam*, “O You who deserve to be revered, including all Your ornaments,” such as a peacock’s tail feathers, adornments of *guñjā* berries, etc., and a morsel in the left hand, and so forth. In point of *ārkam*: *Arka* is the name of a tree whose flowers cannot be offered to the Lord. It should be disregarded by

395 Grammatically, the word *arhan* is a present participle in the active voice. It is formed by adding the suffix *[ś]at[r]* after the verbal root *arh* by the rule: *arhaḥ śatr pūjye* (HNV 738) (*arhaḥ praśaṁsāyām*, *Aṣṭādhyāyī* 3.2.133).

Vaiṣṇavas. The drift is: “Obeisances to You, who are associated with those things, and to the *arka* tree too.”

“O Kṛṣṇa, endowed with a resplendence that manifests Your entire supremacy! O supreme bliss! O Nanda-nandana! Obeisances to You.”

śrīmac-caitanya-devānu-grhītānām anugrahāt |
teṣāṁ mude stutir brāhmī vyākhyāteyaṁ yathā-ruci ||

“By the grace of those favored by Lord Caitanya, Brahmā’s praise was explained, in conformity with my taste, for their delight.”

Jīva Gosvāmī—The term ‘Śrī’ is used at first for the sake of offering a *praṇāma* which involves the respectful realization of all His opulence. *Kṛṣṇa* is a vocative by the name of the *svarūpa* (identity). Thereafter he addresses Him by names related to His birth and to His deeds, while hinting at special features which are sequentially external in comparison to that *svarūpa*.

In *vṛṣṇi-kula-puṣkara-joṣa-dāyīn*, the clan of the Vṛṣṇis (*vṛṣṇi-kula*) denotes Vasudeva and others, and Nanda et al. Due to being the subject matter in that regard, from the evidence mentioned earlier, here it should be perceived that Nanda and others are foremost. This was affirmed with *paśupāṅgajāya* (verse 1).

In *kṣmā-nirjara-dvija-paśūdadhi-vṛddhi-kārin*, the Brāhmaṇas (*dvija*) and the cows (*paśu*) are mentioned because, although they are somewhat implied by the mention of Earth (*kṣmā*), it is well known that His Descent was meant to benefit those two. For example, Kṛṣṇa is sometimes called Go-brāhmaṇa-hita.

In *uddharma-śārvara-hara*, the term *uddharma* denotes: *bhagavad-vimukhaḥ dharmah* (codes of conduct opposed to the Lord). In *kṣiti-rākṣasa-dhruk*, the Rākṣasas on Earth (*kṣiti-rākṣasa*) are Kāṁsa and others and those who encourage *uddharma*.

The metaphors of being a sun and being a moon are implied with the intent to express the idea that He occasions full-fledged auspiciousness and also with the desire to evoke the renown of both His fiery power and His fame.

Bhagavan signifies: *evam-bhūta-śrī-kṛṣṇa-rūpatvena svayaṁ bhagavan*, “O You who, as the form of Śrī Kṛṣṇa, which has just been described, are the primeval Godhead.”

Ārkam arhan connotes: “O You who are worthy of being worshiped (*arhan* = *pūjya*) by all, beginning from the sun, whose illumination pervades Svar-loka, Bhūvar-loka, and Bhūr-loka, up to Mahā-Vaikuṇṭha.” Or, “Only You deserve to do this, which was unseen before”... (The rest is the same. In addition:)

śrīmac-caitanya-devānu-grhītānām anugrahāt |
teṣāṁ mude stutir brāhmī vyākhyāteyaṁ yathā-matī ||

“By the grace of those who were favored by Śrī Caitanya, Brahmā’s praise was explained, in accordance with my **opinions**, for their delight.”

Viśvanātha Cakravartī—“Śrī Kṛṣṇa!” Brahmā bows while implying this: “Although You do not speak because You understand that I am a great offender, at least give me the nectar of a gracious look with both eyes, so that I will be able to live until the end of the eon while constantly keeping my life airs alive with that nourishment.”

Beholding His right eye, which has the nature of the sun, he says: *vṛṣṇi-kula-puṣkara-joṣa-dāyin*, “O You who give the pleasure of being in bloom to the lotus of the Vṛṣṇi dynasty” (= *vṛṣṇi-kula-padmasya joṣaḥ praphullatvaṁ tat-pradāyin*). The drift is, “I am the offspring of a lotus. By Your mercy, make me bloom too.”

Beholding His left eye, which has the nature of the moon, he says: *kṣmā-nirjara-dvija-paśūdadhī-vṛddhi-kārin*, “O You who occasion the prosperity of the ocean of humans, who are on Earth, of the ocean of gods, in the heavens, and of the ocean of birds and cattle in Vṛndāvana (= *kṣmā kṣmā-tala-sthāḥ manuṣyādayaḥ nirjarāḥ svarga-sthāḥ devāḥ dvijāḥ paśavaḥ ca vṛndāvana-sthāḥ pakṣiṇaḥ gāvaḥ ca te eva udadayaḥ teṣāṁ vṛddhi-kārin*). The gist is, “By Your mercy, uplift me too, a lowly god.”

Simultaneously beholding both eyes, which are in bloom, he says: *uddharma-sārvara-hara*, “O You who dispel the blinding darkness of the codes of the impious” (= *uddharmaḥ pāṣaṇḍa-dharmaḥ saḥ eva sārvaram andha-tamaṣaṁ tad harati iti tathā*). *Amara-koṣa* states: *sārvaraṁ tv andha-tamaṣam*, “*Śārvaram* means blinding darkness” (3.3.187). Therefore the sense is, “Out of mercy, dispel my impiousness, my desire to play a magical trick on You, my

master, so that I will not do that again.”

Kṣiti-rākṣasa-dhruk means: “O You who do harm to the Rākṣasas, Aghāsura and others, on Earth” (= *kṣitau rākṣasāḥ aghāsūrādayaḥ tebhyaḥ druhyasi*): “Even by doing them harm, You give them a destination that pertains to You, and so reform me too, the Rākṣasa named Brahmā (*brahma-rākṣasa*, lit. Brāhmaṇa ghost) of Satyaloka, by giving me punishment too, since I harmed Your calves and to Your companions.” The upshot is, “A servant is able to live by perceiving either the favor or the chastisement of the master, but by noticing his indifference a servant does not desire to stay alive.”

“I shall also gladden those whom I offended, while only considering: “Alas, alas! Although He is Mahā-maheśvara, He, decorated with ochre and adorned with a staff, a peacock’s tail feathers and *guñjā* berries, is having fun while playing with little boys who graze calves. That is not fitting for my master.”” With such a deep-seated feeling he says: *ākālpam ārkam arhan*, “O You who are worthy of my worship (*arhan* = *mat-pūjya*), extending to Your apparel such as *guñjā* berries (*ākālpam* = *tvadīya-guñjādi-veśam abhivyāpya*)³⁹⁶ and extending to the tree named *arka*, which abides in Vraja though its flowers cannot be offered to the Lord (*ārkam* = *arkaḥ nāma vrkṣaḥ bhagavad-anarha-puṣpaḥ tam api vraja-stham abhivyāpya*)!” Or *arhan* means, “O You who are worthy, meaning You are able (*arhan* = *yogya* = *samartha*) to do what is good for me and what is bad for me, by mercy and by an absence thereof.”

sarva-saṁśaya-hṛt sarva-bhakti-siddhānta-santatiḥ |
astu brahma-stutiś citta-bhittau me cāru-citritā ||

“Brahmā’s praise cuts all doubts, and features all the philosophical conclusions of *bhakti*. May it remain beautifully colored on the canvas of my heart.”

396 Here the word *ākālpam* is separated as: *ā-ākālpam*. It is an *avyayī-bhāva* compound. The word *ākālpā* means ‘ornament’. *Amara-koṣa* states: *ākālpā-veṣau nepathyam pratikarma prasāadhanam*, “The words *ākālpā*, *veṣa*, *nepathyam*, *pratikarman*, and *prasāadhanam* are synonymous” (2.6.99).

Baladeva Vidyābhūṣaṇa—

paramaiśvarya-mādhurya-bhakti-bhṛd-brahmaṇoditā |
jīyād gokula-māhātmya-dhātṛi nanda-suta-stutiḥ ||

“Glory to the praise of Nanda’s son spoken by Brahmā, who has *bhakti* endowed with sweetness and with the topmost *aiśvarya*. The praise is the mother of the glory of Gokula.”

10.14.41

śrī-śuka uvāca

ity abhiṣṭūya bhūmānam triḥ parikramya pādayoḥ |
natvābhiṣṭam jagad-dhātā sva-dhāma pratyapadyata ||

*śrī-śukaḥ uvāca—*Śrī Śuka said; *iti*—in this way (also marks the end of the quotation); *abhiṣṭūya*—having extolled; *bhūmānam*—the infinite Being; *triḥ*—three times; *parikramya*—after circumambulating; *pādayoḥ*—at both feet; *natvā*—after bowing; *abhiṣṭam*—which is cherished; *jagad-dhātā*—the maker of the world; *sva-dhāma*—to his own abode; *pratyapadyata*—returned.

śrī-śukaḥ uvāca—iti bhūmānam abhiṣṭūya (tam) triḥ parikramya (tasya) pādayoḥ natvā jagad-dhātā abhiṣṭam sva-dhāma pratyapadyata.

Śrī Śuka said: Having extolled Bhūman in this way, the maker of the world circumambulated Him three times, bowed at His feet, and returned to his cherished abode.

Śrīdhara Svāmī—Brahmā bowed at both feet (*pādayoḥ natvā*); his abode is revered everywhere, or else it is what he desires (*abhiṣṭam = sarvataḥ pūjitaṁ, abhipretaṁ vā*).

Sanātana Gosvāmī—“After praising Him close-by (*abhiṣṭūya = abhiṣṭutya = abhitaḥ stutvā*), Him whose greatness is unbounded (*bhūmānam = aparicchinna-māhātmyam*)—or Him whose condition was such although He pervades all (*bhūmānam = sarva-vyāpakam api tathā avasthitaṁ*)—in this way (*iti = evam*) and circumambulating

three times with devotion, he went (*pratyapadyata = gataḥ*) to his abode, his own home, located in Satyaloka, which is most dear (*abhīṣṭam = priyatamam*).”

Jīva Gosvāmī—“Having thus praised Him nearby (*abhīṣṭhūya = abhiṣṭutya = abhitah stutvā*), Him who is not limited in any way (*bhūmānam = sarvathā eva aparicchinnam*)—or Him who is the pervader of all and whose condition was such—, he circumambulated Him three times with devotion and went to his own abode, which was intended (*abhīṣṭam = abhipretam*)...” by Śrī Kṛṣṇa, who was holding silence given that begging was taking place right before Him, because: *jagad-dhātā*, for otherwise, in abandoning his position, the work related to the creation of the world would be discontinued. Thus it’s made to be understood that the fulfillment of what he cherishes will take place at the end of his tenure, by the logic in: *yāvad-adhikāram avasthitir ādhikārikāṇām*, “The condition of those appointed to a position of universal administration lasts for as long as the administration needs to take place” (*Vedānta-sūtra* 3.3.33).

Krama-sandarbhā—*Abhiṣṭam* is also connected with *bhūmānam*.

Viśvanātha Cakravartī—Brahmā went to his abode, where the Lord wanted to despatch him (*abhīṣṭam = abhiṣṭam bhagavatā prasthāpayitum*). These words need to be added because: *jagad-dhātā* (the maker of the world)... (The rest is the same as *Laghu-vaiṣṇava-toṣaṇī*.)

Baladeva Vidyābhūṣaṇa—Brahmā circumambulated Him three times and bowed to His feet (*pādayoḥ = pādau*). He departed after being told: “Now you should take care of the business of the world; at the conclusion of it—by the logic in, *yāvad-adhikāram*—, what you cherish will occur (*abhīṣṭam = abhiṣṭam bhāvi*).”

Vallabhācārya—“After praising in this way, he circumambulated Bhūman—Him whose self, as the forms of infinite billions of universes, was shown earlier—and set out (*pratyapadyata = prasthitah*) for his abode.”

Vira-Rāghava—“Having praised Him with these vocatives in this way, and with attributes, as mentioned previously, Brahmā, the maker of the world, circumambulated Bhūman—the Lord, whose form is compressed as a pastime though He is Bhūman—offered obeisances at both feet, and went to Satyaloka.”

Sudarśana Sūri (*Śuka-pakṣīyam*)—‘Bhūman’ signifies what is devoid of littleness in every way. In other words Bhūman is the form of bliss characterized by being colossal with forms, qualities and *vibhūtis* of the *svarūpa*. Bhūman is desired (*abhīṣtam*). Everyone wants happiness, therefore Bhūman is dear (*abhīṣtam* = *priyam*) in terms of being desired to be attained. Bhūman is not different from Nārāyaṇa due to being an Avatāra of Nārāyaṇa, Para-Brahman. Thrice circumambulating Bhagavān, a pastime form (*vibhava-rūpa*), the third of the three: Para, Vyūha, and Vibhava, is proper.³⁹⁷

Vaṁśīdhara Paṇḍita—Or the syntactic connection is: *trir abhiṣṭūya* (after praising three times). There is a contradiction in the way it is said in the prose order (*triḥ parikramya*), in reference to this verse:

ekā cāṇḍyā raveḥ sapta tisro gaṇapateḥ smṛtāḥ |
catasraḥ keśavasyoktāḥ śivasyārdhā pradakṣiṇā ||

“The tradition is one circumambulation for Cāṇḍī, seven for the sun, three for Gaṇapati, four for Keśava, and one half for Śiva.”

Gaṅgā Sahāya—*Abhiṣṭūya* is poetic license.

ANNOTATION

There is a similar verse cited by Sanātana Gosvāmī: *ekām cāṇḍyām ravau sapta tisro dadyād vināyake, catasraḥ keśave dadyāt śive tv ardha-pradakṣiṇām*, “One should give one circumambulation to

³⁹⁷ In Śrī-Vaiṣṇavism, the *tattva* of the Lord is explained in five divisions: Para (the original form), Vyūha (quadruple expansion), Vibhava (pastime forms), Antaryāmin (Paramātman), and Arcanāvatāra (incarnation as an idol). There are two main schools of thought in Śrī-Vaiṣṇavism. Vira-Rāghava says Śrī Kṛṣṇa is an Avatārin (along with Nārāyaṇa) (*Bhāgavata-candra-candrikā* 10.14.14).

Durgā, seven to the sun, and three to Gaṇeśa. One should give four circumambulations to Keśava, but one half of a circumambulation to Śiva” (*Nṛsiṃha Purāṇa*; *Hari-bhakti-vilāsa* 8.394). There is a similar stanza: *catur-vāraṁ bhramibhis tu jagat sarvaṁ carācaram, krāntaṁ bhavati viprāgrya tat-tīrtha-gamanādhikam*, “O topmost Brāhmaṇa, by going around four times, one goes beyond the whole world, consisting of moving and nonmoving beings. Such a circumambulation is superior to going to His holy places” (*Skanda Purāṇa*, quoted in *Bhakti-rasāmṛta-sindhu* 1.2.136 and in *Hari-bhakti-vilāsa* 8.398). Possibly, Brahmā meant that he did not want to leave the world. Nevertheless, even a threefold circumambulation of Viṣṇu is sanctioned: *pradakṣiṇā-trayaṁ kuryād yo viṣṇor manujeśvara, sarva-pāpa-vinirmukto devendratvaṁ samaśnute*, “O ruler of men, a person who does three circumambulations of Viṣṇu becomes freed from all sinful reactions and attains the state of the king of gods” (*Hari-bhakti-vilāsa* 8.403). The next verse states: *bhaktiā kurvanti ye viṣṇoh pradakṣiṇā-catuṣṭayam, te 'pi yanti paraṁ sthānam sarva-lokottamottamam*, “Even those who do four circumambulations of Viṣṇu with devotion go to the supreme abode, which is higher than the highest planet of all” (*Hari-bhakti-vilāsa* 8.404).

10.14.42

*tato 'nujñāpya bhagavān svabhuvam prāg avasthitān |
vatsān pulinam āninye yathā-pūrva-sakhaṁ svakam ||*

tataḥ—afterward; *anuññāpya*—after giving permission to leave; *bhagavān*—the Lord; *sva-bhuvam*—to Brahmā (“born by himself” or “born from Himself”); *prāk*—before; *avasthitān*—situated; *vatsān*—the calves; *pulinam*—to the sandbank; *āninye*—brought; *yathā-pūrva-sakham*—where the previous *sakhās* were rightly situated; *svakam*—own (personal).

tataḥ bhagavān svabhuvam anuññāpya prāg(-vad) avasthitān vatsān svakam pulinam yathā-pūrva-sakham āninye.

The Lord gave Brahmā, who was born from Him, permission to leave. Then He brought the calves, busy like they had been, to His personal sandbank, where the companions were as before.

Śrīdhara Svāmī—“After being made to give permission to leave” (*anujñāpya* = *anujñāṁ pradāpya*). The sense is: *prṣṭvā* (after being asked). *Svabhuvam* means *brahmāṇam* (to Brahṁā). Kṛṣṇa brought the calves to the personal sanbank (*svakam pulinam*), where the companions were as before (*yathā-pūrva-sakham* = *yathā-pūrvam sakhāyaḥ yasmin tat*).

Sanātana Gosvāmī—Here Śuka says, “It’s not that he left by his own will.” “After giving permission to leave (*anujñāpya* = *prasthāpya*) to His son (*sva-bhuvam* = *ātma-jam*)...” His forgiveness of all offenses is implied.

“Right after dismissing Brahṁā (*tataḥ*), He brought the calves, which were in the forest (*avasthitāḥ* = *vanāntar-varṭamānān*) as before (*prāk* = *pūrvam eva*), to the sandbank of a pond (*pulinam* = *saraḥ-pulinam*).” The sandbank is His own (*svakam*): This portends either the place of His picnic or the place where the calves were previously located.

Because it is not said whether they were brought and returned by Brahṁā or by the Lord, or if those boys and the calves were brought from somewhere, or if the boys were sitting, having arrived from somewhere, and because it is only said that by the removal of magic, He, who had gone to retrieve the calves after pacifying the boys while they were sitting for the purpose of a picnic on the sandbank, brought the calves at this time, it is clearly understood that they, bewildered by magic for one year, stayed for that long there and there. It is not obvious. How is it that they were not seen by other people, such as the cowherds? And why were they not troubled by cold, wind and the like? Because Māyā has all powers.

Someone might argue: “Why were they, who were in such a condition, neglected by the Lord, though He saw them? For this reason Brahṁā brought them somewhere, in Satyaloka, etc., in a place where they could not be seen by the Lord, bewildered them by magic and protected them.” That is not right because they were not brought for Brahṁā’s pleasure. In regard to this and so on it was already said, with *māyāśaye* (on the bed of magic), that by the Lord’s mercy they had no sorrow: “All the boys that were in Gokula, as well as the calves, are sleeping on the bed of my magic and have still not arisen” (10.13.41). Indeed, wherever they might be brought,

they could never be out of the Lord's vision. He has a body of dense *jñāna* (awareness).

That they were unseen for a moment and were searched here and there was either because of being highly affectionate or just to bewilder Brahmā. This was said already. Thus it is proven that they stayed in that way there and there (the boys at the sandbank and the calves in the woodland). Hence Śrī Svāmipāda wrote: *nanv etāvantam kālaṁ katharṁ tatraivopaviṣṭāḥ katharṁ ca kṣut-pipāsādivismaraṇam*, "Someone might think: "How is it that they sat right there for such a long time? And how could they forget about hunger, thirst, and the rest?" (*Bhāvārtha-dīpikā* 10.14.43) and so on.

The two terms "*yathā-pūrva-sakham*," which means *yathā-pūrvaṁ sakhāyaḥ yasmīn* (the sandbank where the companions were as before), and "*prāg-avasthitān*" (the calves, busy as before) make one aware that everything—the boys, the calves, sitting for a picnic on the sandbank, etc.—was taking place like before. Yet it should be known that there was a slight increase of the bodies and so on due to one more year of age. Likewise it is also made to be understood that by the Lord's power the boys' behavior toward the mothers appeared to them as the behavior of their own boys, otherwise there would be the occurrence of a dissimilarity between those who were so situated for one year and those new ones. This is the general idea.

Jīva Gosvāmī—*Sva-bhuvam* means *ātma-jam* and so the forgiveness of all offenses is implied. Kṛṣṇa gave him permission to leave. The sense is He asked with a smile: "Should I bring them now?" Giving him permission to leave was suggestive of a rebuke, derision, forgiveness, a favor, good conduct, and teaching him a lesson, all of which hinted at His omniscience. And it also suggests this: "I am happy with these calves and boys, though they are that kind of *svarūpa*, but I have good fun in pastimes only with those ones."

"Afterward, that is, after giving Brahmā permission to leave, He brought the calves, which were busy as before in terms of activities and circumstances (*prāg avasthitān* = *prāg-vad eva ceṣṭāvasthādibhiḥ avasthitān*), to His own sandbank, the place for His picnic, where the companions were as before," meaning their activities and situation had not changed (*yathā-pūrva-sakham* = *yathā-pūrvaṁ vartamānāḥ*

sakhāyaḥ yatra tat) (*yathā-pūrvam* = *pūrva-vad* = *avasthā-ceṣṭādy-anatikrameṇa*).

It's understood that Kṛṣṇa too was like before: He had a morsel in hand, arrived there and was seen by them as if nothing had changed. All this harmonization is only the sublime power of Māyā who is endowed with Śrī Kṛṣṇa's will. Likewise, this too should be perceived: The mothers remembered the deeds of the new boys done in the past year, yet the recollection of those deeds was not meant to occur in the original boys.

Viśvanātha Cakravartī—Kṛṣṇa gave permission to Brahmā (*svabhuvam* = *brahmāṇam*)... by remaining silent. Given that Brahmā had already requested Him to order him: *anujānihi mām kṛṣṇa*, “Allow me to leave, Kṛṣṇa” (verse 39), Brahmā immediately understood, “Silence is a sign of consent.” Kṛṣṇa, who had kept quiet from the beginning of the praise, did not give up His silence in order to continue His dramatic act, for the purpose of bewildering Brahmā, undertaken as a little boy in a lineage of cow herders. In that regard, the dramatic act of searching for the boys and calves started in this manner:

tato vatsān adṛṣṭvaitya puline 'pi ca vatsa-pān |
ubhāv api vane kṛṣṇo vicikāya samantataḥ ||

“Not seeing the calves there, coming back to the sandbank, and not seeing the calf herders either, Kṛṣṇa searched for both of them all over the forest.” (10.13.16)

Being silent when Brahmā's praise was begun, with *naumīdya te* (verse 1), implied this: “Where does this four-faced guy come from? What is he trying to do? And why does he keep talking all the time? I'm eagerly preoccupied with finding My calves. I'm the little boy of a cowherd. I don't understand.” Being silent now, at the end, was the end of the dramatic act. Hence the ignorance of His great *aiśvarya* was dramatically acted by Kṛṣṇa in front of Brahmā, who is subordinate to Him. That was said with the word *nāṭyam* (the act), in *tatrodvahat paśupa-vaṁśa-śiśutva-nāṭyam* and so on, “There, Parameṣṭhin saw Brahman, which is nondual, supreme and infinite,

and the awareness of which is unfathomable. While upholding, with a morsel in hand, the act of being a little boy in a lineage of cowherds, It was searching all alone here and there for the calves and the companions as before” (10.13.61).

However, in front of Vrajeśvarī and other contributors of Rasa such as *vātsalya*, the ignorance, exhibited by Kṛṣṇa, who is subordinate to their great love, of His own great *aiśvarya*, which was covered by the sweetness of their great love, was genuine; in this regard, playacting ignorance did not happen. This type of ignorance is not meant by that word *nāṭyam*. It should be discerned in this manner.

“He brought the calves, which were busy (*avasthitān*), with activities such as grazing grass, just like before (*prāk = prāg-vad eva*), to His personal sandbank, the place for His picnic.” What is the sandbank like? *yathā-pūrva-sakham*, “that where the companions were present as before,” that is, they were sitting as before, etc. (= *yathā-pūrvaṁ pūrvopaveśādikam anatikramya aparityajya vartamānāḥ sakhāyaḥ yatra tat*). The end of the compound is poetic license.³⁹⁸

Or *yathā-pūrva-sakham* is construed as: *yathā yathāvad eva sthitāḥ pūrva-sakhāḥ svarūpa-bhūta-sakhebhyaḥ pūrve sakhāyo yatra tat*, “where the previous companions were rightly situated (*yathā = yathāvad eva sthitāḥ*),” meaning the companions there were the ones before the companions that were His *svarūpa*.³⁹⁹

Sudarśana Sūri—Or *sva-kam* means the sandbank is where He has happiness (= *svasya kaṁ sukhaṁ yasmin tat pulinam*).

Vallabhācārya—Until Brahmā goes to his abode and brings the boys

398 Gaṅgā Sahāya says the proper form is *yathā-pūrva-sakhim* (*Anvītārtha-prakāśikā*). This is because the word *sakhi* changes to *sakha* only when it is the last word in a *tatpuruṣa* compound: *rājāhaḥ-sakhibhyaḥ tac*, “The suffix [t]a[c] is applied after *rājan*, *ahan*, and *sakhi* [when any of these words is last in a *tatpuruṣa*] (*Aṣṭādhyāyī* 5.4.91) (HNV 1071). That compound is a *bahuvrīhi*.

399 There is no poetic license here because at first the compound *pūrva-sakha* is made, by the rule *rājāhaḥ-sakhibhyaḥ tac*, given that it is a *karmadhāraya* compound, included in the category of *tatpuruṣa*. Then the word *yathā* is added to make the *bahuvrīhi* compound *yathā-pūrva-sakham*.

and the calves, Kṛṣṇa, giving permission to Brahmā, brought the calves, situated as before, to the sandbank, where the companions were as before. Firstly He put the companions on the sandbank as before, thereafter He as if went to bring the calves, and so it is said: *vatsān pulinam āninye*.

Gīrdhara Lāla—Kṛṣṇa gave Brahmā permission to leave. Thereafter, while Brahmā might be bringing the boys and calves from his abode, by His power Kṛṣṇa brought them. Thus, at first He put the boys on the sandbank as before, and then He went to fetch the calves. Thereafter He brought the calves to the sandbank, where the companions were located as before. Kṛṣṇa did not want to wait for Brahmā to return them.

Bhagavat-prasāda Ācārya—“After ordering Brahmā,” with a wink, “He brought the calves which were situated before.” This means He brought the calves which Brahmā had just brought and put in His visual range. He brought the calves to the sandbank, where the companions were located as before. It is His own sandbank, meaning He had chosen that place earlier.

Gaṅgā Sahāya—*Sva-bhuvam* denotes *svayam-bhuvam* (him, born by himself): Brahmā. “The Lord brought the calves, which were busy before that (*tataḥ prāḡ avasthitān*), to the sandbank.” At first He brought the boys to the sandbank, and after that He brought the calves there.

ANNOTATION

For Viśvanātha Cakravartī’s explanation, consult his commentary on text 10.13.20. In his opinion, there is no question of the boys’ returning because the boys and the calves existed in a separate dimension. Yogamāyā covered the real boys and calves. Brahmā stole boys and calves fashioned by the external Māyā (*Sārārtha-darśini* 10.13.15).

10.14.43

ekasminn api yāte 'bde prāṇeśam cāntarātmanaḥ |
kṛṣṇa-māyāhatā rājan kṣaṇārdham menire 'rbhakāḥ ||

ekasmin api yāte abde—although one year had gone; *prāṇa-īśam*—Kṛṣṇa (the Lord of the life force); *ca*—and [their mothers etc.]; *antarā*—without; *ātmanah*—their; *kṛṣṇa-māyā*—by Yogamāyā (“Kṛṣṇa’s Māyā”); *āhatāḥ*—struck; *rājan*—O king; *kṣaṇa-ardham*—half of a moment; *menire arbhakāḥ*—the little boys thought.

rājan! arbhakāḥ ātmanah prāṇeśam antarā ekasmin abde yāte api (sati), kṛṣṇa-māyāhatāḥ (santah), kṣaṇārdham (vṛttam) menire.

O king, although one year had elapsed without Kṛṣṇa, the master of their life force, the little boys, struck by Kṛṣṇa’s Māyā, thought half a moment had passed.

Śrīdhara Svāmī—Someone might think: “How is it that they sat right there for such a long time? And how could they forget about hunger, thirst, and the rest?” Therefore Śuka speaks this verse and the next.

“Though one year had passed, even without Kṛṣṇa (*prāṇeśam antarā = kṛṣṇam vinā api*)...” In separation from a dear one, a moment seems more than a year. Nonetheless, “struck by Māyā, they thought of half a moment (*kṣaṇārdham menire*).”

Sanātana Gosvāmī—The word *ātmanah* is syntactically connected in one of two ways: (1) *ātmanah svasya prāṇeśam*, “the master of their (*ātmanah = svasya*) life force,” or (2) *ātmanah śrī-kṛṣṇasya māyāhatāḥ*, “struck by the Māyā of the Soul, Śrī Kṛṣṇa.”

Although the *māyā* (magic) was only Brahmā’s, only *bhāgavatī*, being permitted by the Lord, turned out.⁴⁰⁰ Therefore previously Baladeva thought: *prāyo māyāstu me bhartuḥ*, “Most likely, it is the illusory power of my master” (10.13.37). Thus, everything makes sense. And that was already written earlier. Hence, “They were

400 In *Bṛhad-vaiṣṇava-toṣaṇī* 10.1.42, Sanātana Gosvāmī used the word *bhāgavatī* to denote Mahā-māyā. In the *Toṣaṇīs*, it is indicated that Mahā-māyā has an aspect of *cit-śakti*, in the form of the Lord’s will (10.1.25). It was shown in the appendix of chapter four that in the *Purāṇas* the term Māyā is one entity which has two aspects: Mahā-māyā and Yogamāyā and that in truth Mahā-māyā is an expansion of Yogamāyā.

overtaken by that Māyā” (*māyāhatāḥ* = *tayā vyāptāḥ*).

The reason for being the master of their life force is: *kṛṣṇam*, which means *śrī-vallavendra-kumāram* (the boy of the king of cowherds).⁴⁰¹ Moreover, *arbhakāḥ* (little boys) signifies *śrī-nanda-vraja-bālakāḥ* (little boys of the village). The vocative *rājan* (king) is said on account of being completely amazed.

Jīva Gosvāmī—(Additions are underlined.) Here he says, “Their ignorance of time too occurred only by Māyā.” The word *ātmanah* is syntactically connected in one of two ways: (1) *ātmanah svasya prāṇeśam*, “the master of their (*ātmanah* = *svasya*) life force,” or (2) *ātmanah śrī-kṛṣṇasya māyāhatāḥ*, “struck by the Māyā of the Soul, Śrī Kṛṣṇa.”

Although the *māyā* (magic) was only Brahmā’s, only *bhāgavatī*, being permitted by the Lord, turned out. Therefore previously Baladeva thought: *prāyo māyāstu me bhartuḥ*, “Most likely, it is the illusory power of my master” (10.13.37). Although that is impossible, it is not so impossible, considering that the Lord’s His *icchā-śakti* (desire potency) is more powerful than all other potencies. Hence, “They were mentally struck by it (*māyā hatāḥ* = *tayā pratibaddhāḥ*).” *Amara-kōśa* states: *mano-hataḥ pratihataḥ pratibaddho hataś ca saḥ*, “*Mano-hata*, *pratihata*, *pratibaddha*, and *hata* are synonymous” (3.1.41).

The reason for being the master of their life force is: *kṛṣṇam*, which means *vallavendra-kumāram*. (the boy of the king of cowherds). Moreover, “The boys thought (*arbhakāḥ menire*) that five instants had passed” (*kṣaṇārdham* = *pala-pañcakam*). In their perception, there had been no change of hour, day or season. The vocative *rājan* is said on account of being completely amazed.

Viśvanātha Cakravartī—In four verses Śuka says: An ignorance of so much time and the remainder of Kṛṣṇa’s picnic pastime (*bhojana-līlā*) in the same way with them are due to the influence of the sublime power of Yogamāyā, which is hard to grasp logically. Kṛṣṇa

401 This is reiterated by Jīva Gosvāmī. It seems that he and Sanātana Gosvāmī had the reading *kṛṣṇam māyāhatā* instead of *kṛṣṇa-māyāhatā*. *Kṛṣṇam* is then taken as an adjective of *prāṇeśam*. But that reading is not mentioned anywhere.

still had a morsel in hand.

The words *ātmanah prāṇeśam antarā* denotes: *svasya prāṇeśam kṛṣṇam vinā api* (even without Kṛṣṇa, the master of their life force). “They were covered (*āhatāḥ = āvṛtāḥ*) by Yogamāyā.”

Baladeva Vidyābhūṣaṇa—“The boys were covered by Kṛṣṇa’s Māyā, known as Yogamāyā.”

10.14.44

*kiṁ kiṁ na vismarantiḥa māyā-mohita-cetasah |
yan-mohitam jagat sarvam abhikṣṇam vismṛtātmakam ||*

kiṁ—(a word used to intensify the question); *kiṁ na vismaranti*—they do not forget what?; *iha*—here (in this world); *māyā-mohita-cetasah*—they whose minds are bewildered by Māyā; *yat*—by which [Māyā]; *mohitam*—bewildered; *jagat sarvam*—the whole world; *abhikṣṇam*—constantly; *vismṛta-ātmakam*—by whom the soul is forgotten (or by whom the happiness (*kam*) of the soul is forgotten).

(*janāḥ*) *māyā-mohita-cetasah iha (jagati) kiṁ kiṁ na vismaranti?*
jagat sarvaṁ yan-mohitam (sat) abhikṣṇam vismṛtātmakam
(*bhavati*).

In this world, what is it that people, whose minds are bewildered by Māyā, do not forget? Bemuddled by Māyā, the whole world constantly forgets the soul.

Śrīdhara Svāmī—“Bewildered by her, Māyā (*yan-mohitam = yayā māyayā mohitam*), the world is repeatedly (*abhikṣṇam = punaḥ punaḥ*) a thing by means of which only the soul is forgotten (*vismṛtātmakam = vismṛtaḥ ātmā eva yena tat tathā*).”

Sanātana Gosvāmī—*Iha* means *jagati* (in this world). *Vismṛtātmakam* signifies either *vismṛtaḥ ātmā eva yena tat* (by means of which only the soul is forgotten) or *sarva-vyāpakāḥ bhagavān api yena tat* (by means of which even the Lord, though He pervades all, is forgotten). The ‘whole’ world (*sarvam*) is said in consideration of the

bewilderment of Indra and others. The term *abhikṣṇam* (repeatedly) is used because there is a repeated (*muhur*) forgetfulness of the soul, though it is remembered or though it was made to be remembered somewhere, somehow. The greatness of the bewilderment is told thus.

Jīva Gosvāmī—Śuka gives an example of forgetfulness. *Iha* means *jagati*. *Abhikṣṇam* is said because of repeatedly (*muhur*) forgetting about the soul, which is distinct from the two bodies, in deep sleep, or else in books. The greatness of bewilderment is told thus. Therefore the idea is: Māyā has the power of the Lord’s will (*bhagavad-icchā*); her being a bewilderer in those who have such forgetfulness takes place.

Krama-sandarbha—All inconclusive reasoning in this regard is obstructed only by Māyā. And that *māyā* (lit. magic) became Brahmā’s since he was permitted by the Lord. Therefore Śaṅkaraṣaṇa said: *prāyo māyāstu me bhartuḥ*, “Most likely, it is the illusory power of my master” (10.13.37). “The whole world is constantly bewildered by Māyā (*abhikṣṇam yan-mohitam = abhikṣṇam yayā mohitam*).”

Viśvanātha Cakravartī—In this verse he gives an example in terms of a similarity, in the external Māyā, of Yogamāyā’s power of bewildering. *Vismṛtātmakam* is construed as: *vismṛtaḥ ātmā yena tat*, “the entire world, by whom the soul is forgotten.” In the exact same way, for one year Yogamāyā made them forget the sorrow of separation from Kṛṣṇa.

Baladeva Vidyābhūṣaṇa—He illustrates that Yogamāyā is Tri-guṇā in terms of the similarity of the attribute of bewildering. “In this world (*iha = jagati*), what is it that people, whose minds are bewildered by Tri-guṇā Māyā (*māyā-mohita-cetasah = māyayā triguṇayā mohitāni cetāṁsi yeṣām te*) do not forget?”

Vallabhācārya—“What is it that people, whose minds are bewildered by Māyā, do not forget, given that (*yad = yasmāt*) the whole world, being bewildered (*yan mohitam = yasmāt mohitam sat*), repeatedly forgets the soul?”

10.14.45

ūcuś ca suhrdaḥ kṛṣṇaṁ svāgatam te 'tiraṁhasā |
naiko 'py abhoji kavalāḥ ehitāḥ sādhu bhujyatām ||

ūcuḥ—spoke; *ca*—and (or a verse filler); *suhṛdaḥ*—the friends; *kṛṣṇam*—to Kṛṣṇa; *sv-āgatam*—the act of nicely arriving (or *svāgatam*—welcome); *te*—they (or [welcome] to You) (or by You); *atiraṁhasā*—extremely rapidly; *na*—not; *ekaḥ*—one; *api*—even; *abhoji*—was eaten; *kavalāḥ*—morsel; *ehi*—come; *itāḥ*—here; *sādhu*—in a good way; *bhujyatām*—eating should be done.

suhṛdaḥ kṛṣṇaṁ (prati) “te atiraṁhasā svāgatam. (asmābhiḥ tu) ekaḥ api kavalāḥ (tvayā vinā) na abhoji. (tasmāt tvam) iha ehi. sādhu bhujyatām” (iti) ūcuḥ.

Kṛṣṇa’s friends said to Him: “You came back nicely, with great speed! We have not even eaten one morsel. Come here. Let’s eat in a good way.”

Śrīdhara Svāmī—After this, they also spoke (*ūcuś ca*) in this way: “Properly returning was very rapidly done by You (*svāgatam te 'tiraṁhasā = tvayā ativegena samyag āgatam*). Not even one morsel (*kavalāḥ = grāsah*) was eaten (*na abhoji = na bhuktaḥ*) without You. Come here. You should eat without distraction (*sādhu = avikṣepeṇa*).”

Sanātana Gosvāmī—“Arriving—which involved bringing all the groups of calves—was easily done (*sv-āgatam = sukhena āgatam*).” The rest was explained by Śrīdhara Svāmī. Another explanation of *naiko 'py abhoji kavalāḥ* is: *tvayā ekaḥ api kavalāḥ na abhoji*, “not even one morsel was eaten by You,” insofar as He had the same morsel in hand. Therefore, “Come here, that is, enter in this place within our circle. Eating should take place (*bhujyatām*) properly (*sādhu = samyag yathā syāt tathā*), in the manner of completely filling Your belly.”

Jiva Gosvāmī—(Additions are underlined.) “Arriving—which

involved bringing all the groups of calves—was easily done (*sv-āgatam* = *sukhena āgatam*).” It’s understood that by the Lord’s sublime greatness, He still had the same morsel though one year had passed. The rest is by Śrīdhara Svāmī. Alternatively: *tvayā api ekaḥ api kavalah na abhojī*, “not even one morsel was eaten by You either,” insofar as He had the same morsel in hand. Therefore, “Come here, that is, enter in this place within our circle. Eating should take place (*bhujyatām*) properly (*sādhu* = *śamyag yathā syāt tathā*). There is no need to look for the calves anymore.”

Viśvanātha Cakravartī—“The little boys (*suhṛdah* = *arbhakāḥ*) said: “Arriving was easily done (*sv-āgatam* = *sukhena eva āgatam*), extremely quickly (*atīramhasā*). We thought that You would take about one hour to return with them, but You came back in a flash. Not even one morsel (*kavalah* = *grāsah*) was eaten without You, therefore come here.”

Baladeva Vidyābhūṣaṇa—*Te* means *tvayā* (by You).

ANNOTATION

In Jīva Gosvāmī’s grammar, the form *te*, in the genitive case, is proper because *svāgatam* is in the passive impersonal. The rule is: *vartamāne bhāve ca ktasya yoge kartari ṣaṣṭhī vā*, “The genitive case is optional in the word expressive of the doer of the action, when the suffix *[k]ta* is connected in the sense of either *vartamāna* (present tense) or *bhāva* (passive impersonal)” (*Hari-nāmāmṛta-vyākaraṇa* 646). Pāṇini does not accept this usage of the genitive case. His corresponding *sūtra* is: *ktasya ca vartamāne*, “The genitive case is used when *[k]ta* is ordained in the present tense” (*Aṣṭādhyāyī* 2.3.67).

10.14.46

tato hasan hr̥ṣīkeśo ’bhyavahr̥tya sahārbhakaiḥ |
darśayanś carmājagaram nyavartata vanād vrajam ||

tataḥ—afterward; *hasan*—smiling (or laughing); *hr̥ṣīkeśaḥ*—Kṛṣṇa (“the master of the senses”); *abhyavahr̥tya*—after eating; *sahārbhakaiḥ*—with the little boys; *darśayan*—while showing; *carma*—

the skin; *ājagaram*—pertaining to the boa; *nyavartata*—He returned; *vanāt*—from the forest; *vrajam*—to the cowherd village.

tataḥ hr̥ṣikeśaḥ hasan arbhakaiḥ saha abhyavahṛtya carma ājagaram darśayan vanād vrajam nyavartata.

Then Hr̥ṣikeśa had a picnic with the boys while laughing. He returned from the forest to the cowherd village, showing the boa's skin along the way.

Śrīdhara Svāmī—*Abhyavahṛtya* means *bhuktvā* (after eating).

Sanātana Gosvāmī—He was laughing either because of hearing their words, which were innocent due to Māyā, or because of an upsurge of rapture by not hearing a statement suggestive of sorrow and the like.

“Having eaten with the boys” (*arbhakaiḥ saha abhyavahṛtya*) implies that, without them, for all this time He had not eaten anything. Someone might wonder: “Then how could it be tolerated by Śrī Yaśodā and others?” In that regard he says: *hr̥ṣikeśaḥ*, “He gives an impulse to all the functions of the senses” (= *sarvendriya-vṛtti-pravartakaḥ*). This means their minds were possessed by the idea: “Let’s eat,” by the cleverness of imitative gestures. For example, that happened in the case of Lakṣmaṇa and Śrī Rāma: That is well known in the *Purāṇas*. Or, although He had no appetite, He ate for their satisfaction, and after a while He ate with great appetite by naturally giving an impulse to His senses due to the good taste, texture and aroma of the food.

“He returned (*nyavartata*) to the cowherd village (*vrajam* = *vrajam prati*).” In the reading *nivavarta*, the meaning is the same. “Showing the boa’s skin” was for the purpose of remembering it in order to narrate in Vraja the killing of Aghāsura. That skin was concealed by the Lord and safeguarded by Māyā for all this time.

Jīva Gosvāmī—(Additions are underlined.) He was laughing because of hearing the words of those boys, who were innocent due to Māyā, and because of an upsurge of rapture by not hearing a

statement suggestive of sorrow and the like. The name Hrsīkeśa is used on account of being most dear. “He returned (*nyavartata*) to the cowherd village.” In the reading *niravartat*, the meaning is the same; the *parasmaipada* is poetic license. “Showing the boa’s skin” was for the purpose of narrating in Vraja the killing of Aghāsura. That skin was concealed by the Lord and safeguarded by Māyā for all this time.

Viśvanātha Cakravartī—*Hasan* (while smiling, laughing) is said because He was observing their bliss. Concerning *abhyavahrtya* (after eating): Although one year had elapsed, the rice, the vegetables, and the rest of the food had not changed more than any food changes after a moment. The gist is the food did not generate distaste.

Regarding *darśayan* (while showing): “Friends! This snake, which died today, still remains intermingled with fat and blood. Take a look!” It’s understood that for all this time those various things were covered by Yogamāyā to make the renown in Vraja of the killing of it. “He desisted (*nyavartata*) from amusements in the forest (*vanāt* = *vana-viharaṇāt*) and went—the verb *jagāma* needs to be added—to the cowherd village.”

Baladeva Vidyābhūṣaṇa—The snake’s skin had dried up. “He went (*nyavartata* = *jagāma*), from the forest, that is, from playing in the forest (*vanāt* = *vana-vihārāt*), to the cowherd village.”

10.14.47

barha-prasūna-vana-dhātu-vicitritāṅgaḥ
proddāma-veṇu-dala-śṛṅga-ravotsavādhyah |
vatsān grṇann anuga-gīta-pavitra-kīrtir
gopī-drg-utsava-dṛśiḥ praviveśa goṣṭham ||
(vasanta-tilakā)

barha—with peacock tail feathers; *prasūna*—blossoms; *vana-dhātu*—and forestial minerals; *vicitrita-āṅgaḥ*—whose limbs were especially colorful; *proddāma*—extraordinary (or very elevated); *veṇu*—of flutes; *dala*—leaves used as whistles; *śṛṅga*—and horns; *rava-utsava-ādhyah*—opulent with a festival, which is the sounds;

vatsān—the calves; *gr̥ṇan*—calling; *anuga-gīta*—sung by followers; *pavitra*—pure (or is the means of purification); *kīrtiḥ*—whose fame; *gopī-dṛḡk-utsava-dṛśiḥ*—the sight of whom is a festival for the cowherd ladies’ eyes; *praviveśa*—entered; *goṣṭham*—the cowherd village.

(*śrī-kṛṣṇaḥ*) *barha-prasūna-vana-dhātu-vicitritāṅgaḥ proddāma-veṇu-dala-śṛṅga-ravotsavādhyah vatsān gr̥ṇan anuga-gīta-pavitra-kīrtiḥ gopī-dṛḡk-utsava-dṛśiḥ goṣṭham praviveśa*.

Calling the calves, He entered the village. His limbs were especially colorful with blossoms, peacock tail feathers, and forestial minerals. He was opulent with a festival, the extraordinary sounds of flutes, leaves for whistling, and horns. His fame, a purifier, was sung by the followers. The sight of Him was a festival for the ladies’ eyes.

Śrīdhara Svāmī—“He was replete with a festival along with the sounds of flutes and of other extraordinary instruments (*proddāma-veṇu-dala-śṛṅga-ravotsavādhyah* = *proddāmaḥ veṇv-ādiḥ tasya ravaiḥ utsavaḥ tena ādhyah sampannaḥ*). He entered the village while calling the calves by making sweet sounds (*gr̥ṇan* = *upalālanaiḥ āhvayan*). The sight of Him is a festival for the ladies’ eyes” (*gopī-dṛḡk-utsava-dṛśiḥ* = *gopī-dṛśām utsava-rūpā dṛśiḥ darśanam yasya saḥ*).

Sanātana Gosvāmī—With a certain forestial apparel due to the great joy of being with the calves and the boys who are His favorite companions, He went inside the cowherd village (*goṣṭham praviveśa* = *vrajāntar jagāma*) while generating the visual bliss of the women in the cowherd village.

Vana-dhātu means *gairika* (ochre): The compound *barha-prasūna-vana-dhātu-vicitritāṅgaḥ* signifies: “He by whom the limbs are decorated in a special way with peacock tails feathers and so on,” or “His limbs are decorated by the companions with those things.” (= *barhādibhiḥ viśeṣeṇa citrāṇi bhūṣitāni aṅgāni yena, kimvā sakhibhir yasya saḥ*)

Therefore: *proddāma-veṇu-dala-śṛṅga-ravotsavādhyah*, “He

is opulent with a festival by the very high sounds of flutes, leaves (for whistling), and horns,” or “He is opulent with a festival, which is those sounds,” or “He is opulent with those sounds and with a festival: the dancing, singing, and so on.” (= *proddāmaḥ atyuccaḥ yaḥ veṇu-dala-śṛṅgānām ravaḥ tena saḥ eva utsavaḥ, kimvā utsavaḥ ca nṛtya-gītādi-rūpaḥ tena ādhyah*)

Hence: *anuga-gīta-pavitra-kīrtiḥ*, “His fame, the form of the killing of Aghāsura and others, which is pure, or which purifies the world, is sung by the followers, meaning it is loudly glorified with rhythm, etc., in such a way that there are nice sounds like those in a song, with profuse joy by those boys.” (= *anugaiḥ taiḥ eva bālakaiḥ gītā harṣa-bhareṇa gīta-vat susvaraṁ tālādi-sahitam uccaiḥ kīrtitā pavitrā nirmalā jagat-pāvinī vā kīrtiḥ aghāsura-vadha-rūpā yasya*)

All the women of the cowherd village, beginning from Śrī Yaśodā, are meant by the word *gopī* because of the occurrence of the superior visual bliss of theirs too right at this time by the abundance of the joy of seeing Śrī Kṛṣṇa.

Or they are Śrī Rādhā and other beautiful ladies who are most dear to Śrī Kṛṣṇa, because of the accomplishment of a festival only for their eyes by seeing Him in a special way.

Jīva Gosvāmī—(The commentary is the same except the last paragraph. In addition:) It is thus shown that His friendship with these ones was deeper than it was with those who were *āvirbhāvas* of Himself.

Viśvanātha Cakravartī—*Gṛṇan* means: *upalālanaiḥ āhvayan*, “while calling with verbal caresses.” *Gopī-dṛg-utsava-dṛśiḥ* is construed as: *gopīnām vatsalānām dṛśām usatva-rūpā dṛśiḥ darśanam yasya saḥ*, “He the sight of whom is the form of a festival for the eyes of cowherd ladies who are motherly affectionate.”

Baladeva Vidyābhūṣaṇa—The word *proddāma-veṇu-dala-śṛṅga-ravotsavādhyah* means: *proddāmaḥ atyuccaḥ veṇv-ādi-ravaḥ tena utsavena ādhyah*, “He was richly endowed with a festival, the very high sounds of flutes and so on.” *Anuga-gīta-pavitra-kīrtiḥ* portends: *anugaiḥ taiḥ bālaiḥ gītā pavitrā kīrtiḥ agha-vadhādi-rūpā yasya saḥ*, “He whose fame, the form of the killing of Agha, etc., is pure and is sung by the followers, those boys.”

10.14.48

*adyānena mahā-vyālo yaśodā-nanda-sūnunā |
hato 'vitā vyaṁ cāsmād iti bālā vraje jaguḥ ||*

adya—today; *anena*—by Him; *mahā-vyālah*—a big serpent; *yaśodā-nanda-sūnunā*—by the son of Yaśodā and of Nanda; *hataḥ*—was killed; *avitāḥ vyaṁ ca*—and we were protected; *asmāt*—from this [big snake]; *iti*—(marks the end of the quotation); *bālāḥ*—the boys; *vraje*—in the cowherd village; *jaguḥ*—sang (spoke).

“adya mahā-vyālah anena yaśodā-nanda-sūnunā hataḥ, vyaṁ ca asmād avitāḥ” iti bālāḥ vraje jaguḥ.

The boys sang in the cowherd village: “Today a big serpent was killed by Him, the son of Yaśodā and Nanda, and we were saved from it.”

Śrīdhara Svāmī—“We were saved (*avitāḥ = rakṣitāḥ*) from this big snake (*asmāt = mahā-vyālāt*) by Him.” In point of *yaśodā-nanda-sūnunā* (by the son of Yaśodā and Nanda): Two kinds of statements were condensed into one. Some boys said “by Yaśodā’s son,” and others said “by Nanda’s son.” Alternatively: *yaśodām nandayati iti yaśodā-nandaḥ saḥ ca asau sūnuḥ ca iti tathā tena*, “by Him who delights Yaśodā and is a son.”

Sanātana Gosvāmī—*Yaśodānanda-sūnunā* means: *yaśodāyāḥ ānanda-rūpa-sūnunā* (by the son who is Yaśodā’s bliss), because she was elated due to those feats of His.

Jīva Gosvāmī—*Yaśodānanda-sūnunā* connotes: *mātr-kulotpannaiḥ yaśodā-sūnunā anyaiḥ nanda-sūnunā*, “by Yaśodā’s son according to those who were born in the mother’s family, who is Nanda’s son according to others.” It’s understood that it is enounced in this way. Or, the praise of both without distinguishing between them due to great satisfaction is for the sake of hinting at the fact that the village residents have good fortune because of those two.

Viśvanātha Cakravartī—“And we were protected (*vayaṁ ca avitāḥ*) from that big snake (*asmāt = tasmād mahā-vyālāt*) by the son because of whom Yaśodā and Nanda have good fortune.” Here “good fortune” which means either bliss or fame (*yaśodā-nanda-sūnunā = yaśodā-nandayoḥ bhāgyam ānandaḥ yaśaḥ vā yasmāt tathā-bhūtena sūnunā*). This is a *karma-dhāraya* compound wherein the middle word was deleted, given that the compound is a *śāka-pārthivādi*.⁴⁰²

Baladeva Vidyābhūṣaṇa—*Yaśodā-nanda-sūnunā* signifies: *mātr-pakṣīyaiḥ yaśodā-sūnuḥ iti pitṛ-pakṣīyaiḥ nanda-sūnuḥ iti ca uktena*, “by Him who is said to be Yaśodā’s son by those who are on the mother’s side and Nanda’s son by those who are on the father’s side.”

10.14.49

rājovāca

*brahman parodbhave kṛṣṇe iyān premā katham bhavet |
yo ’bhūta-pūrvas tokeṣu svodbhaveṣv api kathyatām ||*

rājā uvāca—the king said; *brahman*—O Brāhmaṇa; *para-udbhave*—whose origination is from another; *kṛṣṇe*—for Kṛṣṇa; *iyān*—so much; *premā*—love; *katham*—how; *bhavet*—can be; *yaḥ*—which [love]; *abhūta-pūrvah*—previously nonexistent; *tokeṣu*—for the children; *sva-udbhaveṣu*—whose origination is from them; *api*—even; *kathyatām*—it should be told.

rājā uvāca—*brahman!* *yaḥ (premā) tokeṣu svodbhaveṣu api abhūta-pūrvah (abhavat), (saḥ) iyān premā parodbhave kṛṣṇe (śrīdāmādi-rūpe) katham bhavet? (tatra upapattiḥ tvayā) kathyatām.*

Viśvanātha Cakravartī / Baladeva Vidyābhūṣaṇa—

śrī-rājā uvāca—*brahman!* *parodbhave (nanda-putre) kṛṣṇe tokeṣu svodbhaveṣu api yaḥ (premā) abhūta-pūrvah, (saḥ) iyān premā katham bhavet? (tat) kathyatām.*

402 The *śāka-pārthivādis* are an indefinite group of compounds where a middle word was deleted in the construction. For the details, consult the footnote in *Sārārtha-darśinī* 10.8.36.

The king said: “Brāhmaṇa, kindly explain how a previously nonexistent love for their own children became so much love for Kṛṣṇa, another’s son.”

Śrīdhara Svāmī—In this verse Parīkṣit inquires about the love they had for Kṛṣṇa, another’s son, which was superior to the love they had for their own children and which was told with the stanzas beginning from:

*vrajaukasāṁ sva-tokeṣu sneha-vally ābdam anv-aham |
śanair niḥśīma vavṛdhe yathā kṛṣṇe tv apūrva-vat ||*

“The Vrajavāsīs’ creeper of love for their offsprings unlimitedly expanded, gradually, like the creeper of their love for Kṛṣṇa Himself was growing as if it were unprecedented. It was so every day for one year.” (10.13.26)

Sanātana Gosvāmī—As a pun, the vocative *brahman* (O Brāhmaṇa, or O Veda) implies “You are the Vedas in person. You know everything.”

“How could this much (*iyān* = *etāvān*) love occur? So much (*yaḥ* = *yāvān*) love is unprecedented.” Concerning *parodbhave* (another’s son): They knew Kṛṣṇa as Yaśodā’s son, not as God. That is why they loved Him more than they loved their own children. But someone might argue: “By nature, parents love their children more than they love the children of others. If they truly and naturally loved Him more than they loved their own children, what is the logical reasoning in that?” This is exactly what Parīkṣit is asking, with *katham* (how).

Kathyatām (tell) signifies: *tad nirūpyatām* (it should be explained). In this way the question only regards the manner it took place. Parīkṣit is not questioning the propriety of it.

Or Parīkṣit’s question relates to some ascetic sages seated in the assembly: He knew they loved their sons more than they loved God, and so he asks the question as if to deride them. In that sense, *katham* means *kutaḥ* (why).

Jiva Gosvāmī—Parīkṣit thinks, “But usually, so much affection occurs in one of three ways, in terms of either (1) the beauty of the object, (2) a special possessiveness for the object, and (3) a family relationship.

“The first category does not apply in this case because when Kṛṣṇa had the forms of those boys He looked just like they did, and so there was no difference in beauty. That was stated with *yāvat-vatsa-pa*, “Kṛṣṇa, the unborn one, the underlying identity of all, was so many small bodies of calf herders and of calves, in whichever way their hands, feet, and other body parts were,” and so on (10.13.19).

“The second category too does not apply because there was no change in the mother-son relationship. The third one occurred in Rukmiṇī, Pradyumna’s mother, when Pradyumna arrived (her breasts became moist out of affection) (10.55.30), but Kṛṣṇa’s case is the opposite (He is not their real son). Then why was it said: *vrajaukasām sva-tokeṣu* and so on? (10.13.26 cited above).” With this in mind, Parīkṣit inquires with the desire to either understand the particularity or make others understand.

“Why did they have so much love for Kṛṣṇa?” The sense of the question is: “for Śrī Kṛṣṇa who was manifest as the names and forms of Śrīdāmā and others,” but not “for Him who was manifest only as His very own identity.” *Yah* denotes *yāvān* (as much). Here, the mention that Kṛṣṇa was born from other parents (*parodbhave*) is said only in conformity with the philosophical conclusion told in: *nandas tv ātmaja utpanne*, “Nanda, however, became euphoric when a son was born” (10.5.1), otherwise the question would also refer to Nanda and Yaśodā. But this was never portrayed that way previously. (Nanda and Yaśodā’s love for Kṛṣṇa was never said to be love for Him who is the son of Vasudeva and Devakī.)

Or the question relates to Kṛṣṇa Himself, in reference to: *yathā kṛṣṇe tv apūrva-vat*, “like the creeper of their love for Kṛṣṇa Himself was growing as if it were unprecedented” (10.13.26). In this interpretation, the first category, the beauty of the object, applies. Kṛṣṇa Himself is indeed more beautiful than their boys. Not only that, the two other categories are meant to be expressed as enhanced. (The mothers’ possessiveness for Kṛṣṇa was greater than their possessiveness for Kṛṣṇa in the form of their sons, and so was their sense of kinship.) The question is asked with the intent to understand the philosophical logic behind this.

Viśvanātha Cakravartī—A love for Kṛṣṇa, another’s son, that was superior to their own children was implied with the verses beginning from: *vrajaukasāṁ sva-tokeṣu...* (see above). He inquires about it here.

The prose order is: *parodbhave nanda-putre svodbhaveṣu sva-sva-putreṣv api yaḥ premā abhūta-pūrvaḥ*, “The love for both Kṛṣṇa, who was born from another, meaning He is Nanda’s son, and their respective sons (*svodbhaveṣv api = sva-sva-putreṣu api*) did not exist before Brahmā’s bewilderment (*abhūta-pūrvaḥ = brahma-mohanāt pūrvaṁ na bhūtaḥ*).”

The question is asked because it contradicts what normally happens: Parents love their child more than they love another’s child, even if their child is inferior to some degree.

10.14.50

śrī-śuka uvāca

sarveṣāṁ api bhūtānāṁ nṛpa svātmāiva vallabhah |
itare ’patya-vittādyās tad-vallabhatayaiva hi ||

śrī-śukaḥ uvāca—Śrī Śuka said; *sarveṣāṁ api bhūtānāṁ*—for all beings; *nṛpa*—O king; *sva-ātmā*—one’s self (the soul); *eva*—only; *vallabhah*—[is] dear; *itare*—others; *apatya*—descendants; *vitta*—wealth; *ādyāḥ*—and so on (“the first of which [others] are”); *tad-vallabhatayā*—due to the dearness of it; *eva*—only; *hi*—indeed.

nṛpa! sarveṣāṁ api bhūtānāṁ svātmā eva vallabhah (asti). itare apatya-vittādyāḥ (tu) tad-vallabhatayā eva hi (vallabhāḥ bhavanti).

Śrī Śuka said: To all beings, only one’s self is dear, O king! Indeed, others, such as offsprings, and wealth, are dear only due to the dearness of it.

Śrīdhara Svāmī—“Since Śrī Kṛṣṇa is directly the Soul, having more love for Him than for those that pertain to oneself is proper.” To express this, in five verses, right at first he shows that to like oneself is natural, but to like others is conditional (contingent on it) (*upādhika*).

Sanātana Gosvāmī—Paramātmā is Śrī Kṛṣṇa. He is dearer to one's self than everyone else is. In order to signify this, in five verses he says: "To like oneself is automatic, but to like others is conditional."

"Only one's self (*svātmā* = *svasya ātmā*) is dear." This is said because of seeing a difference with the souls of others, due to the absence of complete *jñāna* (awareness, trance). Or the reason is simply that the dearness of oneself is an automatic and direct experience.

The word *ādyā* (etc.) implies the inclusion of a house, the wife, and so on. The body is not mentioned, even though it is dearer than one's children and the rest, because this dearness of the body is going to be described in verse 52, specifically in connection with the mentality of those who are attached to the body as the self. Or, that too is included by the word *ādyā*. Not clearly mentioning it is because the dearness of it is obvious.

The drift of the vocative *rājan* (king) is: "Whatever is dear to kings of your kind, such as protecting the citizens, is so just because the self is dear." With *hi* (indeed), Śuka emphasizes that there are indeed proofs of this experience.

Jīva Gosvāmī—(Additions are underlined.) Paramātmā is Śrī Kṛṣṇa. He is dearer to one's self than everyone else is. In order to signify this, in five verses he says: "To like oneself is automatic, but to like others is additional." At first: *svātmā* (one's self): This is said merely in terms of being the ego, the sense of "I", by the absence of the discernment between the body and the soul, the possessor of the body. This is for the sake of excluding the idea that love for an object of possessiveness from that perspective is genuine.

The drift of the vocative *rājan* (king) is: "Whatever is dear to kings of your kind, such as protecting the citizens due to dharma, is so just because the self is dear." With *hi* (indeed), Śuka emphasizes that there are indeed proofs of this experience.

Viśvanātha Cakravartī—"O king, there is more love for oneself, in terms of being the focal point of the sense of 'I', than for sons et al. which are objects of possessiveness. This worldly custom should be perceived at first. Only afterward will the philosophical conclusion of this take place." Śuka speaks this way in five verses in order to

state the fundamental truth in verse 55.

Vallabha (dear) denotes an object of love from the mundane viewpoint. That kind of love differs for different bodies, as stated in the words beginning from *itare* (others).

Baladeva Vidyābhūṣaṇa—In this verse Śuka only means to say, “This philosophical conclusion can take place only by examining the ways of love in the world.” “Only one’s self, the soul, the superintendent of the body and the senses, is dear (*vallabhaḥ* = *priyaḥ*)—because it is spiritual. Therefore others, offsprings and so forth, are dear only due to being related to it (*tad-vallabhatayaiva* = *tadīyatvena eva priyāḥ*).”

Sudarśana Sūri—“To all beings, that is, to all those who have a body, only one’s Self is dear.” One’s self is Paramātmā, the thing which is characterized by a body, the soul, and which is to be characterized (*svātmā* = *jīva-deha-viśiṣṭam sva-svarūpaṁ paramātma-rūpaṁ viśeṣyam*).

Vira-Rāghava—“Only Paramātmā, the Soul of the soul, is dear” (*svātmā* = *jīvāntar-ātmā* = *parama-puruṣaḥ*). This is in accordance with the scriptural text beginning from: *na vā are patyuh kāmāya patih priyo bhavati*:

atha ha yājñavalkyasya dve bhārye babhūvatuḥ. maitreyī ca kātyañyanī ca. tayor ha maitreyī brahma-vādinī babhūva, striprajñāiva kātyañyanī... yājñavalkyo maitreyīti hovāca, pravrajīṣyanvā are 'ham asmāt sthānād asmi, hanta te 'nayā kātyañyanīyāntam karavāñīti... sā hovāca maitreyī, yenāham nāmṛtā syām kim aham tena kuryām yad eva bhagavān veda tad eva me brūhīti... sa hovāca, na vā are patyuh kāmāya patih priyo bhavati, ātmanas tu kāmāya patih priyo bhavati... na vā are sarvasya kāmāya sarvaṁ priyaṁ bhavati ātmanas tu kāmāya sarvaṁ priyaṁ bhavati. ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyo maitreyī ātmano vā. are darśanena śravaṇena matyā vijñānena idaṁ sarvaṁ vidaditam.

“Yājñavalkya had two wives: Maitreyī and Kātyañyanī. Of the two, Maitreyī liked a discourse about Brahman, whereas Kātyañyanī only had feminine wisdom. Yājñavalkya said: “My dear Maitreyī, I am

about to leave this place and wander as an ascetic. Allow me to put an end to the connection between you and Kātyāyani.” Maitreyī replied, “If wealth cannot make me immortal, I have no use of it. Venerable seer, tell me what you know.”

Yājñavalkya said: “The husband is not dear to the wife because she loves him, but because she loves the ātmā (her self, or the Soul). Everything is not dear because of loving those things but because of loving the ātmā. Maitreyī, ātmā should be seen, heard, contemplated, and meditated upon. By seeing, hearing, contemplating and realizing the ātmā, everything becomes known.” (*Bṛhad-āraṇyaka Upaniṣad* 4.5.1-6)

ANNOTATION

The question whether the term *ātmā* in the *Upaniṣad* denotes the soul or the Soul was made into a topic in *Vedānta-sūtra* (1.4.19-22). The following texts of the *Upaniṣad* clearly state that in this context, *ātmā* means Paramātmā (Parameśvara): *ime lokāḥ, ime devāḥ, ime vedāḥ, imāṇi bhūtāni, idaṁ sarvaṁ yad ayam ātmā*, “The worlds, the gods, the Vedas, the beings—all this universe is the aforesaid ātmā” (BAU 4.5.7). In the Upanishadic jargon, often the concepts of *jīvātmā* and *paramātmā* are intermingled. Verse 55 clarifies the issue, but verse 56 mixes the two concepts. Thus verse 55 expounds the *bheda* aspect, and verse 56 the *abheda* aspect.

10.14.51

tad rājendra yathā snehaḥ sva-svakātmani dehinām |
na tathā mamatālambi-putra-vitta-grhādiṣu ||

tat—therefore; *rāja-indra*—O king of kings; *yathā*—just as; *snehaḥ*—affection; *sva-svaka*—one’s respective; *ātmani*—for the self; *dehinām*—of embodied beings; *na tathā*—not in that way; *mamatā-lambi*—for things which depend on possessiveness; *putra-vitta-grha-ādiṣu*—such as a son, wealth, house, and so on.

rājendra! tad dehinām yathā snehaḥ sva-svakātmani (bhavati, snehaḥ) mamatālambi-putra-vitta-grhādiṣu tathā na (bhavati).

Baladeva Vidyābhūṣaṇa—

rājendra! tad yathā sva-svakātmani snehaḥ, tathā mamatālambi-putra-vitta-grhādiṣu na (asti).

Therefore, O king of kings, in the case of embodied beings, love for a son, wealth, a house, and so on, which depend on the sense of ‘mine’, is not like love for one’s self.

Śrīdhara Svāmī—Why? Here he says, “Because it is seen that way.” *Tad* means *tasmād eva kāraṇāt* (for that very reason). *Sva-svakātmani* (love ‘for one’s self’) actually means *ahaṅkāraspade dehe*, “for the body, the object of the sense of ‘I’.”

Sanātana Gosvāmī—Śuka talks about the same topic. In *svaka*, the suffix *ka* is used without a change in meaning: *sva-svakātmani* means: *svasmin svasmin ātmani dehādhiṣṭhātari*, “love for one’s self—the soul, who governs the body.” The repetition has a distributive sense: everyone’s love for themselves. Therefore, since the self has an *abhimāna* (false ego), Śrīdhara Svāmī explained it as: *ahaṅkāraspade* (the focal point of the sense of ‘I’) (*Bhāvārtha-dīpikā* above). The explanation of *ātmani* (for one’s self) as *dehe* (for the body) is not right, because that is going to be mentioned in the next verse.

The sense of *dehinām* (in the case of embodied beings) is: *dehātiriktātma-jñānavatām* (of those who have the knowledge that the soul is distinct from the body). *Mamatālambi* (depending on possessiveness) is said because it is appropriate that love for a son, and so forth, who are the objects of the sense of ‘mine’, be less than love for one’s self, the object of the sense of ‘I’.

The gist of the vocative *rājendra* is: “There is no love like love for the self. Even the love for an empire does not compare to it. This is already known to you.”

Jīva Gosvāmī—Śuka talks about the same topic, but as a contrast. Śrīdhara Svāmī’s explanation as *ahaṅkāraspade* should relate to the next verse. The sense of *mamatālambi*, which means *mamatāvalambi* (resting upon possessiveness), is: “Being lesser is fitting,” because

the meaning of the genitive case might be obstructed.⁴⁰³ The gist of the vocative *rājendra* is: “Love for an empire is not like love for the self. You already know this.”

Viśvanātha Cakravartī—Love for the self is unconditional (*yathā snehaḥ = yathā nirupādhikaḥ snehaḥ*).

Baladeva Vidyābhūṣaṇa—“Therefore (*tad = tasmāt*), love for sons and so forth, which are the focal points of the sense of ‘mine’ (*mamatālambi-putra-vitta-grhādiṣu = mamatāspadeṣu putrādiṣu tat-sambandhiṣu*), is not like love for one’s soul, which is spiritual and is the focal point of the sense of ‘I’ (*sva-svakātmani = vijñānānande ahantāspade jīvātmani*).

10.14.52

dehātma-vādinām puṁsām api rājanya-sattama |
yathā dehaḥ priyatamaḥ tathā na hy anu ye ca tam ||

deha-ātma-vādinām—who habitually say the body is the self; *puṁsām*—for persons; *api*—also; *rājanya-sattama*—O best among Kṣatriyas; *yathā*—just as; *dehaḥ*—the body; *priyatamaḥ*—dearest; *tathā*—in that way; *na*—not; *hi*—certainly (or a word expressive of limitation); *anu*—(toward: *anu = prati*); *ye*—which [persons and things]; *ca*—but; *tam*—that [body].

rājanya-sattama! yathā dehātma-vādinām puṁsām api dehaḥ priyatamaḥ (asti), tam (deham) anu ye (putra-vitta-grhādayaḥ bhavanti, te) ca hi tathā (priyatamāḥ) na (bhavanti).

O foremost Kṣatriya! Also in the case of people who hold the opinion that the body is the self, persons and things related to the body are not as dear as the body.

403 The word *mamatālambi* is in the locative case in the construction: *mamatālambi-putra-vitta-grhādiṣu* means: *mamatālambiṣu putra-vitta-grhādiṣu*, “Love for things which rely on the sense of ‘mine’ such as a son, wealth, and a home.”

Śrīdhara Svāmī—In order to show that according to the different levels of false identification of the self a corresponding differentiation of levels of love is seen, Śukadeva describes a particularity in terms of the difference between fools and those who are not fools. The sense is: *taṁ deham anu bhavanti ye putrādayas te tu na tathā priyatamāḥ*, “Sons and so forth, who exist in relation to the body, are most dear, yet not as dear as one’s body.”

Sanātana Gosvāmī—“In the case of those who say the body is the self (*dehātma-vādinām* = *dehaḥ eva ātmā iti vādinām*)” means: “of those who have no *viveka* (discernment: the faculty of distinguishing the soul from the body-mind complex)”. Therefore: On account of not knowing that the self is completely distinct from the body, “the body is most dear.” Even in that opinion, the sense only culminates in the self being the most dear, due to being dearest by thinking of the body as the self. *Hi* has the sense of *nīścaya* (certainly). *Ca* means *tu* (but).

Regarding the vocative *rājanya-sattama*, the drift is: “Some members of royalty are Dehātma-vādīs (they say the body is the self); they are wrong (*asat*). Some are Brahma-vādīs (Brahman is real); they are right (*sat*). Some are Īśvara-vādīs (the personal form of God is real); they are more right (*sattara*). Of them, you are the most righteous since only Śrī Kṛṣṇa is dear to You.”

Jīva Gosvāmī—(The commentary is the same.)

Viśvanātha Cakravartī—“The self is known as the body by fools.” He voices this opinion. *Dehātma-vādinām* signifies: *dehaḥ eva ātmā iti vaditum śīlam yeṣām*, “of those whose habit is to say: ‘The body is the self.’”

Baladeva Vidyābhūṣaṇa—With a different opinion he shows that only the self is the focal point of love. Those who think the body is the self—they think, “I am light-complexioned,” “I am fat”—are the materialists. “Just as the body is dearest to them, offsprings and so on, who exist relative to the body, are dear to them, but not as much (*tathā na = na tathā priyāḥ*).” Only the soul is dear.

Vira-Rāghava—Here he implies: “This proof of universal rule involves the conceit of perceiving the body as the self and does not involve that conceit.” The word *api* signifies: *dehātma-bhimāna-rahitānām api*, “[In the case of those who think the body is the self,] and even in the case of those who do not think that the body is the self.”

“Those related to the body are not as dear as the body” (*anu ye ca tam = tam deham anu ye ca = dehānubandhinaḥ ye*).

10.14.53

*deho 'pi mamatā-bhāk cet tarhy asau nātma-vat priyaḥ |
yaj jīryati api dehe 'smin jīvitāśā baliyasī ||*

dehaḥ—the body; *api*—although (or also); *mamatā-bhāk*—the recipient of possessiveness; *cet*—if; *tarhi*—then; *asau*—that [body]; *na*—not; *ātma-vat*—like the soul [is dear]; *priyaḥ*—dear; *yat*—because; *jīryati api dehe*—even when the body is growing old; *asmin jīvitā-śā*—the hope of living in it (the desire to live); *baliyasī*—very strong (or *abaliyasī*—not very strong).

dehaḥ (ahaṅkāraspadī-bhūtaḥ) api mamatā-bhāk (bhaved iti) cet, tarhi asau (dehaḥ) ātma-vat priyaḥ na (eva bhavet), yad dehe jīryati (sati) api asmin jīvitāśā baliyasī (bhavati)—athavā: yad jīryati api (vivekinām mamatāspade) dehe asmin jīvitāśā abaliyasī (bhavati).

Viśvanātha Cakravartī—

dehaḥ (ahantāspadī-bhūtaḥ) api (iṣad-vivekena) mamatā-bhāk (syāt) cet, tarhi asau (dehaḥ) ātma-vat priyaḥ na (bhavet), yad dehe asmin jīryati api jīvitāśā baliyasī (bhavati).

Baladeva Vidyābhūṣaṇa—

dehaḥ api ced mamatā-bhāk (syāt), tarhi asau ātma-vat priyaḥ na (bhavet), yad dehe jīryati (sati, dehe) jīvitāśā baliyasī (bhavati).

Even if the body is called ‘mine’, it is not as dear as the self, because even when the body grows old, the desire to live remains very strong.

Optionally: **Even if the body is called ‘mine’, it is not as dear as the**

self. Also when the body grows old, the desire to live in it is not very strong.

Śrīdhara Svāmī—“... because (*yad = yasmāt*) there is a desire to live (*jīvitāśā = jīvitāśā bhavati*) even when death is at hand (*jīryaty api = āsanna-marāṇe 'pi*).” The drift is: “Even when it is determined that the body will not remain alive, it makes sense that the focal point of love only relates to oneself.”

Or *yat* means *yasmin* and modifies *dehe*. This interpretation relates to someone who has *viveka* (discernment between soul and body-mind). The sense is: Even if the body is called ‘mine’, it is not as dear as the self, and so when it grows old, a person with no *viveka* still has the desire to live, whereas someone who has *viveka* thinks: “Let it die or let it live.”

Sanātana Gosvāmī—The verse was explained by Śrīdhara Svāmī. In his commentary, the sense of *nātivāsthethi* is: “A person who has *viveka* does not care whether the body lives or dies.”

Or, by phonetic combination, *jīvitāśā baliyasī* stands for *jīvitāśā abaliyasī*: The body, taken as the focal point of the sense of ‘I’ by those who have no discernment, is not as dear as the self, because (*yat = yasmāt*) when the body, the focal point of the sense of ‘mine’, grows old, meaning it is overcome by disease, etc., the desire to live too (*jīvitāśā api*) is not strong (*abaliyasī = abaliyasī bhavati*).⁴⁰⁴

Jiva Gosvāmī—(The commentary is the same.)

Viśvanātha Cakravartī—He means to say: “When, at some point in time, those who say the body is the self have a little discernment, even they might think only the soul is dear, but the body is still not as dear.”

“Even if the body, though it had become the focal point of the sense of ‘I’, becomes—with a little discernment—the focal point

404 This second explanation is actually the same as Śrīdhara Svāmī’s second explanation. But Viśvanātha Cakravartī says the verse has only one meaning and says it refers to someone who has discernment; to validate his opinion he needs to add a clause (the last clause in his commentary).

of the sense of ‘mine’, the body is not as dear as the self.” Rather it becomes dear only in consideration of the soul. With *yad* and so on, he makes the worldly experience the proof of that. The gist is: “‘Perceiving that, every time, the soul has excessive hardship in abandoning the body, I, the soul, should not have so much hardship.’ With this in mind, the desire to live in the body increases,” only because of love for the self.

Baladeva Vidyābhūṣaṇa—“When even they get a little discernment, by the eminent association of one who knows the truth, even when the body becomes a recipient of the sense of ‘mine’ it cannot become dear like the soul—it is dear only due to a connection with the soul—, because (*yad* = *yasmāt*) when the body grows old, the desire to live in the body becomes very strong (*balīyasī* = *balīyasī bhavati*),” only due to love for oneself as soul.

Vira-Rāghava—In the previous verse the opinion was the body is the object of ‘I’, whereas here the opinion is the body is the object of ‘mine’ (*mamatā-bhāk* = *mamatā-viṣayaḥ*).

10.14.54

tasmāt priyatamaḥ svātmā sarveṣām api dehinām |
tad-artham eva sakalam jagat etat carācaram ||

tasmāt—therefore; *priyatamaḥ*—dearest; *sva-ātmā*—one’s self; *sarveṣām api*—even all of them; *dehinām*—in the case of embodied beings; *tad-artham*—for the sake of that (proving this logic true); *eva*—only; *sakalam jagat etat*—this entire world; *cara-acaram*—in which there are moving [things] and nonmoving [things].

tasmāt sarveṣām api dehinām svātmā priyatamaḥ (asti). etat sakalam jagat carācaram tad-artham eva (priyam bhavati).

Therefore, the dearest thing to anyone is one’s self. This entire universe, consisting of mobile beings and immobile things, is dear only because the self is dear.

Śrīdhara Svāmī—Everything is dear only for the sake of it.

Sanātana Gosvāmī—The world (*jagad etat = etat prapañcaḥ*) consists of moving beings and immobile things (*carācaram = carācarātmakam*). *Cara* (moving) means *dehāpatyādi* (body, offsprings, etc.), and *acara* (immobile) means *grhādi* (house, etc.). The rest was explained by Śrīdhara Svāmī. Or, “Everything is dear only for the sake of the joy of the self” (*tad-artham eva = tat-sukhārtham eva*).

Jīva Gosvāmī—“Everything, anything, is dear only for the sake of it.” This implies that the soul is joyful by nature.

Viśvanātha Cakravartī—*Cara* (moving) means *putra-kalatrādi* (son, wife, etc.); *acara* (nonmoving) means *grha-ghaṭa-paṭādi* (home, containers, clothes, etc.). Thus, it has been expounded by means of common dealings in the world that one has more love for oneself than for one’s child, and so on.

Sudarsana Sūri—“To all embodied beings, that is, to all the souls who have bodies (*dehinām = deha-viśiṣṭa-jīvānām*), one’s Self, Paramātmā, the Self of the soul (*svātmā = svasya ātmā = jīvasya paramātmā*), is the dearest thing. Everything is dear for Paramātmā’s sake.”

ANNOTATION

Here the term *tad-artham eva* (only for the sake of it) is a reiteration of the scriptural text: *ātmanas tu kāmāya* (for the sake of loving the *ātmā*) (*Bṛhad-āraṇyaka Up.* 4.5.6) (cited in *Bhāgavata-candra-candrikā* 10.14.50).

In verses 50 to 54, examples everyone can relate to were put forth, and so the meaning of *ātmā* (self) morphed from ‘ego’ to ‘ego infused by the soul.’ In verse 55, the sense of *ātmā* (self) is ‘soul’. Or verses 50 and 54 are the direct answer to Parīkṣit’s question in verse 49, and verse 55 is a reiteration of that answer.

10.14.55

kṛṣṇam enam avehi tvam ātmānam akhilātmanām |
jagad-dhitāya so ’py atra dehīvābhāti māyayā ||

kṛṣṇam—Kṛṣṇa; *enam*—Him; *avehi tvam*—you should understand; *ātmānam*—the Soul; *akhilā-ātmanām*—of all souls; *jagat-hitāya*—for the benefit of the world; *saḥ*—He; *api*—even; *atra*—here (in this world); *dehī*—one who has a body; *iva*—like; *ābhāti*—seems; *māyayā*—by Māyā (as an illusion).

tvam enam kṛṣṇam akhilātmanām ātmānam avehi. jagad-dhitāya atra (avatīrṇaḥ) saḥ (kṛṣṇaḥ) api māyayā dehī iva ābhāti.

Jīva Gosvāmī—

tvam kṛṣṇam enam (śrī-yaśodā-nandana-rūpam) akhilātmanām ātmānam avehi. saḥ api jagad-dhitāya atra (jagati ābhāti. saḥ) māyayā dehī iva ābhāti.

You should know that Kṛṣṇa is the Soul of all souls. He descended here for the benefit of the world. By Māyā, He too looks like an embodied soul.

Śrīdhara Svāmī—He talks about the subject matter (the answer to Parīkṣit’s question).

Sanātana Gosvāmī—Kṛṣṇa is the Soul of all souls. This means He is Paramātmā, on account of being the inner controller of all souls. “Even He—meaning although He is Yaśodā-nandana—, who has descended here (*atra* = *atra avatīrṇaḥ*), or else He is here in the world, somewhat seems (*ābhāti* = *īśad bhāti* = *īśat prakāśate*) to be like any other person (*dehīva* = *yathā anyañ janāḥ tad-vat*).” And that occurs by Māyā because although He seems to be part of the world, only by ignorance of the truth about Him, in fact He is otherworldly in every way. Regarding *īśat*, in truth what is mostly meant to be expressed is the manifestation of the highest *aiśvarya*.

There is another rendering: “Being like a soul due to mercy (*māyayā dehīva* = *kṛpayā jīvaḥ iva san*), He is fully (*ā* = *samyak*) resplendent (*bhāti* = *rājate*). You should know that Kṛṣṇa is the Soul of all souls—who were proved to be dear by the aforesaid logical reasoning—and has descended for the benefit of the world.” This means: “Understand that He descended as His very own identity,

Kṛṣṇa, to end the sorrow of the three worlds and to attain the highest bliss.”

In case someone thinks, “If love for Kṛṣṇa is an attribute in terms of His being Paramātmā, why do the asuras not love Him too?” Śuka responds to this with: *so 'py atra dehivābhāti māyayā*. Māyā covers Him insofar as by nature His form is the abode of love: “Because of Māyā, that is, because of the covering potency (*māyayā* = *āvaraṇa-śaktyā*), He too—meaning although in Him there is no difference between His body and Himself, the owner of the body—looks like one who has a material body (*dehīva* = *prākṛta-śarīrī iva*) to these ones, the asuras and other bad people (*atra* = *eṣu* = *duṣṭeṣu asurādiṣu*).” The *Mahā-Varāha Purāṇa* states: *deha-dehī-vibhāgo 'tra neśvare vidyate kvacit*, “In the Lord, there is no difference between the body and the possessor of the body.”

This is the substance: Realizing Him to be dear occurs only when there is no covering, which completely goes away only by *bhakti*. A gradation of love occurs by a gradation of *bhakti*, and so the Vrajavāsīs' love for Kṛṣṇa is the greatest because their special *bhajana* (service) surpasses all.

Jīva Gosvāmī—Having stated that the pure soul, completely distinct from both bodies, subtle and coarse, is automatically dear, now Śuka gives the intended answer: “You should know that Kṛṣṇa, Yaśodā-nandana, is the Soul of all souls.” He is the Soul, Paramātmā, in terms of being the highest *svarūpa*, of all the souls. Kṛṣṇa is like the sun, and the souls are like sunrays. To be clear, the name Kṛṣṇa refers to the definition of it:

*kṛṣṇir bhū-vācakaḥ śabdo naś ca nirvṛti-vācakaḥ |
tayoṛ aikyaṁ param brahma kṛṣṇa ity abhidhiyate ||*

“The word *kṛṣ* is expressive of existence, and the word *ṇa* of bliss. The oneness of both is Para-Brahman, called Kṛṣṇa.” (*Mahābhārata, udyoga-parva* 68.5)

Then why does He appear as one who can be seen in the world? In that regard, Śuka says: *jagad-dhitāya*. “Even He, meaning although He is the topmost *svarūpa* of all souls, appears in the world (*atra*

= *jagati*) for the benefit of the world too” on the occasion of being with His devotees, on account of His mercy given that He has the best qualities. In other words, by the *svarūpa-śakti* He manifests in every *kalpa*.

“If Kṛṣṇa is such, why does He seem to be like an embodied being? He seems to be contrary to His true identity, which is the absence of distinction between body and possessor of the body.” Śuka responds to that with *māyayā* (as an illusion). The gist is: Because nothing completely different from Him exists, given that in every aspect He is superior to the soul, is devoid of *upādhi*, and is the reservoir of the highest love of both His dear devotees and the *ātmārāmas* (those who delight in the self). Being the reservoir of the highest unconditional love means being the Soul and being bliss. Hence there is a statement of *Mahā-Varāha Purāṇa* cited by Śrī Madhvācārya: *deha-dehi-vibhāgo ’tra neśvare vidyate kvacit*, “In the Lord, there is no division between the body and the possessor of the body.”

Thus, to the asuras He does not appear in that way, on account of the covering of *Māyā*, also in reference to *Śrī Bhagavad-gītā*: *nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ*, “I, covered by Yogamāyā, am not manifest to everyone” (7.25). In that regard, honorable Śrī Svāmī wrote: *yogamāyā durghaṭa-ghaṭanākāri kim api mama buddhi-sauṣṭhavam*, “Yogamāyā is the excellence of My intelligence which makes the impossible possible.”⁴⁰⁵

By nature, Kṛṣṇa is His devotees’ abode of love in terms of being one of a kind, as though He were a white lotus on the Milk of His devotees’ minds which are infused by their love for Him, and appears more so due to His sweetness, hence what can be said about the divine Vrajavāsīs, whose nature is a love that excels all?

Viśvanātha Cakravartī—While expounding the philosophical conclusion intended to be communicated, he says: By looking at the

405 Śrīdhara Svāmī comments on the *Gītā* verse as follows: *yogo yuktir madiyaḥ ko’py acintyaḥ prajñā-vilāsaḥ, sa eva māyāghaṭana-ghaṭanā-paṭiyastvāt*, “Yoga means *yukti* (suitability; scheme), which refers to any inconceivable, clever amusement of Mine. That amusement is *māyā* on account of being very clever in making the impossible possible” (*Subodhinī* 7.25).

truth, the soul too is simply a relative object of love; only Kṛṣṇa is the object of the highest love. “Understand that Kṛṣṇa is the very Paramātmā of all the *jīvas* too.” Therefore, Just as love for a child, and so forth, is in consideration of the body, and just as love for the body is in consideration of the soul, so love for the soul too is in consideration of Paramātmā; and Kṛṣṇa is embodied Paramātmā. He complete. That was stated: *viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat*, “I abide, supporting this entire world with one plenary portion” (*Bhagavad-gītā* 10.42). As a result, since only Kṛṣṇa is the object of the highest love, the highest stage of love is love only for Him. It has thus been explained that love for Him is greater than love for one’s child, and so forth.

Furthermore, because *jīvas* do not have *bhakti* and because of the covering of knowledge by Māyā, how might nondevotees, who are illusory living beings (*māyika-jīva*), have such a realization about Him, who is to be revealed only by *bhakti*? Thus, common people think that the proper objects of their love should be their children, and so on, not Him. The Vrajavāsīs, however, have a true perception of Him, since they are beyond Māyā and have full *bhakti*, and so it is natural for them to love Him more than they love their sons. This is the harmonization.

The syntactic connection is: *jagad-dhitāyāvatīrṇaḥ sa kṛṣṇo 'pi māyayā dehīva ābhātī*, “Because of Mayā, even He, Kṛṣṇa, who has descended for the benefit of the world, looks like one who is embodied.” This means: *svāvidyayā mūḍhair jīva iva bhautika-dehavān pratīyate*, “Due to ignorance about the self, He is perceived by fools to be like a soul who has a material body.” Or the sense is: *māyayā eva yaḥ dehaḥ tadvān iva māyopādhiḥ iva pratīyate*, “He seems to have a body only by Māyā, meaning it appears as if Māyā is His limiting adjunct,” but in fact He does not have the limiting adjunct named Māyā. Hence the great Madhusūdana Sarasvatī wrote:

*sac-cit-sukhaika-vapusaḥ puruṣottamasya
nārāyaṇasya mahimā nahi mānam eti ||*

“The glory of Puruṣottama, Nārāyaṇa, whose body is only *sat-cit-sukha* (*sat-cit-ānanda*), cannot be measured.” (*Gūḍhārtha-dīpikā* 15.18)

*cid-ānandākāraṁ jalada-ruci-sāraṁ śruti-girāṁ
vraja-strīṇāṁ hāraṁ bhava-jaladhi-pāraṁ kṛta-dhiyām |
vihantuṁ bhū-bhāraṁ vidadhad-avatāraṁ muhur aho
tato vāraṁ vāraṁ bhajata kuśalārambha-kṛtinaḥ ||*

“Dear experts in fine beginnings, continuously revere Him. His shape is spiritual. He has the luster of a rain cloud. He is the quintessence of scriptural utterances. He is the delight of the women of Vraja. To those whose intellects are accomplished (or who made up their minds), He is the other shore of the ocean of material existence. He repeatedly makes His Descent to relieve the Earth’s burden. What a wonder!” (*Gūḍhārtha-dīpikā* 15.19)

There is another explanation. “Paramātmā, of course, cannot be grasped by the senses, but how was Kṛṣṇa seen by all? He cannot be the Soul.” Śuka responds: *jagata eva hitāya māyayā nirhetukācintyayā kṛpayā so 'pi atra jagaj-janendriyeṣu dehīva ābhāti svayam eva tad-grāhyatvena prakāśate*, “Even He, who has descended to benefit the world by His inconceivable, causeless mercy, looks like an embodied being in the eyes of the people of the world. That is, He manifests in terms of being perceivable by them.” The gist is: By His desire, which cannot be reasoned, He can be grasped by the same senses that do not grasp Him, but not like sound, etc., can be grasped automatically by the senses. Therefore this statement from *Nārāyaṇa Adhyātma* is quoted in *Bhāgavatāmṛta*:

*nityāvyakto 'pi bhagavān iksyate nija-śaktiṭaḥ |
tām ṛte paramānandaṁ kaḥ paśyetāmitaṁ prabhum ||*

“Although the Lord is constantly unmanifest, He is seen by means of His *śakti*. Without it, who can see the Almighty, whose bliss, the highest, is immeasurable?” (*Laghu-bhāgavatāmṛta* 1.5.422).⁴⁰⁶

406 Baladeva Vidyābhūṣaṇa comments: *nija-śaktiṭaḥ kṛpātaḥ*, “The term *nija-śaktiṭaḥ* (by means of His *śakti*) means “by His mercy”” (*Sāraṅga-raṅga-dā* 1.5.422). He also writes: *tathā ca kṛpā-śaktyā dhyātṛ-netrayor hareḥ prakāśaḥ, na tu kṛpāṁ vinā tayos tatra sāmāthyam*, “For instance, the vision of Hari in the mental eye of a meditator occurs only by His power of mercy” (*Sāraṅga-raṅga-dā* 1.5.421).

The explanatory verse there is this:

*tataḥ svayaṁ-prakāśatva-śaktyā svecchā-prakāśayā |
so 'abhivyakto bhaven netre na netra-viṣayatvataḥ ||*

“He can become manifest to both eyes by His potency of self-manifestation, not because He is an ordinary visual object. This potency manifests by His will.” (*Laghu-bhāgavatāmṛta* 1.5.421)

Kṛṣṇa descended for the benefit of the world. In that regard, benefiting friendly people who live in other lands means letting them grasp His sweetness simply by the bestowal of His glance of mercy, but benefiting those who are unfriendly, such as Kāṁsa and other asuras, means to show Himself to their material senses without letting them grasp His sweetness, like a tongue afflicted by jaundice eats cane sugar, in order to entice them to be engrossed in meditation. However, the result of their engrossment is liberation, which involves the extinction of all offenses. That liberation is their sole benefit.

Moreover, although He looks like an embodied being to the V rajavāsīs, who have no idea about His godly might, and to others, whether friendly or unfriendly, the usage of the word *iva* (‘as if’ an embodied soul) is because it is inappropriate of those who know the scriptures to say: *dehī* (embodied, as in ‘incarnation’), because of the statement of *Mahā-Varāṇa Purāṇa* cited by Madhvācārya: *deha-dehī-vibhāgo ’tra neśvare vidyate kvacit*, “In the Lord, there is no division between the body and the possessor of the body.”⁴⁰⁷

Baladeva Vidyābhūṣaṇa—He talks about the subject matter under discussion. “Understand Him (*enam*), the son of Śrī Nanda-rāja, as the Soul of all the *jīvas*, though they are *viśuddha* (pure). Even He, Kṛṣṇa, who descended here in Vraja (*atra = vraje*) for the benefit of the world, looks like one who has a body by Māyā.” In truth it is His very own body.

407 *deha-dehī-bhidā cātra neśvare vidyate kvacit* (quoted in *Bhagavat-sandarbhā* 54.3).

Vira-Rāghava—“By His will (*māyayā* = *ātmiya-saṅkalpena*), He looks like one who has a body that depends on karma,” in the eyes of people who have no discernment.

10.14.56

vastuto jānatām atra kṛṣṇam sthāṣnu carīṣṇu ca |
bhagavad-rūpam akhīlam nānyad vastu iha kiñcana ||

vastutaḥ—truly; *jānatām*—for those who know; *atra*—here (in this world); *kṛṣṇam*—Kṛṣṇa; *sthāṣnu*—stationary [entities]; *carīṣṇu*—mobile [beings]; *ca*—and; *bhagavat-rūpam*—forms of the Lord; *akhīlam*—all; *na*—not; *anyat*—other; *vastu*—thing (entity); *iha*—here (in this world); *kiñcana*—some.

vastutaḥ kṛṣṇam jānatām (pumsām), atra (jagati) sthāṣnu carīṣṇu ca akhīlam bhagavad-rūpam (bhavati. tasmād) anyad kiñcana (api) vastu iha (jagati) na (asti).

Jīva Gosvāmī—

vastutaḥ kṛṣṇam atra (jagati) jānatām (janānam, yat) sthāṣnu carīṣṇu ca akhīlam, (yat ca) bhagavat-rūpam (nārāyaṇādy-abhidham akhīlam asti, tat tat sarvam) iha (śrī-kṛṣṇe eva bhavati). anyad kiñcana vastu na (asti).

To those who truly know Kṛṣṇa, all mobile beings and immobile things in this world are a form of the Lord. There is nothing else here.

Śrīdhara Svāmī—Here he says, “He is not only the Soul of souls, He is also the Soul of inert things.” The prose order is: *sarva-jagat-kāraṇam iti kṛṣṇam jānatām pumsām sthāvaram jaṅgamam ca sarvam bhagavad-rūpam*, “To those who know that Kṛṣṇa is the cause of the whole world, everything, both immobile (*sthāṣnu* = *sthāvaram*) and mobile (*carīṣṇu ca* = *jaṅgamam ca*), is a form of the Lord, meaning its essential identity is the Lord (*bhagavad-rūpam* = *bhagavān eva svarūpam yasya tat*).”

Sanātana Gosvāmī—The sense of *bhagavad-rūpam akhilam* is: “Everything is realized as something whose ultimate cause is God” (= *bhagavān rūpyate parama-kāraṇatayā sākṣād anubhūyate yasmīn tathā-bhūtam akhilam bhavati*). And there is nothing else, meaning there is no other mode of being (*nānyat = na ca anya-prakāraṇam syāt*). The rest was explained by Śrīdhara Svāmī.

Or, in this verse he mentions the fruition of that kind of knowledge. “To those who know that Kṛṣṇa is the Soul of all souls, everything is a place where God abides” (*bhagavad-rūpam = bhagavataḥ rūpam adhiṣṭhānam sarvatra eva bhagavān ayam nivasati iti parisphurati ity arthaḥ*).

Jīva Gosvāmī—He is not only the topmost identity (*svarūpa*) of all the souls, in the end He is also the final nature (*svarūpa*) of all inert things. At first, in order to say: “He is directly the topmost *svarūpa* of all forms too,” He talks about His being Bhūman (being much; or being many). “To persons here in this world who know (*jānatām atra = jagati jānatām janānām*) Śrī Kṛṣṇa in truth (*vastutaḥ = tattvataḥ*), everything, whether mobile or immobile, and everything which is a Lord’s form, called Nārāyaṇa, et al., are only in Śrī Kṛṣṇa (*iha = śrī-kṛṣṇe eva*).”

“There is nothing else” (*nānyat kiñcana*). This means: “What does not exist in Him certainly does not exist—because by knowing the cause, the effect is known and by knowing the whole, the part is known, and because of the opposite by the opposite: when the cause is absent, there is no effect, and when there is no whole, there is no part. Everything in the first instance is like the gulfs, waves, and foam of the great ocean, and everything in the second instance is like the external globe, the rays, and the mirages of atomic particles of the internal sphere of the sun. That was affirmed in the second canto:

*so 'yam te 'bhihitas tāta bhagavān viśva-bhāvanah |
samāsenā harer nānyad anyasmāt sad asac ca yat ||*

“Brahmā said to Nārada: Dear child, the truth about the Lord, who brings the world into existence, was concisely explained to you. Cause and effect are no other than Hari, who is distinct from them.”
(2.7.50)

Viśvanātha Cakravartī—“Moreover, upon proper consideration, even the relative objects of love such as the soul, the body, and a child, are actually He, so that even the status of being the basis of relative love belongs to Him.” That is what he says with *vastutaḥ*, which means *vastutas tu* (in truth, however). “In the opinion of persons who know Kṛṣṇa (*kṛṣṇam jānatām = kṛṣṇam jānatām puṁsām mate*), everything (*akhilam = sarvam*), both immobile (*sthānu = sthāvaram*) and mobile (*carīṣṇu ca = jaṅgamaṁ ca*), is only a form of His,” because only He is the cause of all. Only the cause assumes the forms of its products.

Baladeva Vidyābhūṣaṇa—“To those who know Kṛṣṇa in the world (*iha = jagati*) in truth (*vastutaḥ = tattvataḥ*)—that is, to wise persons, who are considering the matter—, everything, both immobile and mobile, is a form of Him, the Lord (*bhagavat-rūpam = bhagavataḥ tasya eva rūpam bhavati*).” Everything is a form of His because everything is pervaded by Him and because all operations are dependent on Him. This is understood from *prāṇa-saṁvāda* (*Chānd. Up. 5.2.2*).⁴⁰⁸ Therefore it is made to be heard in this way. *sa vāsudevo na yato 'nyad asti*, “The fivefold mantra is He, Vāsudeva, than whom there is nothing” (*Gopāla-tāpanī Up. 1.32*) (quoted in *Govinda-bhāṣya* 2.3.15).

Śukadeva Ācārya—Śrī Kṛṣṇa is the Soul not only of souls, but also of all categories, both conscious and inert (*cid-acit-padārtha*), which are forms of His potencies. “To wise persons, who know that Śrī Kṛṣṇa is the cause of all causes, everything, both immobile entities and mobile beings, is a form of the Lord,” meaning nothing is different from Him, Śrī Kṛṣṇa, the cause of all causes, though there is a difference in terms of being conscious and nonconscious. This understanding is derived:

(1) from Vedantic aphorisms, such as: *tad-ananyatvam ārambhaṇa-śabdādibhyaḥ*, “The world is not different from Brahman because of ‘ārambhaṇa’ and so on (*Chānd. Up. 6.1.4*: a clay pot is just clay)” (*Vedānta-sūtra* 2.1.14);

⁴⁰⁸ This is explained by Śaṅkarācārya in his commentary on *kāryākhyānād apūrvam* (*Vedānta-sūtra* 3.3.18). All operations in the body are dependent on *prāṇa* (life force).

(2) from Śruti, such as: *aitadātmyam idam sarvam*, “All this universe is the state of being one whose nature is this [Existence]” (*Chāndogya Upaniṣad* 6.8.7);

(3) and from Smṛti, such as: *sarvaṁ kṛṣṇaḥ sthāvaraṁ jaṅgamaṁ ca viśvātmānam viśvaṁ etaṁ pratihi*, “You should know that everything is Kṛṣṇa.”

Vira-Rāghava—He clarifies the last line of the previous verse. “The entire world, consisting of immobile things and mobile beings, is a body of the Lord (*bhagavat-rūpam* = *bhagavataḥ śarīram*). Some other thing, anything inherently separate from Him, does not exist (*nānyad vastu iha kiñcana* = *anyat tat-prṭhak-siddham vastu kiñcid api na vidyate*).” The syntactic connection is: *evaṁ vastutaḥ jānatām dehī iva ābhāti*, “To those who truly know this, He looks like one who has a body.” This means: “To those who know this, He appears as one whose body is everything, but only in terms of being *vijātiya*: His category is distinct from those of gods, men, and so forth.”

ANNOTATION

In other words the last line of the previous stanza is also connected with this verse: “Everything is a form of the Lord. To those who truly understand Kṛṣṇa in this way, He looks like He has a body, the world, by His will.” Moreover, Śrīnivāsa Sūri points out that this verse is similar to verse 11.2.41: Kavi’s speech to Janaka. For more details, consult the BBT Purport on that verse.

10.14.57

sarveṣām api vastūnām bhāvārtho bhavati sthitaḥ |
tasyāpi bhagavān kṛṣṇaḥ kim atad vastu rūpyatām ||

sarveṣām api vastūnām—of all things; *bhāva-arthaḥ*—the thing that has existence (or the category that is existence); *bhavati sthitaḥ*—is situated (or is situated in what is existing); *tasya*—of that; *api*—even; *bhagavān kṛṣṇaḥ*—Lord Kṛṣṇa; *kim*—(a question marker); *atat*—which is not Him; *vastu*—thing; *rūpyatām*—it can be formed (it can be determined, described).

sarveṣām api vastūnām bhāvārthaḥ sthitaḥ bhavati. tasya api

(bhāvasya kāraṇam) bhagavān kṛṣṇaḥ (asti. ataḥ) atad kiṁ vastu rūpyatām?

Śrīnātha Cakravartī—

sarveṣām api vastūnām bhāvārthaḥ bhavati (brahmaṇi) sthitaḥ. tasya api (brahmaṇaḥ) bhagavān kṛṣṇaḥ (asti.) atad kiṁ vastu rūpyatām?

The existence of all things is established in the existing cause. Lord Kṛṣṇa is the cause of that cause, hence can a thing entirely different from Him be posited?

Śrīdhara Svāmī—Why? He answers here. “The topmost value (bhāvārthaḥ = sad-rūpārthaḥ = paramārthaḥ) of all things is in the cause (Pradhāna), which is existing,” meaning the cause is getting transformed (bhavati = bhavat tasmin = pariṇāman prāpnuvat kāraṇam tasmin).

“Lord Kṛṣṇa is the existing cause of that existing cause (tasyāpi bhagavān kṛṣṇaḥ = tasyāpi bhavataḥ kāraṇasya api bhagavān kṛṣṇaḥ bhavat-kāraṇam), hence can a thing entirely distinct from Śrī Kṛṣṇa be formed?” (kim atad vastu rūpyatām = ataḥ kiṁ śrī-kṛṣṇa-vyatiriktaṁ vastu rūpyatām).

Sanātana Gosvāmī—Why? In this verse he says, “Because He exists everywhere as the supreme cause.” The verse was explained by Śrīdhara Svāmī. There is another rendering. “Why is it said that He is the Soul of all souls, since there is no difference between a soul and Him inasmuch as a soul is His svarūpa?” Śuka answered in the previous verse. By a coalescence of the vowel ‘a’, the word ajānatām is formed: “Only to those who don’t know the truth about Kṛṣṇa (vastuto jānatām kṛṣṇam = vastuto ’jānatām kṛṣṇam = kṛṣṇasya tattvam ajānatām eva), everything is identical with Him (bhagavad-rūpam akhilam = akhilaṁ tat-svarūpaṁ bhavati). To those who know, however, everything appears to be separate.” Why? Because He is different from the effect, on account of being the supreme cause. In this verse, he proves that He is the supreme cause.

Or, “Of all things (vastūnām = vastūnām madhye), the thing which is love (bhāvārthaḥ = bhāvaḥ premā tad-rūpaḥ arthaḥ vastu)

is established... as the essence (*bhavati sthitaḥ* = *vicāreṇa sāratayā sthitaḥ bhavati*). Lord Kṛṣṇa relates to that thing called love (*tasyāpi bhagavān kṛṣṇaḥ* = *bhāvārthasya api bhagavān kṛṣṇaḥ sthitaḥ bhavati*). Is anything other than that worthy of being described? (*rūpyatām* = *nirūpyatām*).” This means He is to be achieved only by love.

Jīva Gosvāmī—He speaks along the same line of thought. “The existence, literally ‘the thing which is the mode of being’ (*bhāvārthaḥ* = *bhāva-rūpaḥ yaḥ arthaḥ sattā, saḥ bhavati*), of all things, whether material or transcendental (*vastūnām* = *prākṛtāprākṛta-vastūnām*), is located in a thing, such as an ingredient cause of creation, which is existing, meaning it has the existence of the basis of its existence (*bhavati sthitaḥ* = *bhavati tat-sattāśraya-sattā-vati upādānādau vastuni sthitaḥ syāt*).⁴⁰⁹ Thus, whatever thing exists, the Lord has all powers related to it. Śrī Kṛṣṇa is the unique kind of Bhagavān.” (*tasyāpi bhagavān kṛṣṇaḥ* = *evam yad yad upādānādy-ātmakam vastu, tasya sarvasya api prākṛtāprākṛtasya bhagavān tat-tat-sarva-śakti-viśiṣṭaḥ śrī-kṛṣṇaḥ ekaḥ tādṛśaḥ*). The drift is: “because Brahmā had this realization: *adyaiva tvad rte 'sya*, “Have You not fully shown me today that without You the universe is Māyā?” (verse 18).”

Lord Kṛṣṇa is the supreme cause. He is automatically different from everything due to being the supreme cause. “Is there anything other than Him? If so, it should be posited” (*kim atad vastu rūpyatām* = *tasmād anyat kiṁ vastu iti tad nirūpyatām*).

Having proven that He is the foundation of all, and having established that the boys and the calves originated from Him, it automatically follows that He was the ultimate object of love as such. By the aforesaid logical reasoning, this applies even more to the Vrajavāsīs: to them, He Himself is the ultimate object of love.

There is another interpretation. “But why is it said that only Yaśodā’s son is the Soul of all? If the reason is that He is the form of Bhagavān, the reply is in fact there are many such forms.” Śuka answered in the previous verse: “All the immobile forms, such as the thousand-headed Universal Form, and the mobile forms, such as His Avatāras, are in Him (*iha* = *śrī-kṛṣṇe eva*).” The rest of that

409 This is the old-school Pariṇāma-vāda.

verse is as before. And in this verse the sense is: “Of the categories of existence (*bhāvānām* = *padārthānām madhye*),⁴¹⁰ the goal which is love (*bhāvārthaḥ* = *bhāva-rūpaḥ arthaḥ* = *prema-rūpaḥ puruṣārthaḥ*) is established... as the ultimate culmination. Lord Kṛṣṇa relates to that love too (*tasyāpi* = *premaṇo 'pi*).” As before, this means He is the ultimate object of love.

Viśvanātha Cakravartī—Why? He answers. *Bhāvārtha* means the thing which is the fundamental cause, by the derivation: *bhavanti asmād iti bhāvaḥ kāraṇam pradhānam tad-rūpaḥ arthaḥ*, “Things come into existence from this (Pradhāna).” Thus, “The fundamental cause of all immobile things and mobile beings (*sarveṣām api vastūnām* = *sarveṣām api sthāvara-jaṅgamānām*) is durable (*sthiṭaḥ bhavati* = *sthiraḥ bhavati*). The cause of that cause (*tasyāpi* = *tasyāpi bhāvasya*) (*bhāvaḥ* = *kāraṇam*)⁴¹¹ is Kṛṣṇa. Hence can a thing entirely distinct from Śrī Kṛṣṇa be formed?” (*kim atad vastu rūpyatām* = *ataḥ kim śrī-kṛṣṇa-vyতিরিক্তam vastu rūpyatām*).

There is another explanation. “The soul, the implied thing of things such as the intelligence and the senses (*vastūnām* = *buddhīndriyādīnām*) (*bhāvārthaḥ* = *vyāṅgyaḥ arthaḥ ātmā*), is durable (*sthiṭaḥ* = *sthiraḥ*). Since the soul too is an *amśa*, the *amśi* implied by that is Śrī Kṛṣṇa (*tasyāpi kṛṣṇaḥ* = *tasya api amśatvāt tad-vyāṅgyaḥ amśi śrī-kṛṣṇaḥ*). Hence why would a thing different from Him be formed?” (*kim atad vastu rūpyatām* = *ataḥ tad-bhinnaṁ vastu kim artham rūpyatām*). The sense is: Only He should be served.

Baladeva Vidyābhūṣaṇa—“... Since the soul too is an *amśa*, the *amśi* implied by that, Śrī Kṛṣṇa, can be determined (*tasyāpi kṛṣṇaḥ* = *kauṭasthyāt tasya api amśatvāt tad-vyāṅgyaḥ amśi śrī-kṛṣṇaḥ eva nirūpyatām*). Therefore, a thing different from Him cannot be determined (*kim atad vastu rūpyatām* = *ataḥ tad-bhinnaṁ vastu nirūpyatām na*).”

Vallabhācārya—Given that an effect is not different from its

410 The reading *bhāvānām* instead of *vastūnām* is seen in Vallabhācārya’s edition.

411 Viśvanātha Cakravartī reads *bhāvaḥ* instead of *bhagavān*, but there is no such reading. At any rate, he is following Śrīdhara Svāmī.

cause, can anything different from Him be described? (*rūpyatām = nirūpyatām*)

Śukadeva Ācārya—“Lord Kṛṣṇa is the cause of that cause, therefore: *kim atad vastu asti yad rūpyatām*, “Is there a thing that does not consist of Kṛṣṇa (*atat = akṛṣṇātmakam*) which could be determined (*rūpyatām = nirūpyeta*)?””

Śrīnātha Cakravartī—“The existence of all things is situated in Brahman, which is sheer existence (*bhavati = sattāyām = sattā-mātre = brahmaṇi*). Only Śrī Kṛṣṇa is the existing cause of Brahman (*tasyāpi kṛṣṇaḥ = brahmaṇaḥ śrī-kṛṣṇaḥ eva bhavat kāraṇam*).”

Śrīnivāsa Sūri—“The existence (*bhāvārthaḥ = sattā*) of all things is in the existing consciousness (*bhavati = cetane*). The foundation of that existing consciousness is Lord Kṛṣṇa.” The word *ādhāraḥ* (foundation) needs to be added.

Bṛhat-krama-sandarbha—“The category that is the form of existence (*bhāvārthaḥ = sattārthaḥ = sattā-rūpa-padārthaḥ*) of all beings (*vastūnām = bhūtānām*) is situated in Brahman (*bhavati = brahmaṇi*). Lord Kṛṣṇa is situated as the limit (*kṛṣṇaḥ = kṛṣṇaḥ avadhritvena sthitaḥ*) of Brahman, which is existing (*tasyāpi = bhavataḥ brahmaṇaḥ*).” Kṛṣṇa is Brahman. The meaning of the sentence is that Brahman is not entirely distinct from Him.

Therefore, the statement: *brūyuh snigdhasya śiṣyasya guravo guhyam apy uta*, “Listen attentively, my dear king. I am telling you a secret, for gurus even tell a secret to an affectionate disciple” (10.13.3) is this deep mystery that has been told in two chapters.

10.14.58

*samāśritā ye pada-pallava-plavam
mahat-padam puṇya-yaśo-murāreḥ |
bhavāmbudhir vatsa-padam param padam
padam padam yad vipadām na teṣām ||*

half-equal meter

(*varṇasastha-bilam* and *upendra-vajrā*)

samāśritāḥ—have fully taken shelter; *ye*—who; *pada-pallava*—that is the blossomlike feet; *plavam*—the boat; *mahat-padam*—the place of the greats; *punya-yaśaḥ*—whose fame is pure; *mura-areḥ*—Murāri’s; *bhava-ambudhiḥ*—the ocean of material existence; *vatsa-padam*—a calf’s hoofprint; *param padam*—the supreme abode; *padam*—the place; *padam*—the place; *yat*—which; *vipadām*—of mishaps; *na*—not; *teṣām*—theirs.

ye punya-yaśo-murāreḥ pada-pallava-plavam mahat-padam samāśritāḥ, teṣām bhavāmbudhiḥ vatsa-padam (bhavati). param padam (teṣām) padam (bhavati). yad vipadām padam (asti, tat teṣām) na (bhavati).

In the case of those who take shelter of the boat, the abode of the greats, of the blossomlike feet of Murāri, whose fame is pure, the ocean of material existence becomes a calf’s hoofprint. The supreme domain, not the place of mishaps, is their lot.

Śrīdhara Svāmī—“Therefore, since only Śrī Kṛṣṇa is the highest goal of life, those whose sole shelter is Him have liberation, which is accomplished without exertion.” Śuka summarizes the meaning of this section in this way.

“In the case of those who completely resort (*samāśritāḥ* = *samyag āśritāḥ*) to the boat that is the blossomlike feet (*pada-pallava-plavam* = *pada-pallavaḥ eva plavaḥ tam*) of Murāri, whose fame is pure (*punya-yaśo-murāreḥ* = *punyaṁ yaśḥ yasya saḥ punya-yaśaḥ saḥ ca asau murāriḥ ca tasya*), the ocean of material existence becomes a mere hoofprint of a calf (*vatsa-padam* = *vatsa-pada-mātram bhavati*).”

That boat is the shelter of the greats (*mahat-padam* = *mahatām padam āśrayam*). Or it is a great place (*mahat-padam* = *mahat ca tat padam ca*).

Moreover, “the supreme abode, known as *Vaikuṇṭha*, becomes their place (*padam* = *sthānam*). The place of mishaps (*vipadām yat padam*) (*padam* = *viśayaḥ*) never again becomes their lot.” The sense is they never come back.

Sanātana Gosvāmī—In this verse he says, “Therefore, in the case of those whose sole shelter is Him, the endless series of great sorrow is effortlessly brought to an end, and a planet of Vaikuṇṭha is easily achieved.”

His feet are blossoms, due to delicateness and reddishness. Or the idea is one toe is one blossom, and so the implied sense is He is a wish-fulfilling tree. His blossomlike feet are the boat to cross the ocean of material life.

The greats are the liberated souls, or else Nārada and other devotees of the Lord. “In the case of those who fully (*sam* = *samyak*) take shelter of that boat, which is the place of the greats, of Murāri, Śrī Kṛṣṇa, whose fame, characterized by the liberation of Aghāsura, is supremely auspicious (*puṇya* = *parama-maṅgala*), or His fame is the most elevated (*puṇya* = *paramottama*)...”

Or *puṇya-yaśo-murāreḥ* is separated as *puṇya-yaśo murāreḥ*, and *puṇya-yaśaḥ* is an adjective of *mahat-padam*, “the boat is the place of the greats, a place because of which the devotees have pure fame” (*puṇya-yaśaḥ* = *puṇyaṁ yaśaḥ bhavati bhaktānām yasmāt*). The rest was explained by Śrīdhara Svāmī. Another interpretation is: “because (*yad* = *yasmāt*) they never have obstacles (*padam yad vipadām na teṣām* = *vighna-vargaḥ teṣām kadāpi na bhavati*).”

Jīva Gosvāmī—Although Śrī Kṛṣṇa’s nature is to give pure love, He awards mere liberation to Agha and others who have sin (*agha*). Liberation is their highest result. But in the case of Brahmā and others who take shelter of His feet, the result, after acquiring the quality of being a mere deliverer of others by the knowledge of His sweetness, is the obtainment of His feet, which are the greatest attainment and are suitable for them on account of their great love. However, liberation, whether it will be occurring, is occurring, or has occurred, does not compare to the felicity of the shelter that He is. In this verse, he thus gives the gist of all the previous sections (chapters 12 to 14).

His feet are blossoms, due to delicateness and other qualities. This means they spontaneously give the highest pleasure. They are a boat. This means: By not knowing that His feet give such pleasure, He is known merely as a means of crossing. Here, the word *pallava* (blossom) implies that Agha and others are cruel and that His feet

have great power, like great herbs and blossoms.

“In the case of those who fully take shelter of that kind of boat of Murāri, Kṛṣṇa, whose fame is the cause of virtue, or else His fame is beautiful (*puṇya-yaśaḥ = tad-hetuḥ cāru vā yaśaḥ yasya*)—the sense is: His qualities are described as being of that sort by persons of my kind—and who is the killer of Mura, Narakāśura’s general, meaning He has the habit of bestowing liberation to many people who are similar to Agha and Naraka,⁴¹² the ocean of material existence becomes a calf’s hoofprint” by the rise of joy from the nature of the thing (His feet).⁴¹³ This means it is not even known whether it should be crossed or if it is crossed. In other words, this is not the intended result of it. Rather, “only His eternal abode (*param padam = tan-nitya-dhāma eva*), not the world, the place of mishaps (*padam yad vipadāṁ na = jagat, tat tu na*), becomes their place (*padam = sthānam*) in accordance with their degree of love, because: *mahat-padam*, it is the abode of His eternal associates (*mahat-padam = mahatām padam = tan-nitya-pārṣadānām padam*).”

Viśvanātha Cakravartī—The fact that Śrī Kṛṣṇa is the only reservoir of pure love has thus been established and is becoming in the scope of one’s realization because crossing Māyā is only achieved by taking shelter of His feet, and so here Śuka hints at the supereminence of those who take shelter of His feet.

The boat of His feet is the shelter of the greats (*mahat-padam = mahatām āśrayam*). “In the case of those who only resort to the boat that is the blossomlike feet of Murāri, whose fame is beautiful, meaning it is enchanting (*puṇya = cāru = manohara*), the ocean of material existence becomes a calf’s hoofprint. The eternal abode

412 Kṛṣṇa’s killing five-headed Mura is recounted in *Bhāgavatam* 10.59.10. Mura is also the name of another demon. This one was killed by Ekadaśī-devī. She came out of the body of Viṣṇu, who was resting in a cave, fought with Mura, who had conquered Indra and had expelled the gods from heaven, and killed him: *hum-kārair bhasmasāj jāto mura-nāmā mahāsuraḥ*, “The great demon named Mura turned to ashes due to the sound *hum*” (*Padma Purāṇa* 6.38.88). Perhaps the idea here is that a certain code of conduct, such as the observance of the vow of Ekādaśī, is required.

413 The idea is: Because the boat used to cross the ocean of material life is Kṛṣṇa, that ocean becomes like the water in the hoofprint of a calf, and so crossing it is effortlessly done. This point was made in verse 10.1.5.

(*param padam* = *nitya-dhāma*), such as Vṛndāvana and Vaikuṇṭha, is their lot. Any bad situation (*vīpadān yat padam* = *durviṣayaḥ*) never occurs to them.” This means their minds only think about Him.

Baladeva Vidyābhūṣaṇa—He summarizes: Liberation occurs only by taking shelter of the feet of Śrī Kṛṣṇa, the master of all, who bestows all modes of being.

10.14.59

*etat te sarvam ākhyātām yat-prṣṭo 'ham iha tvayā |
yat kaumāre hari-kṛtām paugaṇḍe parikīrtitam ||*

etat—this; *te*—to you; *sarvam*—all; *ākhyātām*—was fully told; *yat-prṣṭaḥ aham*—I, asked about which (or *yat prṣṭaḥ*); *iha*—on this [topic]; *tvayā*—by you; *yat*—what; *kaumāre*—in very early childhood (specifically in His fifth year of age); *hari-kṛtām*—was done by Hari; *paugaṇḍe*—in middle childhood (specifically in His six year); *parikīrtitam*—was fully glorified.

tvayā aham iha (*viṣaye*) *yat-prṣṭaḥ*, *etat* (*praśnasya uttaram*) *sarvaṁ* (*mayā*) *te ākhyātām*. *yat kaumāre hari-kṛtām*, (*tat*) *paugaṇḍe* (*bālaiḥ vraje*) *parikīrtitam*.

I have answered your question on this topic: What Hari did in *kaumāra* was fully glorified in *paugaṇḍa*.

Sanātana Gosvāmī—With the *yat* in the second half, Śuka elaborates on the *yat* in *yat-prṣṭaḥ* (what I was asked about).

Jīva Gosvāmī—With *yat*, he only elaborates upon *yat*.

Vallabhācārya—The order of the words is: *kaumāre yad hari-kṛtām*, *tat paugaṇḍe parikīrtitam*, “What was done by Hari (*hari-kṛtām* = *hariṇā kṛtām*) in His very young childhood was fully told in His later childhood.” The sense is any incongruity in that regard has been dispelled.

Bhaktisiddhānta Sarasvatī—“What I was asked by you on this topic (*iha* = *asmin viṣaye*) (10.12.41), all of this was explained (*ākhyātam* = *vyākhyātam*) in your presence (*te* = *tava samīpe*). The deed (*yat* = *yat karma*) done by Hari in His fifth year of age (*kaumāre* = *pañcamābde*) was told by the boys in His sixth year of age (*paugāṇḍe* = *ṣaṣṭha-varṣe*).”

10.14.60

*etat suhrdbhiḥ caritam murāreḥ
aghārdanam śādvala-jemanam ca |
vyaktetarad rūpam ajorv-abhiṣṭavam
śṛṇvan gṛṇann eti nara khilārthān ||*

upajāti (11)

(with an irregularity in the third line)

etat—this; *suhṛdbhiḥ*—with the friends; *caritam*—the deeds; *murāreḥ*—of Murāri; *agha-ardanam*—the killing of Agha; *śādvala*—in a grassy area; *jemanam*—the picnic; *ca*—and; *vyakta-itarat*—supermundane (“other than what is manifest”); *rūpam*—the forms [of the Lord as the calves and boys]; *aja*—Brahmā’s; *uru*—great; *abhiṣṭavam*—eulogy; *śṛṇvan*—while hearing; *gṛṇan*—while talking about; *eti*—attains; *naraḥ*—a person; *akhila-arthān*—all goals.

*murāreḥ suhrdbhiḥ caritam aghārdanam (ca) śādvala-jemanam
ca vyaktetarad rūpam (ca) ajorv-abhiṣṭavam (ca iti) etat (sarvaṁ)
śṛṇvan gṛṇan (vā) naraḥ akhilārthān eti.*

While listening to or while talking about all this: Murāri’s deeds with His friends, the killing of Agha, the picnic in a grassy field, the supermundane forms, and Brahmā’s great eulogy, a person achieves all goals.

Śrīdhara Svāmī—“Listening to and singing (*gṛṇan* = *gāyan*) this, a person achieves all the goals of life (*akhilārthān eti* = *sarva-puruṣārthān prāpnoti*).” ‘This’ means the deeds with the friends, told with: *muṣṇanto ’nyonya-śikyādīn* etc., “They were stealing each

other's provisions" (10.12.5), and the killing of Agha (*aghārdanam* = *aghārdanam ca*), and the picnic in a grassy field (*śādvala-jemanarī ca* = *śādvale bhojanarī ca*), and the supermundane forms of calves and calf herders." Such forms were different than the inert material world, hence they were spiritual (*vyaktetarad rūpam* = *vyaktāj jaḍa-prapañcād itarac chuddha-sattvātmakam vatsa-vatsa-pāla-rūpam*). Or *vyaktetarad-rūpam* means: "the play of consciousness rendered into a theatrical performance" (= *vyaktetarat cid-vilāsaḥ tad rūpyate iti rūpam*). "... and the great praise done by Brahmā (*ajorv-abhiṣṭavam* = *ajasya uruḥ mahān abhiṣṭavaḥ taṁ brahma-kṛtām stutim*)."

śrī-paramānanda-nṛsinha-pada-ṣaṭ-padaḥ |
vyākaroḥ chrīdhara-svāmī yathā-matī vidhī-stutim ||

“Śrīdhara Svāmī, a bee at the feet of Nṛsinha, the bliss of whom is resplendent and topmost, has dissected, according to his opinion, Vidhī's praise.”

Sanātana Gosvāmī—What more need be said? Good things happen to those who have fully taken shelter. Here he adds, “The accomplishment of all goals comes about by hearing this pastime of His.” The verse was explained by Śrīdhara Svāmī. Or the clause “performed with the friends” (*suhṛdbhiḥ caritam* = *suhṛdbhiḥ saha kṛtam*) is connected to the killing of Agha and the picnic in a grassy field. Stealing the provisions too is included in the pastime of killing Agha, and so it is not separately mentioned.

Vyaktetaram means *prapañcātītam* (beyond the material world). This term modifies everything, given that the killing of Agha, that picnic, etc., were out of this world: They were the play of the Lord's *svarūpa-śakti*. *Vyaktetaram* (i.e. Vallabhācārya's reading) is poetic license: the proper form is *vyaktetarat*.

By the present tense in *śṛṇvan* (while hearing) and in *gr̥ṇan* (while speaking), what is meant is simply being mentally involved in it. The word *narah* (man, person) implies that no special qualification is required.

Jiva Gosvāmī—“Will Brahmā's prayer be answered or not?” To

eliminate this doubt, Śuka speaks with *kaimutya* (if all that was the play of consciousness, what more need be said?). *Vyaktetaram* means *prapañcāṭitam*... (The rest is the same.)

Vallabhācārya—“While hearing all this (*etat* = *etat sarvam*), and also while talking about it (*gr̥nan* = *gr̥nan api*), one achieves all the goals of human life (*akhilārthān eti* = *sarva-puruṣārthān prāpnoti*).”

10.14.61

evam vihāraiḥ kaumāraiḥ kaumāram jahatur vraje |
nilāyanaiḥ setu-bandhair markāṭotplavanādibhiḥ || ⁴¹⁴

evam—in this way; *vihāraiḥ*—along with amusements; *kaumāraiḥ*—pertaining to early childhood; *kaumāram*—early childhood; *jahatuḥ*—both of Them relinquished; *vraje*—in Vraja; *nilāyanaiḥ*—along with games of hiding (hide-and-seek); *setu-bandhaiḥ*—along with [making] dams/ bridges; *markāṭa*—[like] monkeys; *utplavana-ādibhiḥ*—along with jumping and so on.

(*rāma-kṛṣṇau*) *evam vihāraiḥ kaumāraiḥ nilāyanaiḥ setu-bandhaiḥ markāṭotplavanādibhiḥ (ca) vraje kaumāram jahatuḥ (iti)*.

In Vraja, both of Them gave up early childhood and the aforesaid amusements of that age, in addition to other games such as playing hide-and-seek, making bridges, and jumping like monkeys. (10.11.59)

Sanātana Gosvāmī—Having described the Lord’s *kaumāra-līlā*, now, in view of the upcoming narration of the *paugaṇḍa-līlā* of the two brothers, he concludes while pointing it out. “Those two, Rāma and Kṛṣṇa, concealed (*jahatuḥ* = *saṁvṛtavantau*) Their age of *kaumāra*.” In point of *vraje* (in Vraja): There is no connection of *kaumāra-līlā* elsewhere at any time, hence this hints at Vraja’s eminence over everything.

Nilāyana is the name of the game of hide-and-seek. The manner

414 The verse is not in Vallabhācārya’s edition.

of it will be told: *cakrur nilāyana-kriḍāś cora-pālāpadeśataḥ*, “They had fun in the game of hide-and-seek by playing the roles of thieves and sheriffs” (10.37.26). *Setubandha* means building a dam. Or it refers to building a bridge across a pond to please the companions who wanted to see the pastime of Rāmacandra: The boys would play the roles of monkeys. It is like that in the western portion of Janmsthāna in Mathurā. The plural is because there were many and because of repetition. Throwing balls and kicking balls are implied by the word *ādi*.

Jīva Gosvāmī—He sums up *kaumāra-līlā*. The sense of *evam* is: *etad-upalakṣaṇakaiḥ*, “along with amusements, some of which are these.” (The rest is the same.)

Viśvanātha Cakravartī—The king had said: *brahman kālāntara-kṛtaṁ tat-kālīnaṁ kathaṁ bhavet*, “O Brāhmaṇa, how can a deed done long ago be told in terms of being recent? The little boys sang in Hari’s *paugaṇḍa* the deed done by Him in *kaumāra*” (10.12.41). Now, concluding the answer to the king’s question, he continues to serve the *kathā*.

Those two concealed (*jahatuḥ* = *saṁvṛtavantau*) that age along with playing hide-and seek (*nilāyanaiḥ* = *nīliya-sthiti-tad-anveṣaṇādyaiḥ*) and imitating the deeds of other Avatāras, such as building bridges, making a journey to Laṅkā, and churning the Milk Ocean.

Baladeva Vidyābhūṣaṇa—Having told the rest of *kaumāra-līlā*, he speaks this concluding verse, which was already mentioned (10.11.59).

Śukadeva Ācārya—“The two of Them concealed the status of being childish” (*kaumāraṁ jahatuḥ* = *kaumārāvasthā-gopanaṁ kṛtavantau*).

Appendix of Chapter Fourteen

Is the World Real or Unreal?

Most Vaiṣṇava ācāryas are keen to say that the world is real, because Māyāvādīs say the world is unreal. But the truth of the matter is not so simple, because in Sanskrit the terms ‘real’ and ‘unreal’ have technical meanings which must be discerned.

Sanātana Gosvāmī, however, followed the old tradition of Vedānta. According to him, the world is illusory:

✧ *evaṁ śrī-kṛṣṇa-kathārambhe mṛtyor āvaśyakatāyās tathātmano vicitra-deha-prāpter dehād bhinnatāyās ca tathā viśaya-māyikatādeś ca prāk-prasaṅgaḥ*, “Thus, at the outset of Kṛṣṇa-kathā, preliminary topics were discussed, such as: (1) The inevitability of death, (2) The soul is different from the body, since it has many bodies over the course of many lifetimes, and (3) Sensory objects are illusory (*māyika*).” (*Bṛhad-vaiṣṇava-toṣaṇī* 10.1.44);

✧ *bhavādayo ’vidyayaiva, te māyikāḥ. ayaṁ ca satya evety arthaḥ. evaṁ rūpa-lilānāṁ sac-cid-ānanda-rūpatābhipretā*, “The creation, continuation and destruction are illusory. Only He is real. The fact that His bodies and pastimes are transcendental is meant to be expressed.” (BVT 10.2.39);

✧ *evaṁ pūrvokta-prakṛti-paratvādikasyāpi tasya māyika-sṛṣṭy-ādi-karṭṛtvaṁ samarthitam*, “Although the Lord is beyond Prakṛti, as described earlier, His doership of the *māyika* creation and so forth is reconciled in this manner.” (BVT 10.3.19);

✧ *yadvā idaṁ viśvaṁ tvad-vibhūtasya brahmaṇo rūpaṁ vivartaṁ vidur vedāntinaḥ*, “Or: The Vedāntists know: Brahman is a manifestation of Your might, and the universe is an illusory form of Brahman.” (BVT 10.10.29);

☆ *avyaktam pradhānam, tat-prabhavāpyayatvena māyikatvam*, “The Unmanifest is Pradhāna. The body is illusory because it originates from it and dissolves in it.” (BVT 10.10.12);

☆ *tavāvatāra-varga-tat-tal-lilādinām satyatādi, mithyādi-rūpo ’py ayam prapañcas tvat-sambandhāt satyādi-rūpeṇa vidyotata ity āha tasmād iti*, “Although the material world is a form of unreality, it appears to be real because of a connection with You.” (BVT 10.14.22).

The word *satya* (real) has two meanings: relatively real and absolutely real. The word *mithyā* (unreal) too is used in two ways: unreal like an illusion, and unreal in the sense of not being absolutely real. There are three types of existence:

- ◇ *vyāvahārika-sattā* (relative existence: any object in the world);
- ◇ *prātibhāsika-sattā* (illusory existence: any mirage, dream, falsehood);
- ◇ *pāramārthika-sattā* (absolute existence: transcendental existence).

The two meanings of the word *satya* correspond to *vyāvahārika-sattā* (relative existence) and *pāramārthika-sattā* (transcendental existence) respectively. Therefore sometimes the terms used are *vyāvahārika-satya* and *pāramārthika-satya*.

The *prātibhāsika-sattā* (illusory existence) is the same as the first type of *mithyā* (unreal): hallucination, mirage, wrong perception, etc. In Vedānta, a flower in the sky and a rabbit’s horn are classic examples of *mithyā*. In the methodologies of Jīva Gosvāmī and other ancient scholars of Vedānta, the words *mithyā* (unreal) and *avāstava* (unreal) only mean ‘sheer illusion’ or ‘mirage’ (*prātibhāsika-sattā*). Viśvanātha Cakravartī, however, explains that the term ‘unreal’ can mean the realness of the world is not like the realness of the Absolute Truth: *yad buddhy-ādi-prapañca-jātaṁ tat ādy-anta-vat utpatti-laya-viśiṣṭaṁ, ato vastutvenābhijñātaṁ api asārvakālikatvāt paramārthatō ’vastv evety arthaḥ*, “What is produced in the material world, such as intelligence, has a beginning and an end, in other words it is characterized by an origination and a mergence. Therefore, although it is perceived as real, from the transcendental perspective it is unreal” (*Sārārtha-darśinī* 12.4.23). He adds: *tvam eva vāstavaṁ vastu saṁsāre ’sminn avāstave*, “Only You are a real entity in this material world, which is insubstantial” (*Sārārtha-darśinī* 10.2.26).

For this reason, Jīva Gosvāmī too states that the world is illusory: *tataś ca tvad rte tvāṁ tvat-sākṣād-rūpa-bāla-vatsa-caturbhujādyam ca vinā yad akhilaṁ darśitam asya jagatas tan-mahima-dhvasta-mahimatayā darśitasya kiṁ māyikatvaṁ na samyag darśitaṁ, kintu darśitaṁ evety arthaḥ.*

“Moreover, “Was it not fully shown today that without You—that is, without You, the boys, the calves and the four-handed forms—, what was seen, the entire showing of the world in terms of its glory eclipsed by Yours, is illusory?” Indeed it was shown.” (*Laghu-vaiṣṇava-toṣaṇī* 10.14.18)

The *vyāvahārika-satya* is unreal in comparison to the *pāramārthika-satya*. This is the second type of *mithyā* (unreal). This means any object in the world is not transcendently real. What is transcendently real is Brahman, Paramātmā, a soul, transcendental energy, and so on. Only someone who has felt the *pāramārthika-satya*, by experiencing transcendence in meditation or in a spiritual activity, is able to empirically contrast the two and to realize the difference between them.

The world is relatively real, but is filled with lies, illusion and other types of hallucination. An illusion is unreal. The world is made of the three *guṇas*, which are an aspect of Māyā. The term *māyā* means illusion: *syān māyā śāmbarī*, “Māyā means magical illusion” (*Amara-koṣa* 2.10.11). A theater at Disneyland is real, but most of what goes on inside is a hallucination of sorts. Thus, the *vyāvahārika-sattā* is not the same as the *prātibhāsika-sattā* (hallucination), but is filled with *prātibhāsika-sattā*.

Snake in a Rope

Traditionally, those who say the world is real are followers of *Parīṇāma-vāda*, and those who think the world is unreal follow *Vivarta-vāda*, also called *Advaita-vedānta*.

A classic example of the first type of *mithyā* is the analogy of seeing a snake in the place of a rope. The analogy was given earlier in this chapter, although in a different context:

*ātmānam evātmatayāvijānatām
tenaiva jātaṁ nikhilam prapañcitam |
jñānena bhūyo 'pi ca tat praliyate
rajjvām aher bhoga-bhavābhavau yathā ||*

“In the case of those who do not know that the self is the soul, the entire material world repeatedly happens simply because of that ignorance and disappears by knowledge, like the perception and the nonperception of a snake’s body in a rope.” (10.14.25)

Commenting on the previous verse, Viśvanātha Cakravartī writes: *nanu taranty eva te kimīti tarantīveti brūṣe? tathā bhavasya cāṇṛtatvaṁ vā kutas tatra teṣāṁ jñāninām āśrayaṇīye vivarta-vāda-mate jagad idam anṛtam eva tat-taraṇam anṛtam eva ity atah tarantīvety ucyate ity āha dvābhyām.*

““Are you saying ‘They cross’ or ‘They as if cross’? And why is the material world unreal, if at all?” In the opinion of Vivarta-vāda, which is promoted by *jñānīs*, the world is unreal, and so is crossing it. Therefore it is said ‘They as if cross.’” This is what Brahmā expresses in this verse and in the next.” (Sārārtha-darśinī 10.14.24)

This is a foundational statement of Vedānta: “Seeing the world, whose substratum is Brahman, is like seeing a snake in the place of a rope.” Is this statement literal or figurative? The Māyāvādīs say it is literal. But in truth it is figurative. Here is why: When we behold the world, we see that Brahman is its substratum, but when we see a snake in the place of a rope, we look again, carefully, and only see the rope. We no longer see the snake. Therefore the comparison between the world and a snake in the rope is not literally applicable. In Mīmāṃsā philosophy, of which Vedānta is the latter part (Uttara-mīmāṃsā, which follows Pūrva-mīmāṃsā), the purport of a statement is deemed more important than the statement itself. The purpose of the figurative usage in that statement is to evoke renunciation, which is necessary in order to be driven on the spiritual path. Besides, in day-to-day usage everyone knows that the world is real, and so this does not emphasize renunciation, which is needed in *jñāna-yoga* and in *bhakti-yoga*.

Jīva Gosvāmī explains: *pariṇāma eva śrī-bhāgavata-tātparyam iti gamyate. tac ca bhagavad-acintyaiśvarya-jñānārthaṁ mithyātvābhidhānam tu naśvaratvābhidhāna-vat viśvasya paramātmā-bahir-mukhatvāpādakatvād dheyatā-jñāna-mātrārthaṁ na tu vastv eva tan na bhavati.*

“It is understood that the theory of *Pariṇāma* (transformation) is the purport of *Bhāgavatam*. And that is for the sake of understanding the inconceivable might of the Lord. However, the designation of unreality (*mithyātvam*), like the designation of perishability, is for the purpose of understanding that the world should be given up, since the world brings about the state of being averse to *Paramātmā*. But it is not that the Entity itself does not become the world.” (*Paramātmā-sandarbhā* 58)

Thus, the purport of the analogy of a snake and a rope is that an aspiring *sādhū* should renounce the world to focus on self-realization. The analogy between a snake and the world is not literally applicable because seeing a snake in the place of a rope is a type of perception called *prātibhāsika-sattā* (hallucination), whereas the world is *vyāvahārika-sattā* (relatively real). Even by knowing that Brahman is the substratum of the world, the world does not disappear from sight. The world is real, relatively speaking, because it is not a dream: The world is run by the law of karma. And the world never ceases to be, given that creation reoccurs after final annihilation: This is the purport of *Sat-kārya-vāda* (the effect, the world, was preexistent in its cause, Brahman), namely the world is not a sheer illusion. *Prakṛti* is *nitya* (eternal) (*Bhāgavatam* 12.4.19).

In light of this, the Vedantic statement: *brahma satyaṁ jagan mithyā*, “Brahman is real. The world is unreal” (*Nirālamba Upaniṣad* 35) must be accepted by Vaiṣṇavas. Every text of Vedānta must be harmonized. As before, in this sentence the word *mithyā* means “unreal in the sense of not being absolutely real,” but not “unreal like an illusion.” The latter is the Māyāvādīs’ explanation. If the latter meaning is taken, then the usage is figurative. The Māyāvādīs say the usage is literal.⁴¹⁵ By doing so they make the

415 *sa-tattvato ’nyathā-buddhir vikāra ity udāhṛtaḥ, atattvato ’nyathā-*

mistake of making no difference between *vyāvahārika-sattā* and *prātibhāsika-sattā*, hence they are propounding the Śūnyavāda of Buddhism, according to Jīva Gosvāmī: *bauddhānām iva vivarta-vādinām* (*Paramātmā-sandarbhā* 1).

Often, when someone wants to make a point, that person makes an analogy. This adds literary charm, but usually an analogy is an exaggeration. Once the point is made that one should renounce the world to focus on self-realization, the analogy of a snake in the place of a rope is taken for what it is: an exaggeration. It is figurative usage.

Another example that proves Pradhāna is eternal is the word *bījam* (seed) in *Brahma-saṁhitā*:

tad-roma-bila-jāleṣu bījaṁ saṅkarṣaṇasya ca |
haimāny aṇḍāni jātāni mahā-bhūtāvṛtāni ca ||

“Saṅkarṣaṇa has the seed in his multitude of hair pores. Afterward, golden eggs covered with the great elements were generated.”
(*Brahma-saṁhitā* 5.13)

Here the word *bījam* denotes Pradhāna. The sense of *bījam* is “potential energy.” The world always exists in the sense that its cause, Pradhāna (Prakṛti), always exists, hence the world cannot literally be compared to the snake in the analogy of a snake in a rope.

Theory of Sat-kārya

Sometimes the world is called *satya* (real). This is because the world comes from Parameśvara (God: Brahman/ Viṣṇu): *satyam abhavat yad idaṁ kiṅca tat satyam ity ācakṣate*, “Satya (Parameśvara) became this universe, therefore they call it *satya* [by the reasoning that an effect is not entirely different from its cause]” (*Taittirīya Upaniṣad* 2.6).

Sat-kārya-vāda (an effect exists in potential in its cause) is the

buddhir vivarta ity udāhṛtaḥ, “*Vikāra* (transformation) is a wrong notion that has truth. *Vivarta* (modification, i.e. sheer illusion) is a wrong notion that has untruth” (*Vedānta-sāra*).

theory by means of which the world is said to be real: *ādir anto yadā yasya tat satyam abhidhīyate*, “When the beginning and the end of a thing is meant, that thing is called real” (*Bhāgavatam* 11.24.18). Śrīdhara Svāmī comments: *yad yadā yasyādir antaś ca vivakṣyate tadā tat satyam ity abhidhīyate śrutyā. parama-kāraṇātmanah satyatva-vivakṣayety arthaḥ*, “When the beginning and the end of a thing is meant to be expressed, that thing is called real by the scriptures. The sense is: with the intent to express that the nature of the ultimate cause is real” (*Bhāvārtha-dīpikā* 11.24.18). Viśvanātha Cakravartī explains: *sat-kārya-vāde 'pi vyākhyānārtham, ata eva tat satyam bhavaty aprayujya tat satyam abhidhīyate ity uktam*, “It is for the sake of an explanation in terms of Sat-kārya-vāda, therefore it is said “It is called real”, but not “It is real”” (*Sārārtha-darśinī* 11.24.18).

Jīva Gosvāmī does not accept that the world is unreal: *na tu viśvaṁ mithyeti*, “However, the world is not unreal” (*Paramātmā-sandarbhā* 58). In *Laghu-vaiṣṇava-toṣaṇī*, Jīva Gosvāmī consistently left out the word *mithyā* in the corresponding texts of *Bṛhad-vaiṣṇava-toṣaṇī*. He explains: *vivarta-vādinām iva rajju-sarpavan na mithyātvaṁ kintu ghaṭa-van naśvaratvam eva tasya. tato mithyātvābhāve 'pi trikāla-vyabhicāra-bhāvāj jagato na sattvam*.

“The world is not unreal like a snake in a rope, like the unrealness of the Vivarta-vādis, but is just perishable like a clay pot. Consequently, although the world is not unreal, the world is not eternal because there is a deviation throughout the three phases of Time (the universe is destroyed and recreated).” (*Paramātmā-sandarbhā* 70)

He expounds: *evaṁ jagataḥ satyatvam aṅgī-kṛtaṁ tac ca naśvaram iti. tatra naśvaratvaṁ nātyantikaṁ kintv avyaktatayā sthiter adṛśyatā-mātram eva, sat-kāryatā-sampratipatteḥ*.

“Thus it is accepted that the world is real. Moreover, that realness is perishable. The perishability in it is not total, but is merely the fact that a condition as being unmanifest cannot be perceived—due to the acknowledgement that it is *sat-kārya* (an effect existent in its cause, Pradhāna).” (*Paramātmā-sandarbhā* 71)

Jīva Gosvāmī specifies that the world is real in a relative sense: *satyasya vyavahārika-satyasya prapañcasya yonim*, “*Satyasya yonim* means: “You, the source of the material world, which is real in a relative sense” (*Laghu-vaiṣṇava-toṣaṇī* 10.2.26). He adds: *jagat tu satyam api pariṇāma-dharmatvena naśvaram eveti*, “Although the world is real, it is perishable on account of having attributes of transformations” (*Paramātma-sandarbhā* 70). Thus, as regards the world he clearly does not take the meaning of *satyam* as *ṛtaṁ satyam* (absolutely real).

Throughout *Paramātma-sandarbhā* 70-71, Jīva Gosvāmī validates Sat-kārya-vāda. His explanations are meant to oppose Māyāvāda, yet Śāṅkarācārya too expounded this topic. This means Śāṅkarācārya would contradict himself if he were to say that the Upanishadic statement “The world is unreal like a snake in a rope” is literally applicable. Commenting on the aphorism: *asad iti cen na pratiṣedha-mātratvāt*, “If someone were to say: The world, an effect, did not exist before creation, the answer is: “No, because that is a mere negation (without any supporting evidence)”” (*Vedānta-sūtra* 2.1.7), Śāṅkarācārya writes: *na hy ayam pratiṣedhaḥ prāg utpatteḥ sattvaṁ kāryasya pratiṣedhuṁ śaknoti. katham. yathaiva hīdānīm apīdaṁ karyam kāraṇātmanā sad evaṁ prāg utpatter apīti gamyate. na hīdānīm apīdaṁ kāryam kāraṇātmānam antareṇa sva-tantram evāsti, sarvaṁ taṁ parādād yo 'nyatrātmanaḥ sarvaṁ veda ity-ādi-śravaṇāt. kāraṇātmanā tu sattvaṁ kāryasya prāg utpatter aviśiṣṭam. nanu [...]. tena na śakyate vaktum prāg utpatter asat-kāryam iti.*

“This denial cannot deny the existence of the effect before its origination. Why? It is understood that just as even now this effect (the universe) is existing as the nature of the cause, it was so even before creation. It is not that now the effect is independent, without the nature of the cause, since it is heard: *sarvaṁ taṁ parādādyo 'nyatrātmanaḥ sarvaṁ veda*, “All ousts one who knows that all is distinct from the Soul” (*Bṛhad-āraṇyaka Upaniṣad* 2.4.6). However, before the origination of the effect, the existence of the effect as the nature of the cause is nonspecific. [...] Hence it cannot be said that an effect is nonexistent before its origination.” (*Śārīraka-bhāṣya* 2.1.7)

Therefore: *sarvaṃ khalv idaṃ brahma*, “The entire universe is, of course, Brahman” (*Chāndogya Upaniṣad* 3.14.1). This is figurative usage, by the logic that duality does not exist: *dvaitasyāvastunaḥ* (*Bhāgavatam* 11.28.4). The real meaning, according to Śāṅkarācārya, is: “Brahman is the cause of everything.”⁴¹⁶ Hence the world is described as Brahman with attributes: *brahmaṇaḥ sa-guṇasya* (*Bhāgavatam* 3.26.15). Pradhāna is called Brahman in several places in the scriptures: *Bhagavad-gītā* (14.3), *Muṇḍaka Upaniṣad* (1.1.9), and *Bhāgavatam* (3.26.11).

Sat-kārya-vāda goes against Asat-kārya-vāda, which is supported by the philosophers of Nyāya-Vaiśeṣika. Still, just as in Nyāya-Vaiśeṣika the five elements are said to be real inasmuch as the cycle of creation, continuation, and annihilation of the world is eternal, so is the realness of the world: *ūrdhva-mūlo ’vāk-śākha eṣo ’śvatthaḥ sanātanaḥ*, “This Aśvattha tree, which has roots above and branches below, is eternal” (*Kaṭha Upaniṣad* 2.3.1). Śāṅkarācārya too acknowledges this, in his commentary on *Bhagavad-gītā* 15.1. The world is relatively real. Sat-kārya-vāda is specifically substantiated in these verses:

*brhad upalabdham etad avayanty avaśeṣatayā
yata udayāstam-ayau vikṛter mṛdi vāvikṛtāt |
ata ṛṣayo dadhus tvayi mano-vacanācaritaṃ
katham ayathā bhavanti bhuvi datta-padāni nṛṇām ||*

“The learned consider this universe, which is perceived, to be Brahman, on account of being the remainder, because the rise and the disappearance of this universe from it and into it, which remains unaltered, is like the origination of earthenware from clay and the merging of it in clay. Therefore the Ṛṣis directed the motions of their minds and words toward You. How could people’s feet placed on the ground not be so placed?” (*Bhāgavatam* 10.87.15)

*na yat purastād uta yan na paścān
madhye ca tan na vyapadeśa-mātram |*

⁴¹⁶ *idaṃ jagan nāma-rūpa-vikṛtaṃ pratyakṣādi-viśayaṃ brahma kāraṇaṃ vṛddhmatvād brahma. katham sarvasya brahmatvaṃ ity ata āha—taj-jalān iti* (Śāṅkarācārya’s commentary on *Chāndogya Upaniṣad* 3.14.1)

*bhūtaṁ prasiddhaṁ ca pareṇa yad yat
 tad eva tat syād iti me maṇiṣā ||
 avidyamāno 'py avabhāṣate yo
 vaikāriko rājasa-sarga esaḥ |
 brahma svayaṁ jyotir ato vibhāti
 brahmendriyārthātma-vikāra-citram ||*

Kṛṣṇa said: “That which did not exist previously and will not exist later does not exist in the interim stage and is a mere designation: Whatever occurs because of another and is brought about because of another is only that other thing, in My opinion. This universe appears to be manifest although it is not existing. It consists of transformations and is a creation effected by *rajo-guṇa*. It is self-effulgent Brahman, therefore Brahman shines as the variegated transformations, such as the senses, sense objects, and mind.” (*Bhāgavatam* 11.28.21-22)

Such verses also point to this text: *yathā somyaikena mṛt-piṇḍena sarvaṁ mṛn-mayaṁ vijñātaṁ syāt, vāc-ārambhaṇaṁ vikāro nāmadheyam mṛttikety eva satyam*, “Dear boy, just as everything made of clay is understood by means of a lump of clay, so a transformation is a designation; its basis is language. Clay alone is real (on the relative plane)” (*Chāndogya Upaniṣad* 6.1.4).

The word *vāc-ārambhaṇaṁ* in this text signifies *vāg-āmbanam* (whose basis is language). This is reiterated as follows: *satyam hy avayavaḥ proktaḥ sarvāyavinām iha*, “In this world, of all things that have parts, the part (the fundamental component, such as gold in a golden earring) is said to be real” (*Bhāgavatam* 12.4.27). Śrīdhara Svāmī comments: *avayavaḥ kāraṇaṁ proktaḥ, vāc-ārambhaṇaṁ vikāro nāma-dheyam mṛttikety eva satyam ity-ādi-śrutiḥ*, “The part, that is, the cause (*avayavaḥ* = *kāraṇaṁ*), is said to be real because of statements of Śruti such as: *vāc-ārambhaṇaṁ vikāro nāma-dheyam mṛttikety eva satyam* [*Chānd. Up.* 6.1.4] and so on (*Bhāvārtha-dīpikā* 12.4.27). He explains: *kāryam hi kāraṇād bhinnam na bhavati, vāc-ārambhaṇaṁ ity-ādi śruteḥ*, “An effect is not different from its cause, according to scriptural statements such as *vāc-ārambhaṇaṁ* and so on, “Any transformation has language as its basis and is just a name” (*Chāndogya Upaniṣad* 6.1.4)”

(*Bhāvārtha-dīpikā* 11.3.37).

Similarly, Vyāsadeva writes: *tad-ananyatvam ārambhaṇa-śabdādibhyaḥ*, “The world is not different from Brahman because of words such as ‘*ārambhaṇa*’ [in *Chāndogya Upaniṣad* 6.1.4]” (*Vedānta-sūtra* 2.1.14). Vyāsa explains: *sattvāc cāvarasya*, “[a cause is not different from its effect] also because the later one exists [in the previous one]” (*Vedānta-sūtra* 2.1.16).

Commenting on *Bhāgavatam* 12.4.24, Śrīdhara Svāmī expounds: *nanv evaṃ kārya-kāraṇayor abhede kāryāsattve kāraṇasyāpy asattvaṃ prasajjeta tatrāha, anyatamād iti. kāryād atyanta-vyatirikṭād brahmaṇaḥ. prapañcād brahmaṇo ’sti vyatirekaḥ, prapañcasya tu tato nāsti vyatireka ity arthaḥ*.

“Someone might argue: “Given that an effect and its cause are nondifferent, since the effect is unreal its cause too should be unreal.” The speaker responds to that with *anyatamāt*. The world is different from Brahman, which is completely distinct from the effect. This means Brahman is distinct from the world, but the world is not different from Brahman.” (*Bhāvārtha-dīpikā* 12.4.24)

This is corroborated in *Bhāgavatam* 1.5.20. The purpose in labeling the world as real is also to signify that nothing exists separately from Parameśvara (God). Thus, Sat-kārya-vāda is used to refute the Buddhists’ idea that the world is totally imaginary. But the world is not real like the Absolute is real. If someone were to argue that Parameśvara, the cause of the world, is real hence the realness of the world is as real as God, by the analogy of either gold and golden earrings or clay and clay pots, the *Muṇḍaka Upaniṣad* states:

*yathorṇa-nābhiḥ sṛjate grhṇate ca
yathā pṛthivyām oṣadhayaḥ sambhavanti |
yathā sataḥ puruṣāt keśa-lomāni
tathākṣarāt sambhavatiha viśvam ||*

“Just as a spider emits and takes its thread, just as herbs originate on the earth, and just as hair manifests from a living person, so the universe originates from Brahman.” (*Mu. Up.* 1.1.7)

That is the substance of the aphorism: *drśyate tu*, “It is seen, however, [that sometimes an effect is inherently different from its cause]” (*Vedānta-sūtra* 2.1.6). In *Bhāgavatam* the example of a spider and its web is given (11.9.21 and 11.21.38). A spider is alive whereas its web is inert.

Vivarta-vāda and Pariṇāma-vāda

Of the ten *pramāṇas* (means of knowing) in Vedic philosophy, the foremost is *anumāna* (inference), not *śāstra* (scripture). Inference is the power of human reasoning based on facts. If *śāstra* were the best *pramāṇa*, the story that Varāha lifted the Earth from the Garbhodaka Ocean would have to be taken as a fact.

In the appendix of chapter four, it was shown that the *Bhāgavatam* contains many verses of an earlier version of *Bhāgavatam* which are in accordance with Advaita-vedānta. For example: “They cross the ocean of material existence, leave the boat of Your lotus feet on the shore and go” (10.2.31).⁴¹⁷ The sense is *jñānīs* cease to practice devotional service after achieving self-realization. Similarly, Jīva Gosvāmī implicitly rejects a verse of *Bhāgavatam* by saying that it expounds Vivarta-vāda.⁴¹⁸ This also explains why Madhvācārya and Vallabhācārya reject chapters twelve to fourteen of the tenth canto.

Vivarta-vāda means the world is an illusion. Brahman is one. Duality does not exist: *dvaitasyāvastunaḥ*, “of duality, which is unreal” (*Bhāgavatam* 11.28.4). Vivarta-vāda should be revised: The true meaning is the world is an illusion inasmuch as the realness of the world is not like the realness of the Absolute. This modified Vivarta-vāda, like the old-school version of it, applies only as long as the presence of both *cit-śakti* (transcendental potency: Yogamāyā) and the souls is not taken in consideration. Māyā is twofold: Mahāmāyā (material potency of illusion) and Yogamāyā (transcendental potency of illusion):

417 *svayaṁ samutīrya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra-sauhrdāḥ | bhavat-padāmbhoruḥa-nāvaṁ atra te, nidhāya yātāḥ sad-anugraho bhavān ||* (*Bhāgavatam* 10.2.31)

418 *yataḥ yad eva “sāmānya-viśeṣābhyām upalabhyeta sa bhramaḥ”* [*Bhāgavatam* 12.4.28] *vivarta-vāda eva* (*Krama-sandarbhā* 12.4.28).

*etat sarvam idaṁ viśvaṁ jagad etac carācaram |
para-brahma-svarūpasya viṣṇoḥ śakti-samanvitam ||
viṣṇu-śaktiḥ parā proktā kṣetra-jñākyā tathāparā |
avidyā-karma-saṁjñānyā tṛtīyā śaktir iṣyate ||*

“All the universe, in which there are moving beings and immobile entities, is fully endowed with the potencies of Viṣṇu, whose nature is identical to Para-Brahman. Viṣṇu’s potencies are said to be the superior potency (Parā), the potency known as *kṣetra-jñā* (a soul), and the inferior potency: This third energy, Māyā, is designated by *avidyā* (ignorance) and *karma* (material activities).” (*Viṣṇu Purāṇa* 6.7.60-61)

*atha te bhagaval-līlā yoga-māyorubrṛhitāḥ |
viśva-sthity-udbhavāntārthā varṇayāmy anupūrvaśaḥ ||*

“Now I will sequentially describe to you the Lord’s pastimes on the topic of the creation, continuation, and dissolution of the universe, which are greatly enhanced by Yogamāyā.” (3.5.22)

Thus, Māyā is twofold. The harmonization between the two schools of Vedānta—Vivarta-vāda (the world is an illusion) and Pariṇāma-vāda (the world is a transformation of Viṣṇu)—occurs in a similar way, and by modifying them a little. Vivarta-vāda, as newly defined above, is in the scope of Mahā-māyā, whereas Pariṇāma-vāda is in the scope of Yogamāyā. Both theories are valid in their own scope. In the day-to-day life of a devotee, however, it is difficult to draw the line between the jurisdiction of Mahā-māyā and the jurisdiction of Yogamāyā. In this case, the harmonization amounts to a paradox.

All the Vaiṣṇavas say the world consists of consciousness (*cit*) and matter (*acit*).⁴¹⁹ By only considering the *acit* portion of the world and by comparing that to Brahman, the new theory of Vivarta-vāda is valid. Vivarta-vāda is based on the analogy of the snake in a rope.

419 Vīra-Rāghava states: *cid-acid-ātmakam jagat* (*Bhāgavata-candra-candrikā* 10.2.26). Śukadeva Ācārya writes: *cid-acid-ātmakam jagat* (*Siddhānta-pradīpa* 10.13.57). Śrīdhara Svāmī says: *cij-jaḍātmakam śarīram* (*Bhāvārtha-dīpikā* 10.14.28). Baladeva Vidyābhūṣaṇa writes: *cij-jaḍātmakam jagat* (*Vaiṣṇavānandīnī* 10.14.12).

The proper understanding of it has been shown. Thus Vivarta-vāda is a genuine theory in the sense that the realness of the world is not the same as the realness of Brahman.

Pariṇāma-vāda means Śakti-pariṇāma-vāda (the theory of transformation as potency): The world is a transformation of Viṣṇu in the sense that it contains transcendental potency: '*pariṇāma-vāda*' *vyāsa-sūtrera sammata, acintya-śakti īśvara jagad-rūpe pariṇata* (*Caitanya-caritāmṛta* 2.6.170).

Pariṇāma-vāda is sourced in *Vedānta-sūtra*. Vyāsadeva states: *ātma-kṛteḥ pariṇāmāt*, "[Viṣṇu is both the ingredient cause and the instrumental cause of the world,] because of a modification, on account of making Himself (the world is His body)" (*Vedānta-sūtra* 1.4.26). Pradhāna, a potency of Viṣṇu, is the ingredient cause (*upādāna-kāraṇam*). Baladeva Vidyābhūṣaṇa states that Viṣṇu, in the form of transcendental potency, is the instrumental cause (*nimitta-kāraṇam*).⁴²⁰ For instance: *bhagavac-chakti-coditāḥ*, "[The five elements, the mind, and the senses] were impelled by the Lord's power" (*Bhāgavatam* 2.5.33). Similarly, commenting on the words *svena tejasā*, "[The Lord created the Universal Form] by His own power" (*Bhāgavatam* 3.6.10), both Śrīdhara Svāmī and Viśvanātha Cakravartī explain *svena tejasā* as *cit-śakti* (by the transcendental potency). Baladeva Vidyābhūṣaṇa concludes: *bhrānti-adhyāsa-paryāyo 'tattvikānyathā-bhāvātmā vivartaḥ parihṛtaḥ*, "Vivarta-vāda is refuted that way. Vivarta-vāda consists in an unreal change of existence and is synonymous with a wrongful superimposition (viewing the world as the true reality instead of seeing the real substratum, Brahman, like seeing a snake in the place of a rope)" (*Govinda-bhāṣya* 1.4.26).

Many Vaiṣṇava ācāryas say the world is real because the Existence (*sat*) of Brahman and the Existence of the world are the same. They say the transformation of Brahman as the world is real

420 *idam atra tattvam, "parāśya śaktir vividhaiva śrūyate"* [*Śvetāśvatara Upaniṣad* 6.8], "*pradhāna-kṣetrajña-patir guṇeśaḥ*" [*Śvetāśvatara Upaniṣad* 6.16] *iti śrutes tri-śakti brahma, "viṣṇu-śaktiḥ parā proktā kṣetra-jñākhyā tathāparā, avidyā-karma-saṁjñānyā tṛtīyā śaktir iṣyate"* [*Viṣṇu Purāṇa* 6.7.61] *iti smṛteś ca, tasya nimittatvam upādānatvaṁ cābhidhiyate. tatrādyam parākhya-śaktimad-rūpeṇa dvitīyam tu tad-anya-śakti-dvaya-dvāraiva* (*Govinda-bhāṣya* 1.4.26).

and is called *vikāra* (true transformation). But the truth is Brahman is the one essence (*eka-rasa*) of *sat*, *cid* and *ānanda*. This *sat* cannot be separated from *cit* nor from *ānanda*. These scriptural proofs were shown earlier (footnote in *Bhāvārtha-dīpikā* 10.13.54):

(1) *nirañjanam niṣkriyam san-mātram cid-ānandaika-rasam śivam praśāntam amṛtam tat param ca brahma* (Śāṇḍilya Upaniṣad 2.1);

(2) *caturthaś caturātmāpi sac-cid-eka-raso hy ayam* (Nārada-parivrajaka Upaniṣad 8.20);

(3) *sac-cid-ānandaika-rase bhakti-yoge tiṣṭhati* (Gopāla-tāpanī Upaniṣad 2.78).

The *vikāra* of those Vaiṣṇavas, who follow Pariṇāma-vāda, is the opposite of the *vivarta* (unreal transformation) of the Advaita-vādīs. These two schools of Vedānta, regarding *vikāra* and *vivarta*, have existed for thousands of years, but neither is correct. The old-school Pariṇāma-vāda is in the scope of *upādāna-kāraṇam* (ingredient cause). That is wrong. Pariṇāma-vāda should be in the scope of *nimitta-kāraṇam* (instrumental cause). Viśvanātha Cakravartī writes: *jagat sahasraṁ sarvaṁ māyopādānakatvāt māyikam evety etāvat-kāla-paryantaṁ mayāvadhāritam eva*, “Brahmā speaks: For all this time I had already determined that the world is illusory inasmuch as Māyā is its ingredient cause” (*Sārārtha-darśinī* 10.14.18). The existence of the world and the Existence of the Absolute are completely different. Jīva Gosvāmī quotes the following verse from *Viṣṇu Purāṇa*, which proves that Existence is consciousness; in other words, *sat* (Existence) is one in essence with *cit* (cognizance of spirit):

*pratyastamita-bhedam yat sattā-mātram agocaram |
vacasām ātma-saṁvedyam taj jñānam brahma-saṁjñitam ||*

“That which is sheer existence, which is beyond the range of words, and in which differences cease to exist, is *jñāna*. It is called Brahman and is knowable by the soul.” (*Viṣṇu Purāṇa* 6.7.53) (cited in *Sarva-saṁvādinī* 24 of *Bhagavat-sandarbhā*)

Moreover, some Vaiṣṇava ācāryas say Pariṇāma-vāda means the world is real because the world is made of Māyā and Māyā comes from God. But that would be like saying the illusions of a magician

are real because the magician is real. The word *māyā* means illusion. According to Viśvanātha Cakravartī, *Māyā* is an *aṁśa* of Yogamāyā, and Yogamāyā comes from Viṣṇu (*Sārārtha-darśinī* 10.1.25).

Viṣṇu is the ingredient cause of the world in the sense that He is the ultimate source: *yonis ca hi gīyate* (*Vedānta-sūtra* 1.4.27). Those who propound the old-school Pariṇāma-vāda give the example of yogurt and milk: Yogurt is a transformation of milk. But such a comparison between the world and the Absolute is not sourced in the scriptures. The scriptural comparisons between the Absolute and the world are a spider and its web, and so on, in order to point out that one is alive and the other completely different.

More Proofs of Eka-rasa

One of Bādarāyaṇa's aphorisms refers to the concept of *eka-rasa* (one essence): *ānanda-mayo 'bhyāsāt*, "The *ānanda-maya* [is Paramātmā,] because of a repetition" (*Vedānta-sūtra* 1.1.12). The *ānanda-maya* (made of bliss) is Paramātmā, not the soul, because the soul is *viññāna-maya* (made of transcendental consciousness), since *viññāna* was described, in the previous text of *Taittirīya Upaniṣad*, as Brahman (transcendental): A soul is a minute spark of Brahman.⁴²¹ The term *viññāna-maya* means *cin-maya* (spiritual).

The repetition referred to in the aphorism is the fact that the term *ānanda* (bliss) is used: That is repetitive because *ānanda* is also an aspect of the soul, given that the concept of *viññāna* includes the notion of *ānanda*. Brahman is the one essence of consciousness and bliss: *viññānam ānandarṁ brahma* (*Bṛhad-āraṇyaka Upaniṣad* 3.9.28.7).

For this reason, the old-school Vaiṣṇava ācāryas say the concept of *eka-rasa* only applies to the one essence of *cit* and *ānanda*. But they disregarded the aforementioned texts in the minor *Upaniṣads* and in *Viṣṇu Purāṇa*.

The aphorism refers to this text of the *Upaniṣads*: *viññānarṁ yajñarṁ tanute. karmāṇi tanute 'pi ca. viññānarṁ devāḥ sarve,*

421 A soul is different from Brahman in point of quantity—a soul is minute whereas Brahman is infinite. But a soul is not different from Brahman in terms of quality: Each has the same nature of transcendence (*sac-cid-ānanda*).

brahma jyeṣṭham upāśate. vijñānaṁ brahma ced veda, tasmāc cen na pramādyati. śarīre pāpmano hitvā sarvān kāmān samaśnuta iti. tasyaiva eṣa śarīra ātmā, yaḥ pūrvasya. tasmād vā etasmād vijñāna-mayāt, anyo 'ntara ātmānanda-mayaḥ. tenaiṣa pūrṇaḥ. sa vā eṣa puruṣa-vidha eva. tasya puruṣa-vidhatām, anv ayaṁ puruṣa-vidhaḥ.

“*Vijñāna* (a soul) does a sacrifice and executes the rites too.⁴²² All the gods worship *vijñāna* Brahman, the eldest. If one knows that *vijñāna* is transcendental, and if one does not make a big mistake in life, after leaving the body that soul leaves the sinful reactions in the body and fulfills all its own desires. This body of *vijñāna* is the soul of the *manomaya-kośa* (mental functions). There is another one after the *vijñāna-maya*. It is the *ānanda-maya* (Paramātmā). The *vijñāna-maya* is filled by the *ānanda-maya*. This one verily has a human shape. It has a human shape in conformity with the human shape of the *vijñāna-maya*.” (*Taittirīya Upaniṣad* 2.5)

Although both a soul and Paramātmā are *sac-cid-ānanda*, the former is called *vijñāna-maya* and the latter *ānanda-maya* in consideration of predominance. For example, there is a maxim: *prādhānyena vyapadeśā bhavanti*, “Designations are made according to what is prominent” (*Kāvya-prakāśa* verse 123 *vṛtti*). Paramātmā has more *ānanda*, let alone more *cit*, than a soul. Thus, a soul is sometimes called *cid-ābhāsa* (reflection of consciousness) instead of *cit*. In this regard, some say a soul is called *cid-ābhāsa* because it is a reflection of Brahman, like the sun is reflected on water. But the point of this comparison is simply to show that the souls, not Brahman, are moved by *upādhis* (material characteristics). This is the substance of the aphorism: *vṛddhi-hrāsa-bhāktvam antar-bhāvād ubhaya-sāmañjasyād evam* (*Vedānta-sūtra* 3.2.20). Therefore both Pratibimba-vāda (theory of reflection: the souls are like reflections on water) and Pariccheda-vāda (theory of division: the souls are

422 This is an explanatory verse: *brahmārpaṇaṁ brahma havir brahmāgnau brahmaṇā hutam, brahmaiva tena gantavyaṁ brahma-karma-samādhinā*, “The offering is Brahman. The oblation is Brahman and is offered in the fire, which is Brahman, by Brahman (a soul). Only Brahman (Viṣṇu) is to be attained by one who has a complete absorption in the activities of a Brāhmaṇa” (*Bhagavad-gītā* 4.24).

like air in clay pots) are valid so long as a soul is not considered an *upādhi* of Brahman.

In *Tattva-sandarbha* (37-39), Jīva Gosvāmī discredits Pratibimba-vāda and Pariccheda-vāda. However, these theories are accepted in Vedānta, as Jīva Gosvāmī himself points out: In *Laghu-vaiṣṇava-toṣaṇī* 10.14.28, the same text of *Tattva-sandarbha* 37-39 is found, with the addition of citations from *Vedānta-sūtra* (3.2.18-20) to show the proper application of these theories.

In *Taittirīya Upaniṣad*, the concept of *pañca-puruṣa* (five human-like shapes) is used: (1) the physical body, (2) the life force, (3) the mind, intelligence, and ego, (4) the soul, and (5) Paramātmā. The concept of *pañca-koṣa* (five sheaths), however, originates from *Pañḍala Upaniṣad* 2: The five sheaths covering the soul are the body, the life force, the mind, the intelligence, and the ego. The last covering is also called *kāraṇa-śarīra* (causal sheath) and *ānanda-maya-śarīra* (sheath imbued with bliss) (*Pañḍala Upaniṣad* 2). This is because the ego is described as *cit* (spiritual) and *acit* (material): *kāraṇam cid-acin-mayaḥ* (*Bhāgavatam* 11.24.7). The reason for that is the ego is infused with the consciousness of the soul; Śrīdhara Svāmī explains: *cid-acin-mayaḥ, cid-ābhāsa-vyāptatvād ubhaya-granthi-rūpa iti*, “The term *cid-acin-maya* means the ego is a knot of both consciousness and inertness since the ego is pervaded by the soul” (*Bhāvārtha-dīpikā* 11.24.7).

The Real Meaning of Advaita-vedānta

Conventionally, Advaita-vedānta is a synonym of Vivarta-vāda. Brahman is one; the world is an illusion. But the real meaning of Advaita-vedānta is there is no difference between Brahman and a soul in point of nature: Both are transcendental. However, they are different in terms of quantity: Brahman has more *cit* (awareness) and more *ānanda* (bliss). That is why Vedānta is called *acintya-bhedābheda-tattvam* (the principle of paradox: the simultaneous difference and nondifference is inconceivable). The *abheda* aspect corresponds to this sense of the term Advaita-vedānta.

Over the milleniums, there have been many schools of Advaita-vedānta, just as there are many schools of Vaiṣṇavism. Not all Advaita-vādīs think alike. In its pure form, Advaita-vāda is in line

with *Vedānta-sūtra* by rejecting the Māyāvada concepts that the soul is an *upādhi* (extrinsic characteristic) of Brahman (ref. *kartā śāstrārthavattvāt*, 2.3.31)⁴²³ and that a soul can become Īśvara (ref. *jagad-vyāpāra-varjaṃ prakaraṇād asannihitatvāt*, 4.4.17).

The Advaita-vādīs, such as the followers of Śāṅkara, do not call themselves Māyāvādīs (adherents of the theory of Māyā). But since Śāṅkara's philosophy is a corrupt form of Advaita-vedānta, given that according to him every soul is a form of Māyā hence everyone is nothing but Paramātmā, they do not deserve to be called Advaita-vādīs, because in Vedānta proper the *advaita*, or *abheda*, aspect is the fact that a soul is the same as Paramātmā in essence, not in totality. A soul is eternal: *mamaivāṃśo jīva-loke jīva-bhūtaḥ sanātanaḥ* (*Bhagavad-gītā* 15.7).

Unified Theory of Vedānta

Vedānta is both the modified Vivarta-vāda and the modified Pariṇāma-vāda. This means Vedānta is the paradoxical coexistence of Advaita-vedānta, in its pure form, and Bhakti-vedānta. The world is made of Māyā, yet it contains transcendental energy (supernatural life force; *bhakti-śakti*; etc.) which sometimes becomes manifest, and so the world is partly real from the perspective of the absolute reality.

There is no scriptural text which validates the theory of *bhedābheda*. Rather, scriptural texts about *bheda* and scriptural texts about *abheda* are brought together and harmonized: *ubhaya-vyapadeśat tv ahi-kunḍala-vat*, “On account of both statements (regarding *bheda* and *abheda*), [the relationship between Brahman and the souls is] like a snake and its coil” (*Vedānta-sūtra* 3.2.28). This line of thought is also pointed out with the word *bheda* in this aphorism: *adhikaṃ tu bheda-nirdeśāt*, “Brahman is superior to a soul, because of the mention of difference” (*Vedānta-sūtra* 2.1.22). The harmonization of Vivarta-vāda and Pariṇāma-vāda, however, is done in one take in *Bhāgavatam*. There are two such instances. One

423 Another reference is: *viññānaṃ brahma ced veda tasmāc cen na pramādyati, śarīre pāpmāno hitvā sarvān kāmān samāśnute*, “If one knows that the *viññāna-maya puruṣa* (a soul) is transcendental” (*Taittirīya Upaniṣad* 2.5).

is in the fourth verse of Catuḥ-śloki:

*etāvad eva jijñāsyam tattva-jijñāsunātmanah |
anvaya-vyatirekābhyām yat syāt sarvatra sarvadā ||*

“The inquiring by one who seeks to know the truth about the Soul should take place to this extent that it occurs in regard to everything, at all times, both in terms of connection and in the opposite way.”
(2.9.36)

Here the term *anvaya* (connection) denotes the presence of *cit-śakti* in the world. This is expressive of the modified *Pariṇāma-vāda*. The opposite of *anvaya* denotes the presence of *Māyā*. This is expressive of the modified *Vivarta-vāda*.

Those two theories are also referred to in the first line of the first verse: *janmādy asya yato ’nvayād itarataś cārtheṣu*, “We meditate on Him from whom the creation, continuation and destruction of the universe occur because of His connection in things and because He is altogether distinct from them” (*Bhāgavatam* 1.1.1). Here also the term *anvaya* and a word expressive of its opposite are used.

Thus, in the modified *Pariṇāma-vāda*, the world is not different from Viṣṇu because it has transcendental energy. Time has a dual nature: It is a material potency and a transcendental potency. Kapila states:

*etāvān eva saṅkhyāto brahmaṇah sa-guṇasya ha |
sanniveśo mayā prokto yaḥ kālāḥ pañca-vimśakaḥ ||
prabhāvaṁ pauraṣaṁ prāhuḥ kālam eke yato bhayam |
ahaṅkāra-vimūḍhasya kartuḥ prakṛtim iyuṣaḥ ||*

“This is the composition, which I have described and enumerated, of the world, the Brahman that has attributes. Time is the twenty-fifth component. Some say Time, which the souls who have attained Prakṛti and are bewildered by ego fear, is the Puruṣa’s power.”
(*Bhāgavatam* 3.26.15-16)

Śrīdhara Svāmī comments: *prakṛter evāvasthā-viśeṣa ity arthaḥ. eke tu pauraṣaṁ puruṣasyeśvarasya prabhāvaṁ vikramaṁ kālam āhuḥ.*

tam eva kālaṁ dvedhā lakṣayati, “This means Time is a special condition of Prakṛti. However, some say Time is a power of the Lord. He defines the same Time in two ways” (*Bhāvārtha-dīpikā* 3.26.16-17). Time is an instrumental cause. Yogamāyā is the transcendental form of Time.⁴²⁴ On account of a nondifference in nature between Viṣṇu and Yogamāyā, it is said: *sa viṣṇv-ākhyo 'dhiyajño 'sau kālaḥ*, “He who is known as Viṣṇu, who presides over Vedic fire sacrifices, is Time” (*Bhāgavatam* 3.29.38).

Another proof that the universe contains transcendental energy is that the ego is imbued with transcendence (the soul’s consciousness): *kāraṇaṁ cid-acin-mayaḥ*, “Ego consists of consciousness and matter” (*Bhāgavatam* 11.24.7). The ego is pervaded by the soul.

Still, the *Bhāgavatam* seems to support the old-school Vivarta-vāda: *ādy-antavad avastu yat*, “What has a beginning and an end is unreal” (*Bhāgavatam* 12.4.23; 12.4.28). Similarly:

arthābhāvaṁ viniścitya pratītyāpi nātmanaḥ |
tām cāpi yuṣmac-caraṇa-sevayāhaṁ parāṇude ||

Vidura said to Maitreya: “I understand that the things of the world do not really exist, although the world seems to exist. By serving your feet, I can dispel the false perception that the world exists.” (*Bhāgavatam* 3.7.18)

dhātavo 'vayavitvāc ca tan-mātrāvayavair vinā |
na syur hy asaty avayaviny asann avayavo 'ntataḥ ||

“The five elements, being composed of parts, cannot exist without their respective *tanmātras* (sensory objects), their components. Given that the whole is unreal, its components too are unreal.” (7.15.60)⁴²⁵

424 *nidrayā kāla-rūpiṇyā*, “by Nidrā, who is the form of Time” (*Hari-varṇa* 2.2.25); *upataste mahātmānaṁ nidrā taṁ kāla-rūpiṇī*, “Yoga-nidrā, the form of Time, served the Lord, the great Soul” (*Hari-varṇa* 1.50.8).

425 The model of the five elements variously applies. It is figurative usage: Ether, air, fire, water, and earth denote the space-time continuum; gases; light; liquids; and solids respectively.

Śrīdhara Svāmī comments: *evam dehāder mithyātvam uktvā tad-dhetūnām kṣity-ādinām api mithyātvam āha*, “Having proved in the previous verse that the body and other things are unreal, the speaker says the earth and other elements, the causes of the body, are unreal” (*Bhāvārtha-dīpikā* 7.15.60). Viśvanātha Cakravartī copied Śrīdhara Svāmī’s explanation. But, as shown above, Viśvanātha Cakravartī explains that the term ‘unreal’ can mean the world is not real like the Absolute Truth is real: *yad buddhy-ādi-prapañca-jātaṁ tat ādy-anta-vat utpatti-laya-viśiṣṭaṁ, ato vastutvenābhijñātaṁ api asārvakālikatvāt paramārthato ’vastv evety arthaḥ* (*Sārārtha-darśinī* 12.4.23).

The third line of the first verse of *Bhāgavatam* states: *tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo ’mṛṣā*, “We meditate on Him in whom the world, the creation of the three *guṇas*, appears to be real like a mirage, the mutual interactions between fire, water and earth, appears to be real” (1.1.1). This is the old-school Vivarta-vāda. But here the comparison, directly expressed with the word *yathā* (like), should be taken as an *utprekṣā* (fanciful assumption) instead of an *upamā* (simile). This means the unrealness of the world is like the unrealness of seeing a snake in the place of a rope in point of being unreal. But the usage of the term ‘unreal’ varies in each clause: The world is unreal compared to the Absolute Truth, whereas seeing a snake instead of a rope is unreal in two ways, as compared to both the Absolute Truth and the world.

Thus, knowing the art of *sāhitya* (literature) is necessary to correctly interpret Vedic texts. Only studying Vedānta is insufficient, because: *parokṣa-vādo vedo ’yam*, “Vedic texts are based on an indirect mode of expression” (*Bhāgavatam* 11.3.44). Similarly:

*vedā brahmātma-viṣayās tri-kāṇḍa-viṣayā ime |
parokṣa-vādā ṛṣayaḥ parokṣaṁ mama ca priyam ||*

“Śrī Kṛṣṇa said: The Vedas consist of three parts (rituals; worship of gods; and Brahman realization) and explain that the soul is Brahman. The Vedic mantras are esoteric and the Vedic seers speak in esoteric terms. I too prefer an indirect mode of expression.” (11.21.35)

In every Vedic text, the purport must be discerned. Another name of

Vedānta is Uttara-mīmāṃsā. This means Vedānta is partly based on Pūrva-mīmāṃsā (Karma-mīmāṃsā). A fundamental methodology in Pūrva-mīmāṃsā is the *tātparya*, the purport. For example, in *tat tvam asi*, “You are That” (*Chāndogya Upaniṣad* 6.8.7), the sense of “You are That” is “The soul is Brahman,” and the purport of that is “The soul is transcendental.” It is not that a soul is God. As another example, the purport of *upāsana-kāṇḍa* (worship of gods) is *bhagavad-bhakti* (devotion to God), because God is the source of all the gods. A Brāhmaṇa reveres the gods with the understanding that they are aspects of Viṣṇu.⁴²⁶

All that we see in the world is unreal insofar as everything is destroyed every millisecond. This is called *nitya-pralaya* (constant dissolution):

*nityadā sarva-bhūtānāṃ brahmādināṃ parantapa |
utpatti-pralayāv eke sūkṣma-jñāḥ sampracakṣate ||*

“O scorcher of enemies, those who know subtle things affirm that the creation and dissolution of all beings, including Brahmā, constantly occurs.” (*Bhāgavatam* 12.4.35)

Albert Einstein’s formula: $E=mc^2$ (Energy equals mass times the velocity of light squared) shows that everything is energy: Nothing

426 Śrīdhara Svāmī says the Vedas consist of three parts: *karma-kāṇḍa* (sacrificial rituals), *brahma-kāṇḍa* (realization of Brahman) and *devatā-kāṇḍa* (worship of gods): *karma-brahma-devatā-kāṇḍa-viśayā ime vedāḥ* (*Bhāvārtha-dīpikā* 11.21.35). At first, the Vedas are separated in four parts: *Samhitās* (mantras of rituals), *Brāhmaṇas* (explanations of rituals), *Āraṇyakas* (esoteric meaning of rituals), and *Upaniṣads* (spiritual science). The *karma-kāṇḍa* corresponds to the *Samhitās* and *Brāhmaṇas*. The *brahma-kāṇḍa*, also called *jñāna-kāṇḍa*, corresponds to the *Upaniṣads*. And the *devatā-kāṇḍa*, also called *upāsana-kāṇḍa* (meditational worship), is associated with the *Āraṇyakas*. An example is the three Pavamāna Mantras: *asato mā sad gamaya, tamaso mā jyotir gamaya, mrtyor māmṛtaṃ gamaya*, “Lead me from the unreal to the real. Lead me from darkness to light. Lead me from death to immortality” (*Brhad-āraṇyaka Upaniṣad* 1.3.28). In addition, the *prāṇa upāsana* and the *saṃhitā upāsana* are in the second and third books in the *Aitareya Āraṇyaka* of the *Rg-Veda*. Sometimes only two *kāṇḍas* are reckoned in the Vedas. In that scheme, the *Āraṇyakas* are included either in *karma-kāṇḍa* or in *jñāna-kāṇḍa*.

is substantial.

Śrīdhara Svāmī affirms that the realness of the world should not be confused with the realness of the Absolute: *tasmād asya sattve pramāṇābhāvād asattve pramāṇasya vidyamānatvād vitatha-manovilāsam ṛtaṁ satyam iti ye avayanti jñānti te 'budhāḥ, ajñā ity arthaḥ*, “Therefore, since there is no proof that the world is real, those who say this world, a figment of the imagination, is absolutely real (*ṛtaṁ satyam*) are ignorant because there is proof that the world is unreal” (*Bhāvārtha-dīpikā* 10.87.37). Śrīdhara Svāmī accepts Sat-kāryavāda, therefore he often glosses the word *sat* (the world ‘exists’) as *kārya* (the world is an effect).⁴²⁷ Thus the world can be called *sad iva* (as if real), *asat* (unreal), and *sat* (real), depending on the perspective, as in this verse:

*sad iva manas tri-vṛt tvayi vibhāty asat ā manuḥjāt
sad abhimṛśanty aśeṣam idam ātmatayātma-vidaḥ |
na hi vikṛtiṁ tyajanti kanakasya tad-ātmatayā
sva-kṛtam anupraviṣṭam idam ātmatayāvasitam ||*

“The universe consists of the three *guṇas*, includes all living entities, is a fantasy of the mind, and is unreal, yet it is in You hence it is as if real. Those who have realized *ātmā* consider this entire universe to be real inasmuch as it is an effect of the Soul. As seekers of gold do not reject things made of gold, on account of similarity, so this universe, created by the Lord, who entered it afterward, is determined to be the Soul.” (*Bhāgavatam* 10.87.26)

Śrīdhara Svāmī writes:

*yat-sattvataḥ sadā bhāti jagad etad asat svataḥ |
sad-ābhāsam asaty asmin bhagavantam bhajāma tam ||*

“Let us worship God, because of whom there is a semblance of reality in this unreality and because of whose substantiality this world, though intrinsically unreal, seems real.” (*Bhāvārtha-dīpikā* 10.87.26)

427 *evam-rūpasya saṁsāra-vṛkṣasya sataḥ kāryasya tvam eka eva prasūtiḥ* (*Bhāvārtha-dīpikā* 10.2.28); *asya sataḥ kāryasyopādānam yā prakṛtiḥ* (*Bhāvārtha-dīpikā* 11.24.19).

Without a reference to the presence of *cit-śakti*, the world is insubstantial. Kṛṣṇa says: *naitad vastutayā paśyed dr̥śyamānam vinaśyati*, “This world perishes, therefore one should not see what is being seen as though it were real” (*Bhāgavatam* 11.18.26). Likewise:

*ikṣeta vibhramam idaṁ manaso vilāsam
dr̥ṣṭaṁ vinaṣṭam atilolam alāta-cakram |
vijñānam ekaṁ urudheva vibhāti māyā
svapnas tridhā guṇa-visarga-kṛto vikalpaḥ ||*

“One should look upon this world, the play of the mind, as an illusion: It is seen, and it perishes: It is extremely flickery. It is a revolving firebrand. Consciousness is one. It appears as many. The threefold division (body, senses, and mind; or wakefulness, dream, and deep sleep; or knower, knowledge, and process of knowing) made by the modifications of the *guṇas* is a magical illusion, a dream.” (*Bhāgavatam* 11.13.34)

Thus, the real Vedānta is the Unified Theory of Vedānta. Of the two aspects, *Pariṇāma-vāda* is superior due to the bliss engendered by means of the transcendental potency, especially during *Saṅkīrtana* (group chanting of the names of God), much like *Yoga* (connection with God) is one: *karma-yoga*, *jñāna-yoga* and *bhakti-yoga*,⁴²⁸ yet *bhakti-yoga* is the best of the three.

God is not different from His transcendental potency. Because of the absence of this potency in the analysis of the world in terms of the modified *Vivarta-vāda* (the reality of the world is completely distinct from the absolute reality), it follows that Vedānta is a paradoxical philosophy of life: There is a God and there is no God. This is how the Unified Theory of Vedānta is practically applicable in day-to-day life. Moreover, God controls His energies and communicates indirectly, by His dictum: *parokṣaṁ mama ca priyam* (11.21.35). This type of communication occurs by means of symbolism in life. The ability to decipher this is acquired by studying

⁴²⁸ *Jñāna-yoga* and *karma-yoga* are the same in essence: *ekaṁ sāṅkhyam ca yogam ca yaḥ paśyati sa paśyati* (*Bhagavad-gītā* 5.5). According to tradition, *bhakti-yoga* begins in *jñāna-yoga* (and eventually *jñāna-yoga* is given up): *teṣāṁ jñāni nitya-yukta eka-bhaktir viśiṣyate* (ibid. 7.17).

the theory of poetics. Such symbolism of the material energy (Māyā) is the purport of *Puruṣa-sūkta*. Seeing God everywhere means being able to decipher the symbolism expressed in the world. This is the substance of: *dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*, “I give them the mode of intelligence by which they can come close to Me” (*Gītā* 10.10).

The concept of paradox also applies to other areas of life. For example, is fate all-powerful or can a soul be the master of destiny? Both ideas are true. Although Material Nature does everything (*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ*, *Bhagavad-gītā* 3.27), a soul is a doer (in terms of volition): *kartā śāstrārthavatvāt*, “The soul is a doer, because this is as if the purport of the scriptures [on meditation]” (*Vedānta-sūtra* 2.3.31).

Śaṅkarācārya disagrees with Vyāsadeva: *yat tūktarṁ śāstrārthavattvādibhir hetubhiḥ svābhāvikam ātmanāḥ kartṛtvam iti tan na*, “It was stated with several reasons, beginning from *śāstrārthavattvāt* (ibid.), that the doership of the soul is inherent: That is wrong” (*Śārīraka-bhāṣya* 2.3.40).⁴²⁹ Śaṅkarācārya notes that three qualities are required on the spiritual path: Vedic learning, sinlessness, and desirelessness. Of those, he says desirelessness is foremost.⁴³⁰ But while specifying that desirelessness only means material desirelessness, Śaṅkarācārya contradicts his above statement. He agrees with Vyāsa that one should desire to realize the soul and that such a desire culminates in volition by the soul: *yo 'py ayam aupaniṣadātma-pratipatti-prayojanaḥ samādhir upadiṣṭo vedānteṣu*, “*ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ*”, “*so 'nveṣṭavyaḥ sa vijijñāsitavyaḥ*”, “*om ity evaṁ dhyāyatha ātmānam*” *ity-evam lakṣaṇaḥ*, *so 'py asaty ātmanāḥ kartṛtve nopapadyate. tasmād apy asya kartṛtva-siddhiḥ*.

“Trance, the goal of the Upanishadic dissertation on the soul, is taught in the *Upaniṣads*: “The soul, my dear, should be perceived, heard about, thought about, and deeply meditated upon” (*Bṛhad-*

429 The aphorism number 2.3.40 in Śaṅkarācārya’s edition of *Vedānta-sūtra* is number 2.3.38 in Baladeva Vidyābhūṣaṇa’s edition.

430 *tasmād etāni trīṇi sādhanānīty avagamyaṭe. tatra śrotṛiyatvāvṛjīnatve niyate akāma-hatatvaṁ tūtkṛṣyata iti prakṛṣṭa-sādhanatāvagamyaṭe.* (Śaṅkarācārya’s commentary on *Taittirīya Upaniṣad* 2.8.4)

āranyaka 2.4.5); “That should be searched for. That should be inquired into” (*Chāndogya* 8.7.1); and “Meditate on the soul by means of *om̐*” (*Muṇḍaka* 2.2.6). Thus, trance would not happen if the soul were not a doer. By this also it is proven that the soul is a doer.” (*Śārīraka-bhāṣya* 2.3.39)

